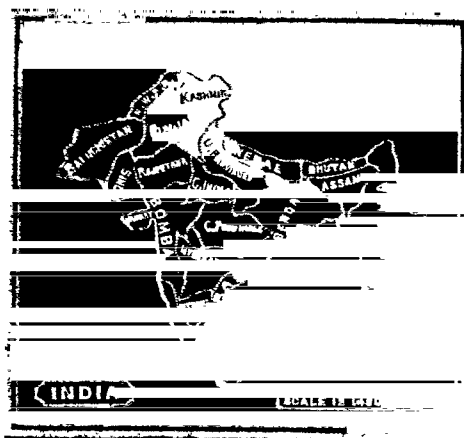


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VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART II

SPECIMENS OF

RAJASTHANI AND GUJARATI

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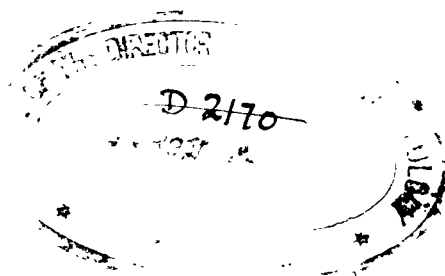
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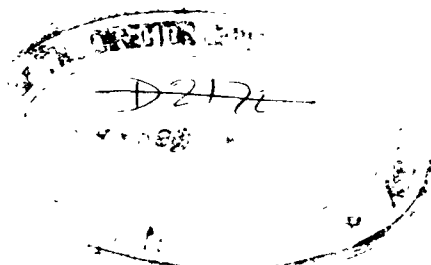
SPECIMENS OF THE RĀJASTHĀNĪ AND GUJARĀTĪ

COLLECTED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S. (RETD.)

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- Vol. I. Introductory.
- „ II. Mōn-Khmēr and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
- „ „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
- „ „ III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
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- „ „ II. Bihārī and Oṛiyā.
- „ VI. Indo-Aryan languages, Mediate group (Eastern Hindi).
- „ VII. Indo-Aryan languages, Southern group (Marāṭhī).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī, and the Piśācha languages).
- „ IX. Indo-Aryan languages, Central group.
- „ Part I. Western Hindī and Panjābī.
- „ „ II. Rājasthānī and Gujarātī.
- „ „ III. Bhīl languages, Khāndēśī, etc.
- „ „ IV. Himalayan languages.
- „ X. Eranian family.
- „ XI. “Gipsy” languages and supplement.



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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ऐ *ē*, औ *o*, औ *ō*, औ *au*.

क *ka* ख *kha* ग *ga* घ *gha* ङ *ṅa* च *cha* छ *chha* ज *ja* झ *jha* ञ *ña*
ट *ṭa* ठ *ṭha* ड *ḍa* ढ *ḍha* ण *ṇa* त *ta* थ *tha* द *da* ध *dha* न *na*
प *pa* फ *pha* ब *ba* भ *bha* म *ma* य *ya* र *ra* ल *la* व *va* or *wa*
श *śa* ष *ṣha* स *sa* ह *ha* ङ *ṅa* ढ *ḍha* ञ *ña* ल *la* ष *ṣha*.

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ*. Anuswāra (◌̣) is represented by *m*, thus सिंह *simh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंश *baṅśa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus में *mē̃*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا <i>a</i> , etc.	ج <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>‘</i>
ب <i>b</i>	چ <i>ch</i>	ڌ <i>ḍ</i>	ڑ <i>ṛ</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ح <i>h</i>	ذ <i>z</i>	ز <i>z</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	خ <i>kh</i>		ژ <i>zh</i>	ض <i>z</i>	ق <i>q</i>
ث <i>t</i>				ط <i>t</i>	ک <i>k</i>
ث <i>s</i>				ظ <i>z</i>	گ <i>g</i>
					ل <i>l</i>
					م <i>m</i>
					ن <i>n</i>
					و when representing <i>anunāsika</i> in Dēva-nāgarī, by ~ over nasalized vowel.
					و <i>w</i> or <i>v</i>
					ھ <i>h</i>
					ی <i>y</i> , etc.

Tanwin is represented by *n*, thus فَاوْرَان *fauran*. Alif-e maqṣūra is represented by *ā*;— thus, دَاوَا *da‘wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَنْدَة *banda*. When pronounced, it is written,—thus, گُنَاہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बान *ban*, not *banā*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh‘tā*, pronounced *dēkhtā*; (Kāś-mīrī) चह *ch‘h*; कर् *kar‘*, pronounced *kor*; (Bihārī) देखथि *dēkhath‘*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(a) The *ts* sound found in Marāṭhī (च), Puṣṭō (چ), Kāśmīrī (چ, च), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.

(b) The *dz* sound found in Marāṭhī (ज), Puṣṭō (ج), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.

(c) Kāśmīrī (ञ) is represented by *ñ*.

(d) Sindhī (ڻ), Western Panjābī (and elsewhere on the N.-W. Frontier) ڻ, and Puṣṭō ڻ or ڻ are represented by *ṇ*.

(e) The following are letters peculiar to Puṣṭō :—

ت *t* ; چ *ts* or *dz*, according to pronunciation ; د *d* ; ر *r* ; ز *zh* or *g*, according to pronunciation ; ش *sh* or *kh*, according to pronunciation ; ڻ or ڻ *ṇ*.

(f) The following are letters peculiar to Sindhī :—

ب *bb* ; پ *bh* ; ت *th* ; ٺ *t* ; ٺ *th* ; ڀ *ph* ; ڄ *jj* ; ڄ *jh* ; ڄ *chh* ;
ڄ *ñ* ; ڄ *dh* ; ڄ *d* ; ڄ *dd* ; ڄ *dh* , ڪ *k* ; ڪ *kh* ; ڳ *gg* ; ڳ *gh* ;
ڳ *n* ; ڳ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

ā, „ „ „ *a* in *hat*.

ē, „ „ „ *e* in *met*.

ō, „ „ „ *o* in *hot*.

e, „ „ „ *é* in the French *était*.

o, „ „ „ *o* in the first *o* in *promote*.

ö, „ „ „ *ö* in the German *schön*.

ü, „ „ „ *ü* in the „ *mühe*.

th, „ „ „ *th* in *think*.

dh, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I TAKE this opportunity of tendering my thanks to the many friends who have assisted me in the compilation of the following pages. Most particularly do I record my indebtedness to the Rev. G. Macalister, M.A., of Jaipur, and to the Rev. G. P. Taylor, D.D., of Ahmedabad. To the former gentleman I owe not only a very complete series of specimens of the dialects spoken in the State of Jaipur, but also the valuable book on the same subject, which was written by him at the request of His Highness the Mahārājā. Limits of space did not permit me to utilize in their entirety the numerous specimens provided by him, but, that they may be available to future students, these have all been carefully filed in the India Office with the records of the Linguistic Survey.

To Dr. Taylor I owe an equally heavy debt of gratitude. Besides furnishing me with specimens of dialectic Gujarāṭī, he most kindly revised the proofs of the whole section dealing with that language, and has materially enhanced its value by his criticisms and suggestions. His revision has stamped the section with an authority that no labours of mine could have supplied.

GEORGE A. GRIERSON.

CAMBERLEY ;

February 24, 1908.

RĀJASTHĀNĪ.

Name of language. **Where spoken.** **of the Rajputs.** The name, as connoting a language, has been invented for the purposes of this Survey, in order to distinguish it from Western Hindī on the one hand, and from Gujarātī on the other. Europeans have hitherto included the various dialects under the loose term of 'Hindī,' just as they have also used that name for Bihārī and for the Eastern Hindī of Oudh. Natives do not employ any general name for the language, but content themselves with referring to the various dialects, Mārwarī, Jaipurī, Mālvi, and so forth. Rājasthānī is spoken by an estimated number of more than fifteen millions of people, and covers an area which may be roughly estimated at 180,000 square miles. The number of speakers is that estimated in the returns made for this Survey, which were based on the returns of the Census of 1891. The figures for Rājasthānī in the Census for 1901 are much less,—i.e., 10,917,712. The difference is no doubt due to the uncertain line which lies between Rājasthānī and Western Hindī, and between Rājasthānī and Sindhī. In 1891 many speakers of Western Hindī and Sindhī were included in the figures which were, for the Survey, interpreted as representing Rājasthānī. On the other hand, a large reduction was to be expected in 1901, owing to the lamentable famines which have prevailed in the preceding decade over the area in which Rājasthānī is spoken. The figures for 1901, therefore, though more accurate for the time at which they were recorded, cannot be taken as representing the normal number of persons who might be expected to speak this language. This I am inclined to put down at about twelve millions. As, however, the whole of the Linguistic Survey is founded on estimates which are derived from the figures of the Census of 1891, I am compelled to adhere to the larger estimated total in the following pages. No other figures which give the necessary details are available. The totals given must therefore be received with great reserve. We may compare the estimated number of speakers, and the area in which Rājasthānī is spoken with the population and area of Spain, which are, in each case, a little larger.¹

Language boundaries. On its east, Rājasthānī is bounded (going from north to south) by the Braj Bhāshā and Bundēlī dialects of Western Hindī. On its south (from east to west), it has Bundēlī, Marāṭhī, Bhilī, Khāndēśī, and Gujarātī. Bhilī is also spoken in two mountainous tracts (the Vindhya Hills and the Aravali Hills) in the heart of the Rājasthānī country.

On its west (from south to north) it has Sindhī and Lahndā, and on its north (from west to east) it has Lahndā, Panjābī, and the Bāngarū dialect of Western Hindī. Of these, Marāṭhī, Sindhī, and Lahndā belong to the outer circle of Indo-Aryan languages.

Relationship to neighbouring languages. As explained in the general Introduction to the Group, the areas now occupied by Panjābī, Gujarātī, and Rājasthānī, which are classed as languages of the Central Group, were originally occupied by languages belonging to the Outer Circle. Over them the language of the Central Group, now represented in its purity by Western Hindī, gradually spread in a wave

¹ Population of Spain, 18,607,500. Area, 196,000 square miles.

which diminished in force the further it proceeded from the centre. Rājasthānī, therefore, and especially Western Rājasthānī presents several traces of the older outer language which once occupied Rajputana and Central India. Such are, in Western Rājasthānī, the pronunciation of *ā* like the *a* in 'ball,' of *ē* and *ai* like the *a* in 'hat,' and of *au* like the *o* in 'vote.' Such, too, are the common pronunciation of *chh* as *s* and the inability to pronounce a pure *s* when it really does occur, an *h*-sound being substituted. Again, Rājasthānī nouns have the oblique form in *ā*, as in most Outer Languages, and in the west it forms the genitive with *r* as in Bengali. Eastern Rājasthānī, like the Outer Lahndā, forms its future in *s*, and in the west we find a true passive voice,—forms unknown or almost unknown at the present day in Western Hindī.

All this is borne out by what we know of the way in which Rajputana and Gujerat have been populated by their present inhabitants. At the time of the great war of the Mahābhārata, the country known as that of the Pañchālas extended from the River Chambal up to Hardwār at the foot of the Himalayas. The southern portion of it, therefore, coincided with Northern Rajputana. It is known that the Pañchālas represented one of the Aryan tribes who were first to enter India, and that, therefore, it is probable that their language was one of those which belonged to the Outer Circle of Indo-Aryan Sanskritic languages. If this is the case, it is *à fortiori* also true of the rest of Rajputana more to the south. The theory also further requires us to conclude that as the Aryans who spoke the Inner Group of languages expanded and became more powerful, they gradually thrust those of the Outer Circle, who were to their south, still further and further in that direction. In Gujerat, the Inner Aryans broke through the retaining wall of the Outer tribes and reached the sea. There are traditions of several settlements from the Madhyadēśa (the home of the Central Group) in Gujerat, the first mentioned being that of Dwārakā in the time of the Mahābhārata war. The only way into Gujerat from the Madhyadēśa is through Rajputana. The more direct route is barred by the great Indian Desert. Rajputana itself was also occupied in comparatively modern times by invaders from Central Hindostan. The Rathours abandoned Kanauj in the Doab late in the twelfth century A.D., and took possession of Marwar. The Kachhwāhās of Jaipur claim to have come from Oudh and the Solankīs from the Eastern Panjab. Gujerat itself was occupied by the Yādavas members of which tribe still occupy their original seat near Mathura. The Gahlōts of Mewar, on the other hand, are, according to tradition, a reflex wave from Gujerat, driven into the neighbourhood of Chitor after the famous sack of Vallabhi. We thus see that the whole of the country between the Gangetic Doab and the sea coast of Gujerat is at present occupied by immigrant Aryan tribes who found there other Aryan tribes previously settled, who belonged to what I call the Outer Circle, and whom they either absorbed or drove further to the south, or both.

Rājasthānī contains five dialects, those of the West, of the Central East, of the North-East, and two of the South-East. They have many varieties, which are explained in the sections dealing with each. Here, I shall confine myself to the main dialects. The most important of all, whether we consider the number of its speakers, or the area which it covers, is the Western dialect, commonly known as Mārwarī. It is spoken, in various forms, in Marwar, Mewar, Eastern Sindh, Jaisalmir, Bikaner, the South Panjab,

and the North-West of the Jaipur State. The area occupied by Mārwarī is greater than that occupied by all the other Rājasthānī dialects put together. The Central-East Dialect is recognised under two well-known names, Jaipurī and Hārautī, and there are other varieties as well. We may take the language of Jaipur as the Standard. Jaipurī, although in the East of Rājputana, is more nearly allied to Gujarātī than is Mārwarī, the latter dialect tending rather to agree with the Sindhī, immediately to its west. North-Eastern Rājasthānī includes the Mēwātī of Alwar, Bharatpur, and Gurgaon, and the Ahīrwātī of the Ahir country south and south-west of Delhi. It is the form of Rājasthānī which agrees most closely with Western Hindī,—the purest representative of the Central Group—and some people maintain that it is a dialect of that language and not of Rājasthānī. It is admittedly an intermediate form of speech, and the point is not one of great importance, but in my opinion it must be classed under the latter language. The principal South-Eastern dialect is the Mālvi, spoken in Malwa and the adjoining country. It has Bundēli (a Western Hindī dialect) to its east and Gujarātī to its west, and is really an intermediate form of speech between the two. It is hence less decisively marked by typical peculiarities of Rājasthānī than Jaipurī, possessing some forms which are evidently connected with those of Western Hindī. The other South-Eastern dialect is Nīmāḍī. It is by origin a form of Mālvi, but is spoken in a rather isolated position amongst a number of non-Aryan hill tribes. It has hence been so affected by the influence of the neighbouring Bhīli and Khāndēśī that it is now a distinct dialect, with marked peculiarities of its own.

According to the returns supplied for the Linguistic Survey, the estimated number of speakers of each of the dialects of Rājasthānī in the area in which it is a vernacular is as follows. As previously explained, the figures given in the Census of 1901 are much less :—

Mārwarī	6,088,389
Central-East	2,907,200
North-Eastern	1,570,099
Mālvi	4,350,507
Nīmāḍī	474,777

Total number of speakers of Rājasthānī in the area in which it is
a vernacular as estimated for the Linguistic Survey . . . 15,390,972

No figures are available as to how many speakers of any of the dialects of Rājasthānī except Mārwarī are found in other parts of India. In 1891, 451,115 speakers of Mārwarī were found outside Marwar, and scattered all over the Indian Empire. Natives loosely employ the name 'Mārwarī' to indicate any inhabitant or dialect of Rājputana, and it is certain that these figures include some (but not all) the speakers of other dialects of Rājasthānī, who were found away from their native country. We can, therefore, say that, in 1891, the total estimated number of speakers of Rājasthānī in India was *at least* 15,842,087.

The literary history of Rājasthānī is discussed in the sections dealing with the various dialects. A few general remarks will, therefore, suffice in the present place. The only dialect of Rājasthānī which has a considerable recognised literature is Mārwarī. Numbers of poems in Old Mārwarī or Ḍingal, as it is called when used for poetical purposes, are in existence but have not as

yet been studied. Besides this, there is an enormous mass of literature in various forms of Rājasthānī, of considerable historical importance, about which hardly anything is known. I allude to the corpus of bardic histories described in Tod's *Rajasthan*, the accomplished author of which was probably the only European who has read any considerable portion of them. A small fraction of the most celebrated history, the *Prithirāj Rāsau* of Chand Bardāi, has, it is true, been edited and translated, but the rest, written in an obsolete form of a language little known at the present day, still remains a virgin mine for the student of history and of language. The task of producing the whole is, however, too gigantic for any single hand, and unless it is taken up by some body of scholars acting on a uniform plan, I fear that the only students of Rajputana history for many years to come will be fish-insects and white-ants. Besides these Bardic Chronicles Rājasthānī also possesses a large religious literature. That of the Dādū Panthī sect alone contains more than half a million verses. We do not know in what dialect of Rājasthānī any of these works are written. The portion of the Prithirāj Rāsau which has been published is written in an old form of Western Hindī,—not Rājasthānī,—but, unfortunately, this work, while the most celebrated, is also the one regarding the authenticity of which the most serious doubts are justified. The Serampur missionaries translated the New Testament into *Mārwarī*, *Udaipurī* (i.e., *Mēwārī*), *Bīkānērī* (a form of *Mārwarī*), *Jaipurī* proper, *Hārautī* (an Eastern dialect), and *Ujainī* (i. e., *Mālvī*).

The only essay dealing with the Rājasthānī dialects as a group is one by the present writer on pp. 787 and ff. of the Journal of the Royal Asiatic Society for 1901, entitled *Note on the principal Rājasthānī Dialects*. Most of this is incorporated in the following pages.

For printed books the Dēva-nāgarī character is used. The written character is a corrupt form of Dēva-nāgarī, related to the Mōḍī alphabet used in Marāṭhī, and to the Mahājanī alphabet of Upper India. Its most noteworthy peculiarity is that it has distinct characters for the letters *ḍ* and *ṛ*.

The grammars of the various dialects are described, under the head of each. I here propose to give a brief comparative sketch of the grammars of the four principal dialects, *Mārwarī*, *Jaipurī*, *Mēwātī*, and *Mālvī*, based on the *Note* referred to above. *Nīmāḍī*, being a mixed form of speech, does not require illustration in this connexion.

The pronunciation of the vowels, especially in Western Rājasthānī, is often irregular. In certain cases *ā* is pronounced like the *a* in 'ball,' *ē* and *ai* like the *a* in 'hat,' and *au* like the *o* in 'hot.' Short *e* and *o* (like the first *o* in 'promote') also undoubtedly exist, but the distinction is never shown in writing. When I have been certain, I have marked the distinction in transliterating the specimens, but every *e* which I could not be sure was short, had to be marked as long, and many of these are really short.

Especially in the west and south, the letter *s* is pronounced like a rough *h*, thus agreeing with Northern Gujarātī and many Bhīl dialects. On the other hand, in the same locality *chh* is commonly pronounced as *s*. The letter *h* itself and the aspiration of aspirated letters is frequently dropped, so that such a word as *hāth*, a hand, becomes *āt*.

I take this opportunity of explaining the pronunciation of the letter *व*, sometimes transliterated *w*, and sometimes *v*. In Western Hindī and in the languages further to the east this letter almost invariably becomes *b*. Thus *wadam*, a face, becomes *badan*, and *vichār*, consideration, becomes *bichār*. In Rājasthānī we first come upon the custom prevalent in Western India of giving this letter its proper sound. In the Marāṭhī section of the Survey it is regularly transliterated *v*, but this does not indicate its exact pronunciation. In English the letter *v* is formed by pressing the upper teeth on the lower lip. It is thus a denti-labial. This sound, so far as I am aware, does not occur in any Indo-Aryan language. In India *v* is a pure labial, and is formed by letting the breath issue, not between the teeth and the lip, but between the two lips. An experiment will show the correct sound at once. It is something between that of an English *w* and that of an English *v*. This sound naturally varies slightly according to the vowel which follows it. Before long or short *a*, *u*, *o*, *ai*, or *au* it is nearer the sound of *w*, while before long or short *i* or *e* it is nearer that of *v*. These sounds will be naturally uttered under the influence of the following vowel, so long as the consonant *w* or *v* is pronounced as a pure labial, and not as a denti-labial. In transliterating Rājasthānī I represent the *w*-sound by *w*, and the *v*-sound by *v*, but it must be remembered that the English sound of *v* is never intended. Thus, I write 'Mār^wārī' not 'Mār^vārī,' because the *w* is followed by *ā*, but 'Māl^vī,' not 'Māl^wī,' because the *v* is followed by *ī*.

Rājasthānī agrees with Gujarātī and Sindhī in having a strong preference for cerebral letters. The letters *l* and *n* which are hardly ever met in Western Hindī are here very common. In fact every medial *l* or *n* which has come down from Prakrit is cerebralised, unless it was doubled in the Prakrit stage. A Prakrit *ll* is represented by a dental *l*, and a Prakrit *nn* by a dental *n* in Rājasthānī. This is fully explained, with examples, in dealing with the dialects. It will be observed that *initial* *l* and *n* are not cerebralised.

In the following tables, I also give the Braj Bhāshā, Bundēli and Gujarātī forms for the sake of comparison.

As regards gender, the rule of Western Hindī is generally followed, that there are only two genders, a masculine and a feminine. In one or two dialects of Western Hindī we have noted sporadic instances of the use of a neuter gender. In Rājasthānī these occasional instances become more and more common as we go west and south till we find the neuter gender firmly established in Gujarātī.

The following tables illustrate the declension of the four chief Rājasthānī dialects.

A.—DECLENSION.

(a) Strong masculine tadbhava noun. *ghōrō*, 'a horse.'

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mār ^w ārī.	
<i>Singular.</i>							
Direct	<i>ghōrā</i>	<i>ghwārō</i>	<i>ghōrō</i>	<i>ghōḍō</i>	<i>ghōrō</i>	<i>ghōḍō</i>	<i>ghōḍō</i>
Agent	...	...	<i>ghōrai</i>	<i>ghōḍē</i>	<i>ghōrai</i>	<i>ghōḍāi</i>	<i>ghōḍē</i> or <i>ghōḍē</i>
Oblique	<i>ghōrē</i>	<i>ghwārē</i>	<i>ghōrā</i>	<i>ghōḍā</i>	<i>ghōrā</i>	<i>ghōḍā</i>	<i>ghōḍā</i>

A.—DECLENSION.

(a) Strong masculine tadbhava noun. *ghōṛō*, 'a horse'—(continued).

	Rājasthānī						Gujarātī.
	Braj.	Bundēli.	Mēwātī.	Mālvi.	Jaipurī.	Mārwārī.	
<i>Plural.</i>							
Direct	<i>ghōrē</i>	<i>ghwārē</i>	<i>ghōrā</i>	<i>ghōḍā</i>	<i>ghōrā</i>	<i>ghōḍā</i>	<i>ghōḍī (-ō)</i>
Agent	...	...	<i>ghōrā̃</i>	<i>ghōḍā̃</i>	<i>ghōrā̃</i>	<i>ghōḍā̃</i>	<i>ghōḍī (-ō) -ē</i>
Oblique	<i>ghōraū</i> or <i>ghōrani</i>	<i>ghwāran</i>	<i>ghōrā̃</i>	<i>ghōḍā̃</i>	<i>ghōrā̃</i>	<i>ghōḍā̃</i>	<i>ghōḍī (-ō)</i>

(b) Strong feminine tadbhava noun *ghōṛī*, 'a mare.'

	Braj.	Bundēli.	Rājasthānī.				Gujarātī
			Mēwātī.	Mā vi	Jaipurī.	Mārwārī	
<i>Singular.</i>							
Direct	<i>ghōṛī</i>	<i>ghwārī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
Agent	...	...	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍīē</i>
Oblique	<i>ghōṛī</i>	<i>ghwārī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
<i>Plural.</i>							
Direct	<i>ghōṛīyā̃</i>	<i>ghwārīyā̃</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōḍī(-ō)</i>
Agent	...	...	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōḍī(-ō)-ē</i>
Oblique	<i>ghōṛīyāū</i>	<i>ghwārīn</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōḍī(-ō)</i>

(c) Weak masculine tadbhava noun. *ghar*, 'a house.'

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwārī.	
<i>Singular.</i>							
Direct	. ghar	ghar	ghar	ghar	ghar	ghar	ghar
Agent	. ...	...	ghar	ghar	ghar	ghar	gharē
Oblique	. ghar	ghar	ghar	ghar	ghar	ghar	ghar
<i>Plural.</i>							
Direct	. ghar	ghar	ghar	ghar	ghar	ghar	ghar(-ō)
Agent	. ...	...	gharā̃	gharā̃	gharā̃	gharā̃	ghar(-ō)-ē
Oblique	. gharaũ or gharani	gharan	gharā̃	gharā̃	gharā̃	gharā̃	ghar(-ō)-e

In the above we note the typical Rājasthānī and Gujarātī singular oblique form in *ā*, instead of *ē*. In Rājasthānī the plural of the *ā* is *ā̃*. It will also be noted that all the Rājasthānī dialects have a special form for the Agent case, instead of using the oblique form with the postposition *nē* or its equivalent. Mēwātī and Mālvī, which are most nearly related to Western Hindī, also optionally employ *nē* or *nai*.

Mālvī has also a plural formed by suffixing *hōr*, which reminds us of the old Kanauji *hwār* and the Khas (Naipāli) *haru*.

All these nouns have also an organic locative in *ē*, or *ai*. Thus *gharē*, in a house.

B.—POSTPOSITIONS.

	Braj	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipuri.	Mārwāpī.	
Agent	<i>nē</i>	<i>nē̃</i>	<i>nai</i>	<i>nē</i>	...		...
Genitive	<i>kau, kē, kī</i>	<i>kō, kē, kī</i>	<i>kō, kā, kī</i>	(<i>rō, rā, rī</i> ; (<i>kō, kā, kī</i>	<i>kō, kā, kī</i>	<i>rō, rā, rī</i>	<i>nō, nē, nī</i>
Dative	<i>kaū</i>	<i>kāū</i>	<i>nai</i>	<i>nē, kē</i>	<i>nai, kai</i>	<i>nāī</i>	<i>nē</i>
Ablative	<i>sō, tē</i>	<i>sō, tē̃</i>	<i>saī, taī</i>	<i>ñ, sē, sū</i>	<i>sū, saī</i>	<i>sū, ũ</i>	<i>thī</i>

In the above, note that the oblique genitive ends in *ā*, as in Gujarātī, not in *ē*, as in Braj and Bundēlī. The forms commencing with *r* are typical of Rājasthānī. The dative postpositions commencing with *n* are typical of Rājasthānī and Gujarātī. So is the *e* or *ai* of the Agent. Note that Mēwātī and Mālvī are the only dialects which can optionally employ a postposition for the case of the Agent.

The dative cases are always locatives of corresponding genitive postpositions. Thus *kai* is the locative of *kō*, and *nai* the locative of the Gujarātī *nō*. Note that in Mālvī and Mēwātī *nē* and *nai* are used both for the agent and for the dative.

Adjectives.—Adjectives follow the genitive postpositions in their inflexions. Thus *āchchhō*, good; fem. *āchchhī*; masc. obl. *āchchhā*. Adjectives (including genitives) have, however, a further declension. When the noun is in the agent or locative, the adjective is put into that case too, and not into the oblique form. Thus, *kālē ghorē lāt mārī*, the black horse kicked; *rājā-kē gharē*, in the Rājā's house. In other words adjectives agree in case with the nouns they qualify. When the noun is in the oblique form, the adjective is put into the oblique form, and when the noun is in the agent or locative, the adjective is put into the agent or locative as the case may be. So we have in Gujarātī *bījē dahādē*, on the second day.

Pronouns.

A.—PERSONAL PRONOUNS.

First Person.

	Braj.	Bundeli.	Rājasthānī.				Gujarātī
			Mēwātī.	Mālvi.	Jaipurī.	Mār wārī.	
<i>Singular.</i>							
Direct	maĩ, haũ	mē, maĩ	maĩ	mũ, hũ	maĩ	hũ, mhũ	hũ
Oblique	moɦĩ, mō, muj	mō, mōy	mũ, muj	ma, mha, mhā	ma, mĩ, maĩ	mha, maĩ	ma, mīrī
Genitive	mērau	mō-kō, mērō, mō-nō	mērō	mārō. mhārō	mhārō	mhārō, mārō	mīrō
<i>Plural.</i>							
Direct	ham	ham	ham, hamā	mhē, āpā	mhē, āpā	mhē, mē, āpā	amē, āp ^a nē
Oblique	hamāũ, hamani	ham	ham	mhā, āpā	mhā, āpā	mhā, mā, āpā	am, amīrā, āp ^a n, āp ^a nē
Genitive	hamārau	ham-kō, hamārō, hamāō	mhārō	mhāñō, āp ^a nō	mhā-kō, āp ^a nū	mhārō, mārō, āpārō	āmīrō, āp ^a nō

Second Person.

		Rājasthānī.					Gujarātī.
		Braj.	Bundēli.	Mēwātī.	Mālvi.	Jaipuri.		Mārṇwātī.
<i>Singular.</i>							
Direct	. taî, tū	taî, tũ	tū	tũ	tū	tũ, thũ	tũ
Oblique	. tohi, tō, tuj	tō, tōy	tũ, tuj	ta, tha, thā	ta, tū, taĩ	tha, taĩ	ta, tārā
Genitive	. tērau	tō-kō, tērō, tō-nō	tērō	thārō	thārō	thārō	tārō
<i>Plural.</i>							
Direct	. tum	tum	tum, tam, tham	thē	thē	thē, tamē	tamō
Oblique	. tumhaũ, tum	tum	tam	thā	thā	thā, tamā	tam, tamārā
Genitive	. tumhārau, tiharau	tum-kō, tumārō tumāō	thārō	thāñō	thā-kō	thārō, tamārō	tamār

In these two pronouns the distinguishing points of Rājasthānī leap to the eye. The declensional base of the singular in Braj and Bundēli is *mo-*, *muj-*, or *mē-*; *to-*, *tuj-*, or *tē-*. In Rājasthānī it is *ma-* or *mũ*; *ta-*, or *tũ*, in this agreeing with Gujarātī.

In the plural it is *mhā* and *thā* instead of *ham* and *tum*. There is also a tendency in Rājasthānī to aspirate the first consonant in the singular, so that we get *mhā* and *thā*. Mēwātī alone shows signs of agreement with its neighbour Braj in the formation of the genitive. On the other hand, in the second person, its plural agrees with Gujarātī in having *tam*, not *tum*, which it optionally aspirates to *tham*. In the genitive plural Mālvi has the termination *nō*, which corresponds to the *nō* which Gujarātī uses for substantives, and which appears in the genitive of *āp* in all Indo-Aryan languages. Note also the aspirated forms of the plural in Rājasthānī, and the use of *āp* to mean 'we,' only employed, as in Gujarātī, when the 'we' includes the person addressed, which seems to be an idiom borrowed from Muṇḍā or Dravidian languages. On the other hand, Rājasthānī sometimes employs the genitive of *āp* to mean 'own,' in this respect agreeing with Western Hindī: but this method of using the word is very loosely followed, and the genitive of the ordinary pronouns are more often employed.

B.—DEMONSTRATIVE PRONOUNS.

This.

		Rājasthānī.					
	Braj.	Bundēli.	Mēwāti.	Mālvi.	Jaipurī.	Mārwarī.	Gujarātī.
<i>Singular.</i>							
Direct	<i>yah</i>	<i>jō</i>	yō, fem. yā	yō, fem. yā	yō, fem. yā	ō, yō, fem. ā, yā	ā
Oblique	<i>yāhi, yā</i>	<i>jā</i>	āī	inī, anī	ī	in, inī, anī	ā
<i>Plural.</i>							
Direct	<i>yē</i>	<i>jē</i>	yai	yē	yē	ē, āī	ā
Oblique	<i>inhaū, inī</i>	<i>in</i>	in	inā, anā	yā	inā, anā, yā, ā	ā

That.

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipuri.	Mārwarī.	
<i>Singular.</i>							
Direct .	<i>wō, wah</i>	<i>ū, bō</i>	wō, woh, fem. wā	wō, fem. wā	wō. fem. wā	ū, fem. wā	<i>ē</i>
Oblique .	<i>wāhi, wā</i>	<i>ū, bā</i>	wāī	unī, waṇī	ū	un, unī, waṇī	<i>ē</i>
<i>Plural.</i>							
Direct .	<i>wē, wai</i>	<i>bē</i>	wai	vī	wai	wāī	<i>ē</i>
Oblique .	<i>unhaū, uni</i>	<i>un</i>	un	waṇā	wā	unā, waṇā, wā	<i>ē</i>

C.—OTHER PRONOUNS.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipuri.	Mārwārī.	
<i>Relative</i> .	<i>jau, jaun</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō, jyō, fem. jā</i>	<i>jō, jikō, fem. jikā</i>	<i>jē</i>
<i>Oblique</i> .	<i>jāhi, jā</i>	<i>jā</i>	<i>jhaī</i>	<i>jañī</i>	<i>jī</i>	<i>jin, jan, jañī</i>	<i>jē</i>
<i>Correlative</i>	<i>sō</i>	<i>sō</i>	...	...	<i>sō</i>	<i>sō, tikō, fem. tikā</i>	<i>tē</i>
<i>Oblique</i> .	<i>tāhi, tā</i>	<i>tā</i>	...	...	<i>tī</i>	<i>tiñ, tiñī</i>	<i>tē</i>
<i>Interrogative.</i>							
Masc., fem.	<i>kō, kañ</i>	<i>kō</i>	<i>kañ</i>	<i>kūñ</i>	<i>kuñ</i>	<i>kuñ, kañ</i>	<i>kōñ</i>
<i>Oblique</i> .	<i>kāhi, kā</i>	<i>kā</i>	<i>kaīh</i>	<i>kañī</i>	<i>kuñ</i>	<i>kuñ, kañ</i>	<i>kōñā, kō</i>
<i>Neuter</i> .	<i>kaḥā, kā</i>	<i>kā</i>	<i>kē</i>	<i>kāī</i>	<i>kāī</i>	<i>kāī</i>	...
<i>Indefinite.</i>							
Masc., fem.	<i>kōū, kōī</i>	<i>kōū</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>
<i>Neuter</i> .	<i>kūch</i>	<i>kāchū</i>	<i>kimaī</i>	<i>kāī</i>	<i>kyō</i>	<i>kāī</i>	<i>kaī, kīī</i>

With regard to the relative, it must be observed that in Rājasthānī it is very often used in the sense of a demonstrative.

In the above pronouns, the differences between Rājasthānī and Braj-Bundēli are not so great, but it will be seen that there are several sets of forms (including feminine nominatives singular) which are peculiar to Rājasthānī.

Verbs.—The verb of Western Rājasthānī has one marked peculiarity—the possession of a true passive voice,—which is strange (except for a few scattered instances) to Western Hindī. The typical syllable of this voice is *īj*. Thus *mār^aijō*, to strike; *marīj^aijō*, to be struck. A similar form occurs in Sindhī and Lahndā, both languages of the Outer Circle. Gujarātī also has a passive voice, but makes it by the addition of *ā*, the resulting form thus agreeing with Western Hindī potential passives such as *dikhānā*, to be visible.

A.—VERBS SUBSTANTIVE.

It will be observed that the conjugational roots used are those which are common to the languages of other parts of India. The Mēwātī *sū* is, of course, only a phonetic spelling of the Jaipurī *chhū*. The conjugational forms are the same as those which

occur in all other Indo-Aryan languages. The only peculiarities which need be noted in Rājasthānī are that, in the present, the first person plural ends in \tilde{a} , that (except in Mēwātī) the third person plural is not nasalised, and that, as usual, the plural of the past tense ends, as in the case of adjectives, in \tilde{a} .

	Braj.	Bundēli.	Rājasthāni.				Gujarāti.
			Mēwāti.	Mālvi.	Jaipuri.	Mārwāri.	
PRESENT.							
<i>Singular.</i>							
1.	haiũ	hō̃, āw	hũ, sũ	hũ	chhũ	hũ	chhũ
2.	hai	hē, āy	hai, sā, sai	hē	chhai	hāĩ	chhē
3.	hai	hē. āy	hai, sai	hē	chhai	hāĩ	chhē
<i>Plural.</i>							
1.	haĩ	hē̃. āy	hā̃, sā̃	hā̃	chhā̃	hā̃	chhī̃
2.	hau	hō, āw	hō, sō	hō	chhō	hō	chhō
3.	haĩ	hē̃, āy	haĩ, saĩ	hai	chhai	hāĩ	chhē
PAST.							
<i>Singular.</i>							
Masc.	hau, hutau	hatō, tō	hō, thō, sō	thō	chhō	hō	hutō
<i>Plural.</i>							
Masc.	hē, hutē	hutō, tē	hā, thā, sā	thā	chhā	hā	hutē

B.—THE FINITE VERB.

In Rājasthānī the conjugation of the verb, with two exceptions, proceeds on the same lines as those which obtain in Pañjābī and Western Hindī, of which latter Braj and Bundēli are dialects. One exception is the conjugation of the Definite Present, which departs from the method adopted in Western Hindī, and follows that of Gujarātī. The other exception is the conjugation of the Imperfect, which is done by adding the auxiliary verb to a verbal noun in the locative. Both these exceptions do occur, however, in the Western Hindī of the Upper Gangetic Doab. They are, nevertheless, distinctly typical of Rājasthānī. It will be sufficient to give only a few of the principal tenses of the intransitive verb *chal*, 'go.' Transitive verbs, of course, use the passive construction in the case of tenses derived from the past participle.

- (a) *Old Present*.—This tense is, as in other cognate languages, often employed as a present Subjunctive. More often, however, it has its proper power of a Present Indicative. Its conjugation is practically the same in all Indo-Aryan languages. In Rājasthānī we may note that, as in the verb substantive and in the simple future, the first person plural ends in \tilde{a} ,

and that, except in Mēwātī, which in this particular agrees with its neighbour Braj, the third person plural is not nasalized.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipuri.	Mārwarī.	
<i>Singular.</i>							
1.	<i>chalūũ</i>	<i>chalũ</i>	<i>chalũ</i>	<i>chalũ</i>	<i>chalũ</i>	<i>chalũ</i>	<i>chalũ</i>
2.	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalāi</i>	<i>chalē</i>
3.	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalāi</i>	<i>chalē</i>
<i>Plural.</i>							
1.	<i>chalaĩ</i>	<i>chalē</i>	<i>chalā</i>	<i>chalā</i>	<i>chalā</i>	<i>chalā</i>	<i>chalē</i>
2.	<i>chalan</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>
3.	<i>chalaĩ</i>	<i>chalē</i>	<i>chalaĩ</i>	<i>chalē</i>	<i>chalai</i>	<i>chalāi</i>	<i>chalē</i>

(b) *Imperative.*—This tense is practically the same in all Indo-Aryan languages.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipuri.	Mārwarī.	
<i>Singular.</i>							
2.	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>
<i>Plural.</i>							
2.	<i>chalan</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>

(c) *Future.*—Two forms of this tense occur, which we may call the Simple Future and the Periphrastic Future respectively. The Simple Future is the direct derivative of the Prakrit Future, *chalissāmi* or *chalihāmi*; thus, *chal'syũ* or *chal'hũ*. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindī *chalũ-gā*, which probably means 'I am gone (*gā*) that I may go (*chalũ*).' Some dialects use one form and some another and some both.

SIMPLE FUTURE.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipuri.	Mārwarī.	
<i>Singular.</i>							
1.	<i>chalihaũ</i>	<i>chalihō</i>	...	...	<i>chal'syũ</i>	<i>chal'hũ</i>	<i>chalīs</i>
2.	<i>chalihai</i>	<i>chalihe</i>	...	...	<i>chal'si</i>	<i>chal'hi</i>	<i>chal'sē</i>
3.	<i>chalihai</i>	<i>chalihe</i>	...	...	<i>chal'si</i>	<i>chal'hi</i>	<i>chal'sē</i>

SIMPLE FUTURE—*contd.*

	Braĵ.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwāṇī.	
<i>Plural.</i>							
1.	<i>chalīhaĩ</i>	<i>chalīhẽ</i>	...	...	<i>chaḷ^asyā</i>	<i>chaḷ^ahā</i>	<i>chālīśũ,</i> <i>chāl^aśũ</i>
2.	<i>chalīhan</i>	<i>chalīhō</i>	...	...	<i>chaḷ^asyō</i>	<i>chaḷ^ahō</i>	<i>chāl^aśō</i>
3.	<i>chalīhaĩ</i>	<i>chalīhẽ</i>	...	...	<i>chaḷ^asī</i>	<i>chaḷ^ahī</i>	<i>chāl^aśē</i>

PERIPHRASTIC FUTURE.

	Braĵ.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwāṇī.	
<i>Singular.</i>							
Masc. 1.	<i>chalaũ-gau</i>	<i>chalũ-gō</i>	<i>chaḷũ-gō</i>	<i>chaḷũ-gā</i>	<i>chaḷũ-lō</i>	<i>chaḷũ-lā</i> or <i>-gō</i>	...
<i>Plural.</i>							
Masc. 1.	<i>chalaĩ-gē</i>	<i>chalẽ-gē</i>	<i>chaḷã-gā</i>	<i>chaḷã-gā</i>	<i>chaḷã-lā</i>	<i>chaḷã-lā</i> or <i>gā</i>	...

Note that in Mālvi and Mārwāṇī the singular terminations are *gā* and *lā* respectively, not *gō* and *lō* as we should expect. Unlike the *gō* of Mēwātī and Mārwāṇī and the *lō* of Jaipurī, *gā* and *lā* are immutable. They do not change for gender or number. They are no longer adjectives, and are hence to be distinguished from the *gā* of Standard Hindī.

(d) *The Periphrastic Present.*—This is the ordinary present with which we are familiar in Hindōstānī. In that language, as in Braĵ and Bundēli, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, *maĩ chal^atū hũ*, ‘I am going.’ In Rājasthānī, instead of the present participle being used, the simple present is conjugated together with the verb substantive. The same idiom is used in Gujarātī. Thus, to take Jaipurī as an example, we have—

Singular.

1. *maĩ chaḷũ chhũ*, ‘I am going.’
2. *tū chaḷai chhai*, ‘thou wast going.’
3. *wō chaḷai chhai*, ‘he was going.’

Plural.

1. *mhē chaḷã chhã*, ‘we are going.’
2. *thē chaḷō chhō*, ‘you are going.’
3. *wai chaḷai chhai*, ‘they are going.’

The following are the forms which this tense takes in the various languages in the first person singular. In Braj and Bundēli only the masculine forms are shown:—

Braj	.	<i>chal^atu haũ.</i>
Bundēli	.	<i>chalat hō or chalat āw.</i>
Mēwātī	.	<i>chalũ hũ.</i>
Mālvī	.	<i>chalũ hũ.</i>
Jaipurī	.	<i>chalũ chhũ.</i>
Mārwarī	.	<i>chalũ hũ.</i>
Gujarātī	.	<i>chalũ chhũ.</i>

(e) *The Imperfect.*—The usual way of forming the imperfect in Rājasthānī is to add the past tense of the verb substantive to an oblique verbal noun in *ai*, which does not change for gender, number or person. Thus we have in Jaipurī *maĩ chalai chhō*, I was going, literally, I was on going, or as was said in old English ‘I was a-going.’ A similar idiom is heard in the Upper Gangetic Doab, where it has probably been borrowed from Rājasthānī. The line of borrowing is quite traceable. Mālvī alone does not employ this idiom, but uses the present participle as in ordinary Western Hindī and Gujarātī. The present participle may also be optionally used in Mārwarī. We thus obtain the following forms of the imperfect:—

Braj	.	<i>haũ chal^atu hō.</i>
Bundēli	.	<i>maĩ chalat tō.</i>
Mēwātī	.	<i>maĩ chalai hō.</i>
Mālvī	.	<i>hũ chal^atō thō.</i>
Jaipurī	.	<i>maĩ chalai chhō.</i>
Mārwarī	.	<i>hũ chal^atō hō, hũ chalāĩ hō.</i>
Gujarātī	.	<i>hũ chāl^atō hatō.</i>

(f) *Participles and Infinitives.*—The following are the most usual forms in the Rājasthānī dialects:—

	Present Participle.	Past Participle.	Infinitives.	
Braj	. <i>chal^atu</i>	. <i>chalyau</i>	. <i>chal^anaũ,</i>	<i>chaliwaũ.</i>
Bundēli	. <i>chalat</i>	. <i>chalō</i>	. <i>chalan,</i>	<i>chal^abō.</i>
Mēwātī	. <i>chal^atō</i>	. <i>chalyō</i>	. <i>chal^anũ,</i>	<i>chal^abō.</i>
Mālvī	. <i>chal^atō</i>	. <i>chalyō</i>	. <i>chal^anō,</i>	<i>chal^awō.</i>
Jaipurī	. <i>chal^atō</i>	. <i>chalyō</i>	. <i>chal^anũ,</i>	<i>chal^abō.</i>
Mārwarī	. <i>chal^atō</i>	. <i>chalyō</i>	. <i>chal^anō, chal^anũ,</i>	<i>chal^abō.</i>
Gujarātī	. <i>chāl^atō</i>	. <i>chālyō</i>	.	<i>chāl^avũ.</i>

The differences are slight, but it will be seen that when they exist the Rājasthānī dialects agree among themselves, and with Gujarātī, but differ from Braj and Bundēli.

In Rājasthānī verbs of speaking govern the dative of the person addressed, not the ablative, as in Western Hindī. Here again the Gujarātī idiom is followed.

Syntax.

When a transitive verb in the past tense is used in the impersonal construction in Western Hindī, the verb is always put in the masculine, whatever the gender of the object may be. Thus, *us-nē strī-kō mārā* (not *mārī*), he struck the woman, or, literally, by him, with reference to the woman, a beating was done. In Gujarātī, on the contrary, the verb is attracted to the gender of the object. Thus, *tēnē strī-nē mārī* (not *māryō*), literally, by him, with reference to the woman, she was struck. Rājasthānī sometimes employs one construction, and sometimes the other, so that, in this respect, it is intermediate between Western Hindī and Gujarātī.

Rājasthānī delights in the use of pleonastic letters which are added to a word without altering its meaning. Thus *kat'rō* or *kat'rō-k*, how many; *khāṇ gayō* or *khāṇ gayō-s*, where did he go? To these may be added *rō* or *ḍō*, properly a diminutive, but often added without in any way affecting the sense. The frequent use of these pleonastic letters is typical of Rājasthānī.

It will be seen from the above that the Rājasthānī dialects form a group among themselves, differentiated from Western Hindī on the one hand and from Gujarātī on the other hand. They are entitled to the dignity of being classed as together forming a separate, independent language. They differ much more widely from Western Hindī than does, for instance, Panjābī. Under any circumstances they cannot be classed as dialects of Western Hindī. If they are to be considered as dialects of some hitherto acknowledged language, then they are dialects of Gujarātī.

In the inflexion of nouns they agree with Gujarātī and differ from Western Hindī. The postpositions they use in the declension of nouns are either peculiar to them, or else agree more often with Gujarātī than with Western Hindī.

In the formation of the two personal pronouns they have taken an entirely independent course, and in the few cases in which the inflexions of these agree with the inflexions in another language it is again Gujarātī to which we must look for the points of agreement. The forms of the demonstrative and other pronouns occupy a position intermediate between Gujarātī and Western Hindī.

The conjugation of the verb differs but slightly in all these languages, but even in this Rājasthānī has struck out a path for itself in the formation of the first and third persons plural, and of the imperfect tense. In one important point, the formation of the present definite, it agrees with Gujarātī in adopting a principle which is altogether foreign to the genius of Western Hindī.

Taking the dialects separately, Mēwātī is the one which most nearly resembles Western Hindī. Here and there we find in Mālvi a point of agreement with Bundēlī, while Jaipurī and Mārwarī agree most closely with Gujarātī.

I now proceed to deal with each dialect separately.

MĀRWĀRĪ.

Standard Mārwarī is spoken on the Rajputana State of Marwar-Mallani. The dialect, in a more or less impure condition, is also spoken
Where spoken. on the east, in the neighbouring British districts of Ajmer and Merwara and in the States of Kishangarh and Mewar; on the south in the States of Sirohi and Palanpur; on the west in the Sind district of Thar and Parkar and in the State of Jaisalmer; and on the north in Bikaner, in the Shēkhāwātī tract of the State of Jaipur, and in the south of the Panjab. In this area the number of its speakers is about six millions.

On the east Mārwarī is bounded by the Eastern dialects of Rājasthānī, of which we have taken Jaipurī as the standard. On the south-east
Language boundaries. it has the Mālvi dialect of Rājasthānī and a number of Bhil dialects. On the south-west it is bounded by Gujarātī. On the west, it has, to the south, the Sindhī spoken in Sind and Khairpur, and, further north, the Lahndā of the State of Bahawalpur. On the north-west it has Panjābī. It merges into Lahndā and Panjābī through a mixed form of speech entitled Bhaṭṭiānī, which has little connexion with Rājasthānī; on the north-west it merges into Panjābī and the Bāngarū dialect of Western Hindī through Bāgrī. In the extreme north-east of the area, it has Mēwātī directly to its north.

Standard Mārwarī varies but little from Jaipurī. We may note three main points of difference. In Jaipurī the postposition of the genitive
Compared with Jaipurī. is *kō*, while in Standard Mārwarī it is *rō*. In Jaipurī, the verb substantive is *chhū*, I am, *chhō*, was; in Mārwarī it is *hū*, I am, *hō*, was. In Jaipurī there are two forms of the future. Of one the typical letter is *s*, as in *mār^syū*, I shall strike. The other takes the suffix *lō*, which changes for gender and number; thus, *mārū-lō*, I shall strike. In Mārwarī, there are three forms. In one of these, the typical letter is *h*, as in *mār^hhū*, I shall strike. In another *lā* is added, which does *not* change for gender or number, as in *mārū-lā*, I shall strike; while the third adds *gō*, like the Hindī *gā*.

Standard Mārwarī is spoken in the centre of the Marwar State. In the north-east of the State, and in Kishangarh, Ajmer, and west
Sub-dialects. Merwara the dialect is somewhat mixed with Jaipurī. Further to the south-east in Mewar and the neighbourhood, there is a well-known eastern form of Mārwarī, known as Mēwārī or Mērwārī, according to locality. In South Marwar, in the State of Sirōhī, and in the north of Palanpur in Gujarāt, the Mārwarī is affected by Gujarātī, and we have a southern sub-dialect. In West Marwar, in Jaisalmer and in Thar and Parker of Sind, the influence of Sindhī makes itself felt. Here we have a number of minor dialects, the principal of which are Thālī and Dhaṭ^akī, which are grouped together as Western Mārwarī. Finally there are a Northern Mārwarī in Bikaner, the neighbouring parts of Bahawalpur, and Shekhawati of Jaipur, in which we again find Mārwarī merging into Jaipurī, and Bāgrī of North-East Bikaner, and the South Panjab, in which it merges into Panjābī and Bāngarū.

It should be noted that, right in the heart of the Mārwarī country, between Marwar and Mewar, the Aravali hills are inhabited by tribes speaking various Bhil languages. These have also affected the Mārwarī spoken in their neighbourhood.

The following table shows the estimated number of speakers of Mārwarī in the
Number of speakers. area in which it is a vernacular.

Table showing the number of speakers of Mārwarī in the area in which it is a Vernacular.

Standard Mārwarī—									
Marwar	.	.	.	.	.	.	.	.	1,591,160
Eastern Mārwarī—									
Mārwarī-Dhūṇḍhārī (Marwar)	.	.	.	.	.	.	.	.	49,300
Gōṛāwāṭī (Kishangarh)	.	.	.	.	.	.	.	.	15,000
Mārwarī of Ajmer	.	.	.	.	.	.	.	.	208,700
Mārwarī of Merwara	.	.	.	.	.	.	.	.	17,000
Mēwārī (including Mārwarī)	.	.	.	.	.	.	.	.	1,684,864
									1,974,864
Southern Mārwarī—									
Gōḍwārī (Marwar)	.	.	.	.	.	.	.	.	147,000
Sīrōhī—									
(Sirohi)	.	.	.	.	.	.	.	.	169,300
(Marwar)	.	.	.	.	.	.	.	.	10,000
									179,300
Dēorāwāṭī (Marwar)	.	.	.	.	.	.	.	.	86,000
Mārwarī-Gujarātī—									
(Marwar)	.	.	.	.	.	.	.	.	30,270
(Palanpur)	.	.	.	.	.	.	.	.	35,000
									65,270
									477,570
Western Mārwarī—									
Thālī—									
(Marwar)	.	.	.	.	.	.	.	.	380,900
(Jaisalmer)	.	.	.	.	.	.	.	.	100,000
									480,900
Mixed dialects	.	.	.	.	.	.	.	.	204,749
									685,649
Northern Mārwarī—									
Bikānērī—									
(Bikaner)	.	.	.	.	.	.	.	.	533,000
(Bahawalpur)	.	.	.	.	.	.	.	.	10,770
									543,770
Shēkhāwāṭī	.	.	.	.	.	.	.	.	488,017
Bāgṛī	.	.	.	.	.	.	.	.	327,359
									1,359,146
Total number of speakers of Mārwarī in the Mārwarī area									6,088,389

The Mārwarīs are a great mercantile community, and there are few parts of India where some of them may not be found carrying on the banking business of the country. No complete materials are at hand to show the number of speakers of their language away from their home. The following incomplete statistics are compiled from the Census figures of 1891. It will be seen that for several provinces figures are not available. Moreover, even where figures are given, these should be received with some suspicion, for there is no doubt that many speakers of other dialects of Rājasthānī, such as Jaipurī or Mālvi, have been included under Mārwarī.

Table showing the number of speakers of Mārṡārī so far as known, in Provinces of India other than Rajputana and Ajmer-Merwara.

Assam	5,475	
Bengal	6,591	
Berar	36,614	
Bombay and Feudatories	241,094	<i>i.e.</i> the Provincial total 276,090 less 35,000 for Palanpur.
Burma	—	
Central Provinces and Feudatories	22,566	
Madras and Agencies	1,108	
United Provinces and Native States	2,228	
Punjab and Feudatories	130,000	Approximate. Separate figures not available.
Nizam's Dominions . . . . .	..	No figures available.
Baroda	4,859	
Mysore	579	
Rajputana . . . . .	..	No figures available.
Central India . . . . .	...	No figures available.
Coorg	1	
Kashmir . . . . .	..	No figures available.
Total number of speakers of Mārṡārī so far as known, in places in India outside the Mārṡārī area	451,115	

Besides the above there are to be found here and there in India scattered tribes who are said to speak some form or other of Mārṡārī. Such are the Ōḍs of Sind and the Panjab. Some of the members of this tribe of diggers do speak a corrupt Mārṡārī, but others do not, and it is best to neglect them here, and to consider them subsequently under the head of Gipsy tribes. More definitely Mārṡārī are the Mahēsri and Ōswālī of Chanda in the Central Provinces. They are the languages of two Mārṡārī-speaking mercantile castes, and the figures for them have been included in the general figures for Mārṡārī spoken in the Province. So also has the dialect of the Kīrs who have settled in Narsinghpur in the Central Provinces. They cultivate melons, and are said to have immigrated from Jaipur. We should therefore expect that their language would belong to the Eastern Group of Rājasthānī dialect, but the specimens of it which I have received are written in what is certainly a mixture of Mārṡārī and Mālvi. Bhōyari, another tribal dialect of the Central Provinces, which is usually classed as Mārṡārī, is really bad Bundēli. Turning to the North-Western Provinces we find Chūrūwālī returned as a special dialect from the District of Farukhabad. It is the language of the Chūrūwāls, a set of traders who come originally from Churu in Bikaner. As may be expected, their language is a corrupt Bikanēri, and is already included in the Mārṡārī figures.

The total number of recorded Mārṡārġ speakers is therefore as follows :—

Mārṡārġ speakers at home	.	.	.	.	.	.	.	.	6,088,389
„ „ „ abroad	.	.	.	.	.	.	.	.	451,115
									<hr/>
TOTAL	.								6,539,504
									<hr/>

Allowing for unrecorded entries, we may safely put the total number of speakers of Mārṡārġ in British India at, at least, 6,550,000.

Mārṡārġ has an old literature about which hardly anything is known. The writers sometimes composed in Mārṡārġ and sometimes in Braj Mārṡārġ literature Bhākhā. In the former case the language was called *Ḍiṅgal* and in the latter *Piṅgal*. None of the *Ḍiṅgal* literature has yet been published. I have seen some works in prosody in it, and it is known that it contains several important bardic chronicles. Mr. Robson published a collection of dramatic works in Mārṡārġ which are noticed below in the list of authorities. Mīrā Bāī, the famous poetess, was queen of Mēwār. Any poems of hers, however, which I have seen are in Braj Bhāshā.

AUTHORITIES—

Very few works deal with Mārṡārġ. I know of the following :—

- ROBSON, REV. J.—*A Selection of Khyāls or Mārṡārġ Plays, with an Introduction and Glossary*. Beward Mission Press, 1866.
- KELLOGG, REV. S. H.—*A Grammar of the Hindi Language, in which are treated the High Hindi, . . . also the colloquial Dialects of . . . Rājputānī . . . with copious Philological Notes*. First Edn., Allahabad and Calcutta, 1876. Second Edn., London, 1893.
- FALLON, S. W.—*A Dictionary of Hindustani Proverbs, including many Marwari, Panjabi, Maggah, Bhojpuri and Tirhuti Proverbs, Sayings, Emblems, Aphorisms, Maxims, and Similes, by the late S. W. F.* Edited and revised by Capt. R. C. Temple, assisted by Lala Faqir Chand Vaish, of Delhi. Benares and London, 1886.
- PAṆḌIT RĀM KARṆ ŚARMĀ.—*Mārṡārġ Vyākaraṇa*. A Mārṡārġ grammar written in Mārṡārġ. No date or place of publication in my copy. ?Jodhpur. About 1901.

For books and the like the ordinary Dēva-nāgarī character is employed. For correspondence and mercantile documents a rough corruption of the written character, similar to the ‘Mahājanī’ character of Upper India and to the Mōḍī of Marāṭhī, is used. Some of the forms in this are peculiar, and great carelessness is observed in the spelling,—vowels being quite commonly omitted,¹ so that it is often illegible. No types have ever been cast in this character, but facsimile specimens of documents written in it will be found in the following pages :—

The following account of the grammar of Standard Mārṡārġ is based on the specimens and on Paṇḍit Rām KarṆ Śarmā’s *Mārṡārġ Vyākaraṇa*. It is interesting to note that the Mārṡārġ verb has a regular organic Passive Voice. Although the grammar of Mārṡārġ is here treated before that of the other dialects, it is not so fully treated as that of Central Eastern Rājasthānī which is dealt with on pp. 33 and ff. I have taken the Central Eastern as the typical Rājasthānī dialect, because more materials were available for it than for the

¹ The Mahājanī character is really this Mārṡārġ current script which has been carried in the course of trade all over India. Its illegibility, owing to the omission of the vowels, has given rise to numerous stories. One of the best known is of the Mārṡārġ merchant who went to Delhi. Thence his clerk wrote home ‘bābū ajmēr gayō, bārī bahī bhāj-dījē. the Babu has gone to Ajmer, send the big ledger.’ This, being written without vowels, was read by its recipient, *Bābu āj mar-gayō, bārī bahū bhāj dījē*, the Babu died to-day, send the chief wife,—apparently to perform his funeral obsequies!

others, and the student is recommended to read the Central Eastern Rājasthānī grammar before the Mārwārī one, as several references to it occur in the latter.

PRONUNCIATION.

In *ā̃*, the termination of the oblique plural of nouns, the *ā* is pronounced broadly something like the *a* in all. The diphthongs *ai* and *au* have each two sounds. In Tatsama words they are pronounced as in Sanskrit. In Tadbhava words they are pronounced more shortly. The *ai* is sounded almost like the *a* in 'hat' and the *au* almost like the *o* in 'hot.' In such cases, in order to draw attention to the fact, I transcribe them *āi* and *āū* respectively. It may be added that *ē* and *āi* are often practically interchangeable, and so are *ō* and *āū*.

As in Eastern Rājasthānī *i* and *a* are often interchanged as in *jīṇāi-rāi* for *jaṇāi-rāi*, to a person. The letters *ch* and *chh* are quite commonly pronounced *s*. Thus *chakkī*, a millstone, is often pronounced *sakkī* and *chhāchh*, buttermilk, as *sās*. As this pronunciation is not universal, I have not shown it in my transcription.

The cerebral *l* is very common. It usually represents a single *l* in Prakrit. Thus the Prakrit *chaliō*, gone, becomes, in Mārwārī, *chaliyō*. A dental *l* represents a Prakrit double *ll*. Thus, Prakrit *challiō*, gone, becomes, in Mārwārī, *chāliyō*. *ḷ* is often indicated thus, *ḷ*, instead of by *ḷ*.

In writing Mārwārī the letters *ḍ* and *ṛ* are distinguished. This is not done as in Hindī by representing *ṛ* by the sign for *ḍ* with a dot placed under it, thus *ḍ̣*. In Mārwārī there are two distinct characters, viz., *ḍ* for *ḍ* and *ṛ* for *ṛ*. In printed Mārwārī, when the type for *ḍ* is not available, the Dēvanāgarī letter *ṛ* is often substituted for it, which is very inconvenient; as, in that case, for instance, only the context can tell whether *बमो* represents 'baḍō' or 'bamō.' In printing the Mārwārī specimens in the Dēvanāgarī character, I shall represent *ḍ* by *ṛ* and *ṛ* by *ḍ*.

Aspiration and the letter *h* are commonly omitted. Thus *paḍḥṇō* for *paḍhṇō*, to read; *pāilō* for *pahilō*, first; *kāiṇō* for *kahṇō*, to say.

The letter *s* is quite commonly pronounced as *sh* in English. The rule is almost universal.

DECLENSION.

Nouns are declined as follows. It will be noticed that the agent case never takes the postposition *nē*, but has, like the locative, a special form in declension:—

Tadbhava masculine noun in ō.

	<i>Sing.</i>	<i>Plur.</i>
Nom.	<i>ghōḍō</i> , a horse.	<i>ghōḍā.</i>
Agent	<i>ghōḍē</i> , <i>ghōḍāi.</i>	<i>ghōḍā̃.</i>
Loc.	<i>ghōḍē</i> , <i>ghōḍāi.</i>	<i>ghōḍā̃.</i>
Obl.	<i>ghōḍā.</i>	<i>ghōḍā̃.</i>

Tadbhava masculine noun ending in a consonant.

Nom.	<i>ghar</i> , a house.	<i>ghar.</i>
Agent	<i>ghar.</i>	<i>gharā̃.</i>
Loc.	<i>gharē</i> , <i>gharāi</i> , <i>gharā</i> , <i>gharā̃.</i>	<i>gharā̃.</i>
Obl.	<i>ghar.</i>	<i>gharā̃.</i>

Tadbhava feminine nouns in ī.

Nom.	<i>ghōḍī</i> , a mare.	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Agent	<i>ghōḍī</i>	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Loc.	...	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Obl.	<i>ghōḍī</i> .	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .

Tadbhava feminine noun ending in a consonant.

Nom.	<i>bāt</i> , a word.	<i>bātā̃</i> .
Agent	<i>bāt</i> .	<i>bātā̃</i> .
Loc.	...	<i>bātā̃</i> .
Obl.	<i>bāt</i> .	<i>bātā̃</i> .

We occasionally meet with a feminine locative in *ā̃*, as in *un biriyā̃*, at that time.

OTHER NOUNS.

	Sing.		Plur.	
	Nom.	Obl.	Nom.	Obl.
Masculine.	<i>rājā</i> , a king.	<i>rājā</i> .	<i>rājā</i> .	<i>rājāwā̃</i> .
	<i>muni</i> , a sage.	<i>muni</i> .	<i>muni</i> .	<i>muniyā̃</i> .
	<i>tēlī</i> , an oilman.	<i>tēlī</i> .	<i>tēlī</i> .	<i>tēliyā̃</i> .
	<i>sādhū</i> , a saint.	<i>sādhū</i> .	<i>sādhū</i> .	<i>sādhuwā̃</i> .
	<i>bābū</i> , a gentleman.	<i>bābū</i> .	<i>bābū</i> .	<i>bābūwā̃</i> .
Feminine.	<i>mā</i> , a mother.	<i>mā</i> .	<i>māwā̃</i> .	<i>māwā̃</i> .
	<i>mūrti</i> , an image.	<i>mūrti</i> .	<i>mūrtiyā̃</i> .	<i>mūrtiyā̃</i> .
	<i>tamākhu</i> , tobacco.	<i>tamākhu</i> .	<i>tamākhuwā̃</i> .	<i>tamākhuwā̃</i> .
	<i>bahū</i> , a daughter-in-law.	<i>bahū</i> .	<i>bahuwā̃</i> .	<i>bahuwā̃</i> .
	<i>gau</i> , a cow.	<i>gau</i> .	<i>gauwā̃</i> .	<i>gauwā̃</i> .

The usual postpositions are :—

Acc.-Dat.	<i>nāī̃</i> ,	<i>nāī̃</i> ,	<i>kanāī̃</i> ,	<i>rāī̃</i> .
Instr. and Abl.	<i>sū̃</i> ,	<i>ū̃</i> .		
Genitive	<i>rō</i> ,	<i>kō</i> ,	<i>tanō</i> ,	<i>handō</i> .
Locative	<i>mē̃</i> ,	<i>māī̃</i> ,	<i>māhāī̃</i> ,	<i>māī̃</i> , <i>māỹ</i> .

With regard to the above it should be noted that the dative (and accusative) postpositions *nāī̃* (or *nāī̃*) and *rāī̃* are locatives of *nō* and *rō* respectively. *Kanāī̃* is a contraction of *kāī̃-nāī̃*, which is the locative of *kō-nō*. *Kō*, *nō*, and *rō* are all genitive postpositions. *Kō* and *rō* occur in Mārwarī and *nō* in the neighbouring Gujarātī. Further remarks regarding the use of *rāī̃* will be found below.

The usual suffix of the genitive is *rō*. *Tanō* and *handō* are archaic, and are now only found in poetry. *Kō*, as a genitive suffix, is used in those parts of the Mārwarī area which border on tracts in which Mēwarī or Mālvi is spoken.

It is necessary to state that, if we desire to write with strict philological accuracy *rō*, *rāī̃*, and *nāī̃* should be joined to the noun without hyphens, as is done with the *nō* of Gujarātī, while *kō*, *tanō*, and *handō* should have hyphens. Thus *ghōḍānō*, *ghōḍārāī̃*, *ghōḍānāī̃*, but *ghōḍā-kō*, *ghōḍā-tanō*, and *ghōḍā-handō*. This is a question of derivation which will be found explained under the head of Gujarātī on p. 328 *infra*. In Rājasthānī, in which both the omission and the retention of the hyphen occur, the strict adherence to the rule would be liable to cause confusion in the mind of the reader. I have therefore, in the case of that language, abandoned scientific accuracy and have inserted the hyphen everywhere. Thus, *ghōḍā-rō*, *ghōḍā-rāī̃*, *ghōḍā-nāī̃*.

The genitive terminations are liable to change as in Eastern Rājputana. *Rō* (*kō*, *taṇō*, *handō*) changes to *rū* (*kā*, *taṇā*, *handā*) before a masculine noun in the oblique singular or in the plural; to *rī* (*kī*, *taṇī*, *handī*) before any feminine noun; and to *rē* or *rāi* (or sometimes *rū*) before any masculine noun in the agent or locative. As postpositions like *āgāi*, in front, before, or *pachhāi*, behind, are really nouns in the locative, the nouns they govern are usually placed in this form of the genitive. *Rāi* or *rē*, itself, is a locative and often means 'in of.' Examples of the employment of the genitive are, *khēt-rō dhān*, the paddy of the field; *rājā-rō ghōḍā-sū*, from the horse of the king; *khēt-rī kākāḍiyā*, the cucumbers of the field; *ghar-rāi pachhāi*, behind the house; *thā-rāi bāp-rāi ghar-māi*, in your father's house; *āp-rāi khētā-māi*, in his own fields; *in-rāi hāt-māi*, in his hand; *khētā-rāi pālī*, the boundary of the fields, literally, 'in of the fields'; *un dēs-rāi*, in of that country, one amongst its inhabitants; *thā-rāi bābō-sā gōth kīrī*, by your father a feast was made; *un-rāi bāp dīthō*, by his father he was seen.

As all postpositions of the dative are by origin the locatives of genitive postpositions (*nāi* or *nāi* is itself the locative of the Gujarātī genitive termination *nō*), we often find *rāi* used as a postposition of the dative, but in such cases it is attached, not to the oblique form, but to the locative of the noun. Thus, *mhāi un-rāi bēṭai-rāi ghaṇā chāb^akiyā rī-dīvī-hāi*, I have given many stripes to his son; *ēk jīnāi-rāi dōy dāw^arā hā*, to a certain man there were two sons; *un-rāi gōth*, a feast for him. In the first example it will be noted that the *rāi* of *un-rāi* is also in the locative to agree with *bēṭai*. In the same way, when a genitive agrees with a noun in the dative (of which the postposition is itself in the locative), *rāi* is often used instead of *rū*. Thus *āp-rāi bāp-nāi kayō*, he said to his father; *āp-rāi hukam-nāi lōpiyō nahī*, I did not disobey your order.

Finally, when a noun itself is in the locative with *māi*, the *māi* is sometimes attached to the inflected locative in *āi*, and not to the oblique form. Thus *kūphāiḍai-māi* (not *kūphāiḍā-māi*), in debauchery.

To sum up, we may now give the following complete paradigm of the declension of *ghōhā*, a horse:—

	<i>Sing.</i>	<i>Plur.</i>
Nom.	<i>ghōḍō.</i>	<i>ghōḍā.</i>
Agent	<i>ghōḍē, ghōḍai.</i>	<i>ghōḍā.</i>
Accus.	<i>ghōḍō, ghōḍā-nāi.</i>	<i>ghōḍā, ghōḍā-nāi.</i>
Instr.	<i>ghōḍā-sū, ghōḍā-ū.</i>	<i>ghōḍā-sū, ghōḍā-ū.</i>
Dat.	<i>ghōḍā-nāi.</i>	<i>ghōḍā-nāi.</i>
Abl.	<i>ghōḍā-sū, -ū.</i>	<i>ghōḍā-sū, -ū.</i>
Gen.	<i>ghōḍā-rō (-kō, -taṇō, -handō).</i>	<i>ghōḍā-rō (-kō, taṇō, -handi)</i>
Loc.	<i>ghōḍē, ghōḍai, ghōḍā-mē, etc.</i>	<i>ghōḍā, ghōḍā-mē, etc.</i>
Voc.	<i>hē ghōḍā.</i>	<i>hē ghōḍā.</i>

Adjectives.—Adjectives nearly follow the customary Hindōstānī rule. The oblique masculine of tadbhava adjectives ending in *ō* ends in *ā*, and the feminine in *ī*. Thus,—

Kālō ghōḍō hawā-rā jīn jāy-hai, the black horse goes like the wind.

Kālā ghōḍā-nāi dōṛāwō, make the black horse gallop.

Kālī ghōḍī baḍī saitān hāi, the black mare is very vicious.

Kālī ghōḍī-nāi dōṛāwō, make the black mare gallop.

When a noun is in the agent case singular the adjective is put in the agent case also. Thus *kālē ghōḍē lāt mārī*, the black horse kicked; *nāin^akiāi ḍāw^arāi gayō*, by the younger son it was gone. Similarly with a noun in the locative, the adjective is put in the locative, as in *chhōṭāi ghar-māi*, in a small house.

In comparison the ablative is used, or (as in Gujarātī) the word *kar^atā* is employed in the sense of 'than,' as in *uchchāraṇ-mē mūḷ swarā kar^atā lambā bōlījāi*, in pronunciation they are uttered longer than the original vowels.

Numerals.—These are given in the list of words; *dōy*, two, has *dōyā* for its oblique form and agent, so *tīn*, three, has *tīnā*.

As ordinals, we may quote *pāilō*, first; *dūjō*, second; *tījō*, third; *chōthō*, fourth; *pāch^awō*, fifth; *chhatthō*, sixth; *sāt^awō*, seventh; *āth^awō*, eighth; *naw^amō*, ninth; *das^awō*, tenth, and so on. *Pāch^awō* has its agent *pāch^awē* and its oblique form *pāch^awā*. So for other ordinals in *ō*. The others are declined regularly. *Chhēlō* (as in Gujarātī) is 'last.'

PRONOUNS.—The pronouns have, as usual, special forms for the Accusative-Dative and for the Genitive.

The Pronoun of the First person is thus declined. It has two forms of the plural. One, *āpā*, includes the person addressed. The other, *mhē*, does not necessarily do so. *Mhē* means 'we,' and *āpā*, 'we including you.'

	Singular.	Plural.	
		Including person addressed.	Excluding person addressed.
Nom.	<i>hū, mhū.</i>	<i>āpā.</i>	<i>mhē, mē.</i>
Agent	<i>mhāi, mīi.</i>	<i>āpā.</i>	<i>mhā, mā.</i>
Acc.-Dat.	<i>mha-nāi, mī-nāi.</i>	<i>āpā-nāi.</i>	<i>mhā-nāi, mā-nāi.</i>
Gen.	<i>mhārō, mīrō.</i>	<i>āpārō.</i>	<i>mhārō, mārō.</i>
Obl.	<i>mhāi, mīi, mhārā, mīrā, mhārāi, mārāi.</i>	<i>āpā.</i>	<i>mhā, mā, mhārā, mārā, mhārāi, mārāi.</i>

So, for the Second person, we have—

Nom.	<i>tū, thū.</i>	<i>thē, tamē.</i>
Agent	<i>thāi, tīi.</i>	<i>thā, tumā.</i>
Acc.-Dat.	<i>tha-nāi, tī-nāi.</i>	<i>thā-nāi, tumā-nāi.</i>
Gen.	<i>thārō.</i>	<i>thārō, tamārō.</i>
Obl.	<i>thāi, tīi, thārā, tīrā, thārāi, tīrāi.</i>	<i>thā, thārā, thārāi, tumā.</i>

The honorific pronoun of the second person is *āp*, your honour. It is regularly declined. Thus, *āp-nāi*, to your honour; *āp-rō* of your honour. Another honorific pronoun is *rāj*, your honour, also regularly declined. *Jī*, *jī-sā*, *sā*, or *sāb* are added to a noun to indicate respect. Thus *rāw-jī-sā*, *ṭhākūr-sā*, *sēṭh-sāb*, all of which are titles; *bābō-sā* or *bābō-jī*, O father!

The Reflexive pronoun is also *āp*. *Āp-rō* is 'one's own.'

The pronoun of the third person is supplied by the demonstrative pronouns *ō*, this, and *wō*, that. These have feminine forms in the nominative singular only. They are thus declined—

	This.	That.
Sing. Nom.	<i>ō</i> , <i>yō</i> : fem. <i>ā</i> , <i>yā</i> .	<i>wō</i> , <i>ū</i> , <i>uwō</i> : fem. <i>wā</i> , <i>uwā</i> .
Agent	<i>in</i> .	<i>un</i> .
Acc.-Dat.	<i>ī-nīī</i> , <i>in-nāī</i> , <i>anī-nīī</i> .	<i>ū-nāī</i> , <i>un-nīī</i> , <i>wanī-nīī</i> .
Gen.	<i>in-rō</i> .	<i>un-rō</i> .
Obl.	<i>ī</i> , <i>in</i> , <i>anī</i> .	<i>ū</i> , <i>un</i> , <i>wanī</i> .
Plur. Nom.	<i>āī</i> , <i>ē</i> .	<i>wāī</i> , <i>wē</i> , <i>uwāī</i> , <i>uwē</i> .
Agent	<i>āī</i> , <i>ā</i> , <i>yā</i> , <i>inā</i> .	<i>wāī</i> , <i>wā</i> , <i>uwā</i> , <i>unā</i> , <i>wanā</i> .
Obl.	<i>āī</i> , <i>ā</i> , <i>yā</i> , <i>inā</i> .	<i>wāī</i> , <i>wā</i> , <i>uwā</i> , <i>unā</i> , <i>wanā</i> .

The Relative Pronoun is often used in the sense of a Demonstrative Pronoun.

The Relative and Correlative pronouns are *jō* or *jikō*, who, and *sō* or *tikō*, he. They also have each a feminine form in the nominative. They are thus declined—

	Relative.	Correlative.
Sing. Nom.	<i>jō</i> , <i>jyō</i> , <i>jikō</i> , <i>jakō</i> ; fem. <i>jikā</i> , <i>jakā</i> .	<i>sō</i> , <i>tikō</i> , fem. <i>tikā</i> .
Agent	<i>jīn</i> , <i>jan</i> , <i>janī</i> , <i>jīnī</i> , <i>jī</i> , <i>ikan</i> , <i>jikīī</i> .	<i>tīn</i> , <i>tīnī</i> .
Obl.	<i>jīn</i> , <i>jan</i> , <i>janī</i> , <i>jī</i> , <i>ikan</i> .	<i>tīn</i> , <i>tīnī</i> .
Plur. Nom.	<i>jō</i> , <i>jyō</i> , <i>jikī</i> , <i>jikāī</i> , <i>jakāī</i> .	<i>sō</i> , <i>tikī</i> , <i>tikāī</i> .
Agent	<i>jaī</i> , <i>jā</i> , <i>jyā</i> , <i>jīnā</i> , <i>janā</i> , <i>jikā</i> .	<i>tīnā</i> , <i>tikā</i> .
Obl.	<i>jaī</i> , <i>jā</i> , <i>jyā</i> , <i>jīnā</i> , <i>janā</i> , <i>jikā</i> .	<i>tīnā</i> , <i>tikā</i> .

The Relative Pronoun is quite commonly used as a Demonstrative, as is also the case in Eastern Rājasthānī. Many examples will be found in the specimens.

The Interrogative Pronouns are *kun*, who ? (masc. and fem.) and *kāñ*, what ? (neut.) They are thus declined—

	Masc. and Fem.	Neut.
Sing. Nom.	<i>kun, kaṇ.</i>	<i>kāñ, kãñ, kañ.</i>
Agent and Obl. form.	<i>kun, kaṇ, kuṇī, kaṇī, kiṇ, kñ.</i>	<i>kuṇī.</i>
Plur. Nom.	<i>kun, kaṇ.</i>	.....
Agent and Obl. form.	<i>kuṇā, kaṇā, kiṇā.</i>	.....

The Indefinite pronouns are *kōi*, anyone, and *kāñ*, *kãñ*, or *kñ*, anything. *Kōi* has its agent and oblique form *kiṇī*, *kuṇī*, or *kō*. When *kñ* is used, the letter *i* must be added to the postposition, as in *kñ-rō-i*, of anyone. *Kāñ*, *kãñ* or *kñ* does not change its form in declension.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Sing.	Plur.
1. <i>hñ.</i>	<i>hñ.</i>
2. <i>hñi.</i>	<i>hñ.</i>
3. <i>hñi.</i>	<i>hñi</i>

The past tense is masc. sg. *hō*, pl. *hā*, fem. sg. and pl. *hī*, was. It does not change for person.

The principal parts of the verb ‘to become’ are as follows :—

Root, *hō*, become.

Present Participle—*hōtō*, *hūtō*, *whētō* (masc. pl. *-tā* ; fem. *-tī*), becoming.

Past Participle—*huwō*, *huyō*, *whiyō*, *whiō* (fem. *huī*), become.

Adjectival Past Participle—*huwōrō*, *huyōrō*, become.

Conjunctive Participle—*hūyar*, *hūy-nāñ*, *hō-kar*, *hō*, *whētō-knāñ*, *whēr*, having become.

Infinitive—*hōwan*, *hōw^anō*, *hōnō*, *hñnō*, *whāñnō*, *whāññ*, *whāibō*, to become.

Noun of Agency—*hōn-wālō*, one who becomes.

Simple Present—I become, I may or shall become, etc.

Sing.	Plur.
1. <i>huñ, hōñ, whēñ.</i>	<i>huwā, whāñ, whāihā.</i>
2. <i>huwāi, whāi.</i>	<i>huwō, whāiō, whāihō.</i>
3. <i>huwāi, whāi.</i>	<i>huwāi, whāi.</i>

Definite Present—I am becoming, etc. *huñ-hñ* or *whēñ-hñ*, etc.

Imperfect, I was striking, etc.

whētō-hō, as in Hindī, or

whāi-hō, as in Eastern Rājasthānī.

Future, I shall become, etc.

1st form—

<i>Sing.</i>	<i>Plur.</i>
1. <i>whēhā̃.</i>	<i>whēhā̃.</i>
2. <i>whēhī.</i>	<i>whēhō.</i>
3. <i>whēhī.</i>	<i>whēhī.</i>

2nd form—

huū̃-lā, whēū̃-lā, etc.

3rd form,—

huū̃-gō, whēū̃-gō, etc.

Imperative, become !

sing. whāi, plur. hōwō.

The other tenses can be formed from the foregoing elements.

THE FINITE VERB.

Root, *mār*, strike.

Present participle, *mār̃tō*, striking.

Past participle, *māriyō, māryō* (fem. *mārī*), struck.

Adjectival past participle, *māriyōrō, māriyō-huicō*, stricken.

Conjunctive participle, *mār, mār-kar, mārār, mār-nāi* (or *-nāi*), *mārū̃-nāi* (or *-nāi*), *mār̃tō-knāi*, having struck.

Infinitive, *māraṇ, mār̃nō, mār̃nū̃, mār̃bō*, to strike.

Noun of Agency, *mār̃nāwālō, mār̃bāwālō*, a striker.

The Adjectival past participle is only employed as an adjective, like the Hindī *mārā-huā*. When a participle is used adverbially, it takes the termination *ā̃*. Thus, *mulk-mē liyā̃ phirā̃*, I will take (thee) about the country ; *mhārō māl magāw̃tā̃ gharī na kar̃sī jēj*, he will not make an hour's delay in sending for my property ; *āw̃tā̃ āw̃tā̃ ghar nēyō āyō*, as he came along he arrived close to the house.

Simple Present—I strike, I may strike, I shall strike, etc.

<i>Sing.</i>	<i>Plur.</i>
1. <i>mār̃ā̃.</i>	<i>mār̃ā̃.</i>
2. <i>mār̃āi.</i>	<i>mār̃ō.</i>
3. <i>mār̃āi.</i>	<i>mār̃āi.</i>

This tense is often employed as a present subjunctive or even as a future.

Present Definite, I am striking, etc.

Formed by conjugating the simple present with the present tense of the auxiliary verb.

<i>Sing.</i>	<i>Plur.</i>
1. <i>mār̃ā̃-hā̃.</i>	<i>mār̃ā̃-hā̃.</i>
2. <i>mār̃āi-hā̃.</i>	<i>mār̃ō-hō.</i>
3. <i>mār̃āi-hā̃.</i>	<i>mār̃āi-hā̃.</i>

Imperfect, I was striking, etc.

This has two forms. Either it is formed as in Hindī, with the present participle and the past tense of the auxiliary verb, or else the past tense of the auxiliary verb is added to a verbal noun in *āi*. Thus—

Form I.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mār^atō-hō</i>	<i>mār^atī-hī</i>	<i>mār^atā-hā</i>	<i>mār^atī-hī</i>
2.	<i>mār^atō-hō</i>	<i>mār^atī-hī</i>	<i>mār^atā-hā</i>	<i>mār^atī-hī</i>
3.	<i>mār^atō-hō</i>	<i>mār^atī-hī</i>	<i>mār^atā-hā</i>	<i>mār^atī-hī</i>

Form II.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārāi-hō</i>	<i>mārāi-hī</i>	<i>mārāi-hā</i>	<i>mārāi-hī</i>
2.	<i>mārāi-hō</i>	<i>mārāi-hī</i>	<i>mārāi-hā</i>	<i>mārāi-hī</i>
3.	<i>mārāi-hō</i>	<i>mārāi-hī</i>	<i>mārāi-hā</i>	<i>mārāi-hī</i>

Future, I shall strike.

This has three forms—

Form I.—This tense is formed directly from the root—

	Sing.	Plur.
1.	<i>mār^ahū, mār^asū, mārū</i>	<i>mār^ahā, mārā</i>
2.	<i>mār^ahī, mār^asī, mārī</i>	<i>mār^ahō, mārō</i>
3.	<i>mār^ahī, mār^asī, mārī</i>	<i>mār^ahī, mārī</i>

The forms with *s* belong to Eastern Rājasthānī, and, in Mārwarī, are only employed in the singular.

II.—This is formed by adding *lā* to the simple present. *Lā* corresponds to the *lō* of Eastern Rājasthānī, but does not change for gender or number, as *lō* does.

	Sing. Masc. and Fem.	Plur. Masc. and Fem.
1.	<i>mārū-lā</i>	<i>mārā-lā</i>
2.	<i>mārāi-lā</i>	<i>mārō-lā</i>
3.	<i>mārāi-lā</i>	<i>mārāt-lā</i>

III.—This is formed by adding *gō*, which changes for gender and number, to the simple present. It properly belongs to Eastern Rājasthānī.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārũ-gō</i>	<i>mīrũ-gī</i>	<i>mārā-gī</i>	<i>mārā-gī</i>
2.	<i>mārīi-gō</i>	<i>mīrīi-gī</i>	<i>mārī-gī</i>	<i>mārī-gī</i>
3.	<i>mārīi-gō</i>	<i>mārīi-gī</i>	<i>mārīi-gī</i>	<i>mārīi-gī</i>

Imperative, strike thou, etc.

2. sg. *mār*, pl. *mārō*.

Respectful forms *mārjai*, *mārījai*, *mārjyō*, *mārījō*.

Past Tenses.—These are formed from the past participle as in Hindi. Transitive verbs use the passive or the impersonal construction, and intransitive ones the active or the impersonal construction. The various tenses will be found below. Note that the impersonal construction, with the subject in the case of the agent, can be used with intransitive as well as with transitive verbs. Thus, *nāin^akiāi dāw^arāi gayō*, by the younger son it was gone, *i.e.*, the younger son went.

The following additional tenses are formed from the present participle :—

hũ mār^atō, (if) I had struck.

hũ mār^atō-huũ, I may be striking.

hũ mār^atō-huũ-lā, I shall (*or* may) be striking.

hũ mār^atō-hōtō, were I striking.

The following are the tenses formed from the past participle :—

mhāĩ mārīyō, I struck (him).

hũ sūtō, I slept.

mhāĩ mārīyō-hāi, I have struck (him).

hũ sūtō-hũ, I have slept.

mhāĩ mārīyō-hō, I had struck (him).

hũ sūtō-hō, I had slept.

mhāĩ mārīyō-huwāi, I may have struck (him).

hũ sūtō-huũ, I may have slept.

mhāĩ mārīyō-huũ-lā, I shall (*or* may) have struck (him).

hũ sūtō-huũ-lā, I shall (*or* may) have slept.

mhāĩ mārīyō-hōtō, had I struck (him).

hũ sūtō-hōtō, had I slept.

In the above *sūtō* is an irregular past participle of the intransitive verb *sōw^anō*, to sleep. The regular form, *sōyō*, is also used.

Irregular verbs.—The following verbs are also irregular :—

kar^anō, to do, past participle *kīyō* (fem. *kī* or *kīvī*) or *kariyō*.

lēw^anō, to take, past participle *līyō* (fem. *lī* or *līvī*).

dēw^anō, to give, past participle *dīyō* (fem. *dī* or *dīvī*).

plw°nō, to drink, past participle *pīyō* (fem. *pī* or *pīvī*).

jāw°nō, to go, past participle *gayō* (fem. *gāi*).

kah°nō, *kāi°nō*, or *kāiw°nō*, to say, 3. pres. *kawāi*; past participle *kayō* (fem. *kahī* or *kaī*); conjunctive participle *kāiyar*.

Like *kah°nō* are conjugated *rah°nō*, to remain, and *bah°nō*, to flow.

The past participles of *kar°nō*, *dēw°nō* and *lēw°nō* are sometimes *kīnō*, *kīdhō* or *kīdō*; *dīnō*, *dīdhō* or *dīdō*; and *līnō*, *līdhō* or *līdō*, respectively. Similarly *khāw°nō*, to eat, makes *khādhō*. *Mar°nō*, to die, has *marīyō* or *muchyō*. *Dēkh°nō*, to see, has *dīthō*.

Other verbs sometimes form the past participle in *ō*, not *iyō*, as in *kasālō bhug°tan lāgō*, he began to feel want.

Causal verbs.—These are formed generally as in Hindī except that the causal suffix is *āw*, not *ā*, and the double causal suffix is *wāw*, not *wā*. Thus, *uḍ°nō*, to fly; causal *uḍāw°nō*; double causal *uḍ°wāw°nō*. Root vowels are shortened as in Hindī, viz., *ā* to *a*; *ī*, *ē*, and *āi* to *i*; and *ū*, *ō*, and *āū* to *u*.

Causals formed like *mār°nō*, to kill, from *m°r°nō*, to die, and *khōl°nō*, to open, from *khul°nō*, to be open, are as in Hindī.

Verbs whose roots end in *h*, drop the *h* in the causal. Thus, from *bah°nō*, to flow, *bawāw°nō*, and from *kah°nō*, to say, *kawāw°nō*.

The following do not follow the usual Hindī rules:—

dēw°nō, to give, causal *dirāw°nō*, double causal *dir°wāw°nō*.

lēw°nō, to take, causal *lirāw°nō*, double causal *lir°wāw°nō*.

sūw°nō, to sew, causal *sūwāw°nō*.

khāw°nō, to eat, causal *khawāw°nō*.

pīw°nō, to drink, causal *piwāw°nō*.

Negative voice.—A kind of negative voice is formed by conjugating the present participle with the verb *rah°nō*, to remain. Thus *gātō rah°nō*, is ‘not to sing,’ not (as in Hindī) ‘to continue singing.’ Dr. Kellogg gives the following example of this idiom, *kīwān jāḡ-dō kāi manakh mahāi ātā rahāi*, shut the door that people may not come in.

Passive voice.—Mārwārī has a regular inflected passive voice, formed by adding *ij* to the root of the primitive verb. Thus, *mār°nō*, to strike; *marīj°nō*, to be struck. The primitive root undergoes the same changes that it does in the formation of causals. Other examples are:—

Active.	Passive.
<i>kar°nō</i> , to do	<i>karīj°nō</i>
<i>khāw°nō</i> , to eat	<i>khawīj°nō</i>
<i>lēw°nō</i> , to take	<i>lirīj°nō</i>
<i>dēw°nō</i> , to give	<i>dirīj°nō</i> .

Even neuter verbs can take this passive (cf. the Latin *luditor a me*), and are then construed impersonally. Thus, from *āw°nō*, to come, we have *awīj°nō*, to be come; *mhaĩ-sũ awījāi nahĩ*, by me it is not come, I cannot come. Other examples of these passives, *mhaĩ marījiyō*, I was struck; *thāĩ-sũ nahĩ khawījāi-lā*, it will not be eaten by you, you will not be able to eat it. It will be observed that these passives have always a kind of potential sense, like the potential passive formed by adding *ā* to the root in the languages of Hindostan proper.

Compound verbs.—These are as in Hindi, except that intensive verbs are often formed by prefixing *rō*, *parō*, or *warō*, which are adjectives and agree in gender with the object of any tense (not only the past tenses) of a transitive verb, and with the subject of an intransitive verb. *Warō* is used when the action is reflexive, and makes a kind of middle voice, as in *warō lēw^anō*, to take for oneself.

Examples are :—

parō mār^anō, to kill (Hindi *mār-ḍāl^anā*).

parō jāw^anō, to go away (Hindi *chalā-jānā*).

parō uṭh^anō, to rise up (Hindi *uṭh-jānā*).

thū warō jā, thou (masc.) go away.

thū warī jā, thou (fem.) go away.

ū pōthī warī lēwāi, let him take the book for himself.

hū pōthī warī lēū-hū, I take the book for myself.

ū pōthī parī dēhī, he will give the book away.

mhai chāb^akiyā rī dīvī-hāi, I have given (so and so) stripes.

Frequentative verbs are formed with the infinitive in *bō*, and not as in High Hindi. Thus, *jābō kar^anō*, to go frequently.

Inceptive verbs are formed with the infinitive in *u*, as in *uwō kasālō bhug^atan lāgō*, he began to experience want.

Vocabulary.—Mārwarī vocabulary is much nearer that of Gujarātī than that of Hindi. In studying the language a Gujarātī dictionary will be found very useful. We may specially note the typical Gujarātī word *nē* or *nāi*, and, and the Gujarātī termination *īj* or *hīj* used to give emphasis, and connected with the Śaurasēnī Prakrit *jjēva*, as in *in-sū-hīj*, even from these; *mār^awarī bhākhā-rī unnati hōw^anā-sū mār^awar-rō tō phāy^adō huwāi-īj*, by importance being attached to the Mārwarī language, Marwar itself will certainly profit. Sometimes this is doubled, and becomes *jēj* as in *kar^asī-jēj*, he will certainly do.

The termination *rō* is, as has been seen, added to past participles. It can also be added pleonastically to any noun, adjective, or pronoun. Thus, *badō-rō ḍāw^arō*, the elder son; *jakō-rī gaw-rī kachērī-mā ubō-rī hāi*, the cow which is standing in court. It will be seen that the *ō* in *jakō* and *ubō* is not changed for the feminine when *rō* follows.

CENTRAL EASTERN RĀJASTHĀNĪ.

The Central Eastern dialect of Rājasthānī contains four forms of speech which are recognised by natives as independent dialects. These are Jaipurī, Ajmērī, Kishangarhī, and Hārautī. So old and firmly established are these distinctions that the Serampore Missionaries in the beginning of the 18th century made separate translations of the New Testament into Jaipurī and Hārautī. And yet all these four forms of speech differ so slightly that they are really one dialect which can be named Eastern Rājasthānī. Over the whole area, which is clearly shown in the map facing p. 1, the language varies slightly from place to place, as is usual in the plains of India, but such local differences are too unimportant to justify us in allowing them to create separate dialects. Of the four, Jaipurī is the most important and may be taken as typical of the rest.

Eastern Rājasthānī is spoken in the centre and south of the Jaipur State and in the Thakurate of Lawa and those parts of Tonk which are close to Jaipur, in the greater part of the Kishangarh State, and the adjoining portion of the British district of Ajmer, in the Hāyā States of Bundi and Kota (hence the name Hārautī), and in the adjoining portions of the States of Gwalior, Tonk (*Pargana Chabra*), and Jhallawar.

On its north-east, Eastern Rājasthānī has the Mēwātī dialect of the same language; on its east, in order from north to south, the Dāng sub-dialects of the Braj Bhāshā spoken in East Jaipur, the Bundēlī of the centre, and the Mālvi of the south, of the Gwalior Agency of Central India. On its south it again has Mālvi and also the Mēwārī form of Mārwarī and on its west and north-west Mārwarī. It will thus be seen that, except for a portion of its eastern frontier, it is entirely surrounded by other Rājasthānī dialects.

We have taken Jaipurī as the standard of Eastern Rājasthānī. In the year 1898 His Highness the Maharaja of Jaipur published the results of a special linguistic survey of the State, which was conducted by the Rev. G. Macalister, M.A. From this it appears that no less than thirteen different forms of speech are employed in the State, of which six are forms of Jaipurī. These are Tōrāwātī, of the Tōmar country in the north of the State, standard Jaipurī in the centre, Kāṭhairā and Chaurāsī in the south-west, and Nāgarchāl and Rājāwātī in the south-east. Kishangarhī is spoken over nearly the whole of the State of Kishangarh and in a small piece of the north of Ajmēr, and Ajmērī over the east centre of the latter district. Hārautī is the dialect of Bundi and Kota, and also of the neighbouring portions of Jhallawar, Tonk, and Gwalior. In the last-named State about 48,000 people speak a sub-form of Hārautī called Sipārī or Shiopurī.

We thus get the following figures for the dialects and sub-dialects of Eastern Rājasthānī :—

Number of speakers.

JAIPURĪ—

Standard	.	.	.	.	.	.	.	.	.	790,231
Tōrāwātī	.	.	.	.	.	.	.	.	.	342,554
Kāṭhairā	.	.	.	.	.	.	.	.	.	127,957
Chaurāsī	.	.	.	.	.	.	.	.	.	182,133

Carried over . 1,442,875

	Brought forward	1,442,875	
Nāgarchāl		71,575	
Rājāwāṭi		173,449	
		<hr/>	1,687,899
Kishangarhī			116,700
Ajmēri			111,500
Hārāuti—			
Standard	943,101		
Sipāri	48,000		
	<hr/>		991,101
			<hr/>
TOTAL EASTERN RĀJASTHĀNĪ			2,907,200
			<hr/>

No trustworthy figures are obtainable as to the number of speakers of Eastern Rājasthānī outside the tract of which it is a vernacular. The only dialect of Rājasthānī for which such figures are available is Mārwārī, and there can be little doubt that the figures given for that dialect include many speakers of Jaipurī and its related forms of speech.

Jaipurī has a large literature, which is all in manuscript and about which very little is known. The most important is probably the collection of works by the reformer, Dādūjī and his followers. Regarding these, the Rev. John Traill, writing in 1884, says as follows:—

“It is now twelve years since I was first introduced to the Bhāshā by the study of a religious poet called Dādū. This man was born in Ahmedabad in A.D. 1544, but he lived and taught a great deal in Jaipur, where many of his disciples are still to be found. The Nāgā soldiers of Jaipur form a part of them.

The Book, or Bāṇī of Dādū, I have translated into English. One of the copies of the Bāṇī now in my possession was written 234 years ago. In the Bāṇī there are 20,000 lines, and in Dādū's life, by Jān Gōpāl, 3,000. Then Dādū had fifty-two disciples, who spread his ideas through the country, and who all wrote books of their own, which are believed to be still extant in the Daddwārās founded by them. Taking up the list of Dādū's disciples, I copy out a few names, with what each is said to have written:—

Gharīb Dās	32,000 lines.
Jaisā	124,000 „
Prayāg Dās	48,000 „
Rajab-jī	72,000 „
Bakhnā-jī	20,000 „
Śaṅkar Dās	4,400 „
Bābā Banwārī Dās	12,000 „
Sundar Dās	120,000 „
Mādhō Dās	68,000 „

And so on, through all the 52 disciples. All are said to have written more or less.

I say ‘are said to have written,’ for no European has yet collected their writings, though they are well known among the common people. I hardly meet a native unable to repeat some verse of poem or song composed by them. I believe that most of the books can yet be bought or borrowed for being copied. I have through friends seen, and am in possession of many books belonging to these men, and only the scanty resources of a private individual prevent me from possessing more of them. The men above mentioned are Dādū's immediate disciples: their disciples also wrote, and in this sect living authors are still to be found, so that men have been writing throughout the 340 years of this sect's existence.”

The Dādū-panthīs are an offshoot of the sect founded by the celebrated Kabīr. They worship Rāma, but temples and images are prohibited. No doubt most of Dādū's disciples wrote in their native tongue, Jaipurī, but all the works of Dādū himself which I have seen are in an old form of Western Hindī.

The name ‘Jaipurī’ employed for the main language of Eastern Rājasthānī has been coined by Europeans, from the name of the chief town of the State. Natives usually call it Dhunḍhārī, or

Jaipurī. Its various names.

the language of the Dhundhār country. This tract is the country lying to the south-east of the range of hills forming the boundary between Shekhawati and Jaipur proper. The name is said to be derived from a once celebrated sacrificial mount (*dhūṇḍh*) on the western frontier of the State.¹ Other names employed by natives are *Jhār-sāhī bōlī*, or the speech of the kingdom of the wilderness, and (contemptuously) *Kāṭī-kūṭī-kī bōlī*, or the speech of *kāṭī-kūṭī*, from the peculiar word *kāṭī*, which, in Jaipurī, means 'what'? The people of Shekhawat do not use the Jaipurī word *mālai*, on, and they facetiously call a speaker of Jaipurī a '*mālai-hālō*', or 'man who uses *mālai*.'

I know of the following works which deal with Jaipurī, and with the Dādū-Panthis:—

AUTHORITIES—

- WILSON, H. H.—*A Sketch of the Religious Sects of the Hindus.*—*Asiatick Researches*, Vol. xvi (1828). A Sketch of the Dādū-Panthis on pp. 79 and ff. Reprinted on pp. 103 and ff. of Vol. i. of *Essays and Lectures on the Religion of the Hindus*. London, 1861.
- SIDDONS, LIEUT. G. R.—(Text and) *Translation of one of the Granthas, or Sacred Books, of the Dādū-panthi Sect.* *Journal of the Asiatic Society of Bengal*, vi (1837), pp. 480 and ff., 750 and ff.
- TRAILL, REV. JOHN.—*Memo. on Bhasha Literature.* Jaipur, 1884.
- ADELUNG, JOHANN CHRISTOPH.—*Mithridates oder allgemeine Sprachkunde*, etc. Vol. iv. Berlin, 1817. Brief notices of Jaipurī on pp. 488 and 491.
- KELLOGG, REV. S. H.—*A Grammar of the Hindi Language, in which are treated the High Hindi, of Rājputānā also the colloquial Dialects with copious philological notes* Second Edition, London, 1893. Amongst the Rajputana Dialects described is Jaipurī, which is sometimes referred to as the dialect of Eastern Rajputana, and sometimes (incorrectly) as Mēwārī.
- MACALISTER, REV. G.—*Specimens of the Dialects spoken in the State of Jeypore.* Allahabad, 1895. (Contains Specimens, a Vocabulary, and Grammars.)

Of the above, Mr. Macalister's work is a most complete and valuable record of the many forms of speech employed in the Jaipur State. It is a Linguistic Survey of the entire State.

For books and the like the ordinary Dēva-nāgarī character is employed. The written character is the same as that found in Marwar, and is described on p. 19.

As excellent materials are available, and as Jaipurī can well be taken as the standard of the Eastern Rājasthānī dialects, I give the following pretty full account of its peculiarities. This is mainly based on the

Rev. G. Macalister's excellent work, and has additions here and there gathered from my own reading.

As regards **pronunciation**, we may note a frequent interchange of the vowels *a* and *i*. Thus, *piṇḍat*, a *paṇḍit*; *siṛ gayō* = Hindōstānī *saṛ gayā*, it decayed; *minakh* for *mānukh*, a man; *dan* for *dīn*,

a day. The vowel *ō* is sometimes represented by *ū*, as in *dīnū*, instead of *dīnō*, given; *kyū*, instead of *kyō*, why. The diphthong *ai* is preferred to *ē*, as in *maī*, in. In words borrowed from Persian ending in *h* followed by a consonant, an *i* is inserted as in *jhair* for *zahr*, poison, *sair* for *shahr*, a city.

As regards consonants, aspiration is commonly omitted. Thus we have both *bī* and *bhī*, also; *kusī*, for *khusī* (Persian *khushī*), happiness; *ādō*, half; *sīk'bō*, to learn; *kār'bō*, to draw, pull; *lād'bō* (for *lādh'bō*), to obtain; *dē* for *dēh*, a body; *sāy* for *sahāy*, help. In *phaṛ'bō* for *parh'bō*, to read, and *chhaṛ'bō* for *charh'bō*,

¹ See Chapter I of the *Annals of Amber* in Tod's *Rajasthan*.

to rise, the aspirate has been transferred from one letter to a preceding one. So also in *jhair* for *zahr*, poison, already quoted and *bhagat* (i.e., *bakhat* for *waqt*) time.

We have seen that in words like *sāy* for *sahāy*, a medial *h* is dropped. This is the case with verbs like *rah^abō*, to remain, and *kah^abō*, to speak, which are frequently written *raibō* and *kaibō* respectively. More often, however, *kah^abō* is written *khaibō*, with the aspiration transferred to the first consonant. So we have *khū^h-chhū^h*, I say; *khai-chhai*, he says; *khai*, it (fem.) was said; *khā^hī*, a story; *mhārāj*, for *mahārāj*, a king; *bhaītō*, for *bah^atō*, floating; *mhārō*, for *mahārō* (Hindōstānī *hamārā*), my; *thārō*, for *tahārō*, thy.

The letters *n* and *l* often appear as cerebrals (𑀓 *n* and 𑀔 *l* respectively). This is a survival from old times. The rule is (as in Pañjābī, Marāṭhī, and Gujarātī) that in a *tadbhava* word when an *n* or an *l* was doubled in the Prakrit stage of the language, it remains a dental; but when it was not so doubled it is cerebralised. Thus we have :—

Prākṛit.	Rājasthānī.
<i>dīnnu</i> , given	<i>dīnū</i> (dental <i>n</i>)
<i>ghallai</i> , he throws	<i>ghālai</i> (dental <i>l</i>)
<i>bolliau</i> , spoken	<i>bōlyō</i> (dental <i>l</i>)
<i>challiau</i> , gone	<i>chālyō</i> (dental <i>l</i>)
But <i>janau</i> , a person	<i>janō</i> (cerebral <i>n</i>)
<i>bālu</i> , a child	<i>bāl</i> (cerebral <i>l</i>)
<i>chalian</i> , gone	<i>chalyō</i> (cerebral <i>l</i>)
<i>kālu</i> , time	compare <i>kāl</i> , a famine

Some monosyllabic words are enclitics, and are written as part of the preceding word. In such cases, when the enclitic word commences with *a*, and the preceding word ends with a vowel, the initial *a* of the enclitic is usually, but not always, elided. Such enclitic words are *ar*, and; *ak*, that; *k* (for *kai*), or; *as*, he, by him, his, she, etc.

As *ak* often takes the form *k*, it is liable to be confused with *k*, or. The word *as* meaning 'he,' etc., is not recognised in Mr. Macalister's grammar, but I do not think that there can be any doubt as to its existence. It is quite a common enclitic pronoun of the third person in many Indian languages. For instance, it is used in Bundēlī and in Eastern Hindī.

The word *ar*, and, is liable to be confused with *r*, the termination of the conjunctive participle. Thus, *करर karar* is 'having done,' but *कखोर karyō-r*, for *karyō-ar*, did and.

Examples of the use of these enclitics are as follows :—

ar, and :—

chhō^akyō bēṭō . . . chalyō-gāyō ar . . . āp-kō dhan uṛā-dīnū, the younger son went away and squandered his property. Here the initial *a* of *ar* has not been elided.

ādī rāt gai-r (गईर) kāwar-jī nāi-nai bōlyā, midnight passed, and the youth spoke to the barber.

ũ-nai dūr-sũ ātō dēkhyō-r (देख्योर) *bāp-nai dayā ā-gaī*, from a distance he saw him coming, and pity came to the father.

ak, that :—

jō thē puchhō-k (पूछोक्) ‘*mhē kãĩ karã?*’ *tō maĩ yā khũ-chhũ-k* (खँछँक्) ‘*aurã-kī sāy karbā-nai sudā tyār rahō-k* (रहोक्) *jĩ-sũ thē kām-kā minakh whai-jāwō*, if you ask **that** ‘what shall we do?’ then I am saying this **that** ‘always remain ready to help others **that** by this you may become a useful man.’

On the other hand, the initial *a* is not elided in *ĩ lāyak kōnai ak thã-kō bēṭā bājũ*, I am not so worthy **that** I should be called thy son.

k, or :—

kãĩ thē jāsyō-k (जास्योक्) *kōnai*, will you go **or** not.

wō rōṭī khāi-chhai-k (खाईछैक्) *dūdh piyō chhai*, has he eaten bread **or** drunk milk.

as, *asī*, pronominal suffix of the third person :—

āp bichārī-as ab aĩḍai raibā-kō dharam kōnai,—**she** herself considered ‘it is not proper to stay here.’ Here the initial *a* is not elided.

rãṇī puchhī-s, ‘*wā kãĩ bāt chhai?*’—the queen asked (*lit.* by the queen it was asked-**by-her**), ‘what is that thing?’

mā-nai-s khāi kōnai, he did not tell it to **his** mother. This suffix sometimes takes the form *asī* as in *ĩ nãḍī-maĩ hīrā mōṭī whai-sī*, in this river **there** are diamonds and pearls. *cf.* *kanai-sī-k*, near (him).

jīḍ aĩḍai sāsarai-s gāwār-ī-gāwār chhā-ī, then there in **his** father-in-law’s house they verily were perfect boors.

khã gayō-s, where did **he** go?

wō kyō āyō nai-s, why did **he** not come.

maĩ-s tō aĩḍai-ī chhō, **it** was I who was here.

Here the *as* does little more than emphasize the word *maĩ*.

There is one more enclitic particle added to adjectives of quantity and kind. It also is *k*. It does not affect the meaning, but probably, to judge from the instances of its occurrence in cognate languages such as Kāśmīrī and Bihārī, originally meant, of him,’ ‘of her,’ ‘of it,’ or ‘of them.’ Thus, कतरो *katrō* or कतरोक् *katrō-k*, feminine कतरी *katrī* or कतरीक् *katrī-k*, how much? *kasyō* or *kasyō-k*, feminine *kasyī* or *kasyī-k*, of what kind. *Katarō-k* probably means literally ‘how much of him?’

DECLENSION.

Nouns Substantive.—The usual genders are masculine and feminine. There are also occasional occurrences of a neuter, as in *sunyũ*, it was heard. The masculine would be *sunyō*, and the feminine *sunī*.

As regards **declension**, there are wide divergencies from the system which is familiar in Hindōstānī.

Tadbhava nouns, which in Hindōstānī end in *ā*, in Jaipurī end in *ō*. Thus, *ghōṛō*, a horse (Hindōstānī *ghōṛā*). The normal oblique form singular and the nominative plural of these nouns ends in *ā*, thus, *ghōṛā-kō*, of a horse; *ghōṛā*, horses. The oblique

plural ends in *ā̃*, as *ghōṛā̃*. These nouns have also another oblique form in the singular, ending in *ai*. Thus, *ghōṛai*. This is employed as a locative, and means 'in a horse.' It is also used to form the case of the agent, 'by a horse.' On the other hand, the agent is equally often the same in form as the nominative. Thus, *pōtō khai* or *pōtai khai*, by the grandson it was said, the grandson said. We thus get the following declension for this class of nouns. I give the word *pōtō*, a grandson, which is that employed by Mr. Macalister as an example :—

	Singular.	Plural.
Nom.	<i>pōtō</i>	<i>pōtā</i>
Agent	<i>pōtō, pōtai</i>	<i>pōtā, pōtā̃</i>
Loc.	<i>pōtai</i>	<i>pōtā̃</i>
Obl.	<i>pōtā</i>	<i>pōtā̃</i>
Voc.	<i>pōtā</i>	<i>pōtō, pōtāwō</i>

Note that the Agent case never takes the sign *nē* or *nai* as it does in Hindōstānī. The locative may also be formed with postpositions as in Hindōstānī.

The postpositions which form cases are as follows :—

Accusative	<i>nai, kai.</i>
Dative	<i>nai, kanai.</i>
Ablative	<i>sā̃, saĩ.</i>
Genitive	<i>kō.</i>
Locative	<i>maĩ</i> (in), <i>ūpar</i> or <i>mālai</i> (on).

Regarding these various postpositions, the following should be noted. The postpositions of the Accusative and Dative, *kai* and *nai* are by origin locatives (like *pōtai*) of genitive suffixes *kō* and *nō*. *Kō* itself is used in Jaipurī, and *nō* occurs in the closely related Gujarātī. *Kanai* is a contracted form of *kai-nai*. It usually means 'near': hence 'to' after verbs of motion.

The genitive suffix *kō* has an oblique masculine *kā* and a feminine *kī*. Thus, *pōtā-kō ghōṛō*, the horse of the grandson; *pōtā-kā ghōṛā-mālai*, on the horse of the grandson; *pōtā-kī bāt*, the word of the grandson. It has also a locative form *kai*, which is usually, but not always, employed when in agreement with a noun in the locative. Thus, *āp-kai sīs^rrai lugāi kanai gayō*, he went to his wife in his father-in-law's house. As already explained, the suffix *nai* is itself a locative, and so is *mālai*; hence, when a genitive is in agreement with a noun governed by these postpositions, it also is put in the locative; thus, *kanai* for *kai-nai* explained above; *āp-kō māt̃hō ar nāk pāṇī-kai bārā̃-nai rākhai-chhai*, it keeps its head and nose outside the water; *sait-kai mālai*, on the butter milk. Similarly *āgai*, before, and *pāchhai*, behind, are really locative, meaning respectively 'in front' and 'in back.' Hence, we have *thā̃-kai pāchhai*, behind you. When the genitive postposition is dropped, the main noun remains in the general oblique form as in *mūḷā āgai*, before the mouth, for *mūḷā-kai āgai*.

The locative postposition *mālai* is sometimes used with the locative of the genitive, as in *sait-kai mālai* above, and is sometimes attached directly to the oblique base, as in *pōtā-mālai*, on the grandson.

Other examples of the locative in *ai* are *akkal thikānai ai*, his sense came into a right condition; *jō bātō mhārai bātai āwar*, what share comes into my share, whatever my share of the property may be. In the plural we have *kuggaiā̃*, in evil ways.

I have only noted this locative in *ai* in the case of tadbhava nouns in *ō*. Other nouns show, however, occasional instances of a locative singular in *ā*. Thus, *bāgā chālā*, let us go into the garden; *bazārā chālā*, let us go to market; *dukānā-maī rahyō*, he remained in the shop; *pāchhā* (as well as *pāchhai*), behind. These are all (except perhaps *pāchhā*) masculine nouns with nominatives ending in a consonant. With feminine nouns ending in *i* we have *gōdyā*, on the lap; *gōḍalyā*, on the knees; *gōḍapōṭhyā*, on the back; *dhartyā*, on the ground; *bēlyā*, early; *bhaiyā*, on the ground; *hatēlyā*, on the palm of the hand; *maryā* (oblique form of an obsolete verbal noun *marī*) *pāchhai*, after dying.

Omitting this locative in *ā*, which does not appear to occur with all nouns, the following are examples of the declension of nouns other than tadbhavas in *ō* :—

	Singular.	Plural.
Nom.	<i>rājā</i> , a king	<i>rājā</i>
Agent	<i>rājā</i>	<i>rājā, rājā</i>
Obl.	<i>rājā</i>	<i>rājā</i>
Nom.	<i>bāp</i> , a father	<i>bāp</i>
Agent	<i>bāp</i>	<i>bāp, bāpā</i>
Obl.	<i>bāp</i>	<i>bāpā</i>
Nom.	<i>chhōrī</i> , a girl	<i>chhōryā</i>
Agent	<i>chhōrī</i>	<i>chhōryā</i>
Obl.	<i>chhōrī</i>	<i>chhōryā</i>
Nom.	<i>bāt</i> (fem.) a thing, a word	<i>bātā</i>
Agent	<i>bāt</i>	<i>bātā</i>
Obl.	<i>bāt</i>	<i>bātā</i>

The following examples illustrate the use of **adjectives** :—

ēk chōkhō minakh, a good man.

ēk chōkhā minakh-kō, of a good man.

chōkhā minakh, good men.

chōkhā min^akhā-kō, of good men.

Comparison is formed with the ablative, as in Hindōstānī. Thus, *ū-kō bhāi ū-kī bhāiṇ-sū lambō chhai*, his brother is taller than his sister. Sometimes *bīch*, between, is used, as in *wō maryō kīḍō ū bīch baḍō ar bhāryō chhō*, that dead insect was bigger and more heavy than he.

PRONOUNS.—The pronoun of the **first person** is *maī*. It has two plurals, one *āpā*, we (including the person addressed), and another *mhē*, we (excluding him). If you say to your cook ‘we shall dine to-night at eight o’clock,’ and if you employ *āpā* for ‘we,’ you invite him to join the meal, while if you employ *mhē*, you do not.

The following are the principal forms :—

	Singular.	(excluding the person addressed.)	Plural. (including him.)
Nom.	<i>maī</i>	<i>mhē</i>	<i>āpā</i>
Agent	<i>maī</i>	<i>mhē</i>	<i>āpā</i>
Acc.-Dat.	<i>mū-nai, ma-nai, mharai</i>	<i>mhā-nai, mhā-kai</i>	<i>āpā-nai, āp^aai</i>
Genitive	<i>mhārō (-rā, -rī, -rai), mhā^alō</i>	<i>mhā-kō</i>	<i>āp^aū</i>
Oblique form.	<i>mū, ma, maī</i>	<i>mhā</i>	<i>apā</i>

In the above *mhārō* is treated exactly like a genitive in *kō*. So is *āp^anū*, obl. masc. *āp^anā*, locative *āp^anai*, fem. *āp^anī*. Note that *āp^anū* means 'our,' not 'own.' Mr. Macalister gives the following examples of its use :—

āp^anū ghōṛō gayō, our horse went.

āp^anā chhōrā yō kām karyō-chhai, our boys have done this deed.

wō āp^anā ghōṛā-mālai baiṭhyō, he is seated on our horse.

wō āp^anā chhōrā-nai phayāwai-chhai, he is teaching our children to read.

The principal forms of the pronoun of the **second person** are :—

	Singular.	Plural.
Nom.	<i>tū</i>	<i>thē</i>
Agent	<i>tū</i>	<i>thē</i>
Acc.-Dat.	<i>tū-nai, ta-nai, thārai</i>	<i>thā-nai, thā-kai</i>
Gen.	<i>thārō (-rā, -rī, -rai)</i>	<i>thā-kō</i>
Obl.	<i>tū, ta, tāi</i>	<i>thā</i>

The genitive *thārō* is treated exactly like a genitive in *kō*.

I have pointed out that the accusative-dative suffixes *nai* and *kai* are really locatives of genitive suffixes. Here further note that the accusative-datives *mhārai* and *thārai* are locatives of the genitives *mhārō* and *thārō* respectively.

The **Reflexive pronoun** is *āp*, self. It is declined regularly, its genitive being *āp-kō*. It should be noted that the use of *āp-kō* when the pronoun refers to the subject of the sentence is not obligatory in Jaipurī. In Gujarātī this use has disappeared altogether. Thus, we have not only *chhōṭⁱkyō āp-kā bāp-nai khai*, the younger (son) said to his father, but also *mai ūṭh^asyū ar mhārā* (not *āp-kā*) *bāp-kanai jāsyū*, I will arise and go to my father.

The **Demonstrative pronouns**, including the pronoun of the **third person**, are *yō*, this; and *wō* or *jō*, he, it, that. The form *jō* is declined exactly like the relative pronoun *jō*, to which reference can be made. As an example of its use in the sense of a demonstrative pronoun (which indeed is common in Western Hindī, too) we may quote *chhōrā chhōryā ar barā ād^amyā-kai chirō jī-sū lagāwai-chhai*, vaccination is performed from it (the cow) on boys, girls, and grown-up people. Similarly the pronominal adverb *jīd* means both 'then' and 'when,' as in *jīd nāi . . . rōbā lāgyō jīd rāṇī khai*, when the barber began to weep, then the Queen said.

Each of these pronouns has a feminine form; *yī*, *wā*, and *jā*, respectively, in the nominative singular only. In the other cases of the singular, and throughout the plural, the feminine is the same as the masculine.

The following are the principal parts of *yō* and *wō*.

Yō, this.			Wō, that.	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>yō</i> , (fem.) <i>yā</i>	<i>yē</i>	<i>wō</i> , (fem.) <i>wā</i>	<i>wai</i>
Agent	<i>yō</i> , (fem.) <i>yā</i>	<i>yē</i> or <i>yā</i>	<i>wō</i> , (fem.) <i>wā</i>	<i>wai</i> or <i>wā</i>
Acc.-Dat.	<i>ī-nai, -kai</i>	<i>yā-nai, -kai</i>	<i>ū-nai, -kai</i>	<i>wā-nai, -kai</i>
Gen.	<i>ī-kō</i>	<i>yā-kō</i>	<i>ū-kō</i>	<i>wā-kō</i>
Obl.	<i>ī</i>	<i>yā</i>	<i>ū</i>	<i>wā</i>

The **Relative pronoun**, which in the form *jō* is also used as a demonstrative pronoun, is thus declined :—

		Singular.	Plural.
Nom.	.	<i>jō</i> or <i>jyō</i> , (fem.) <i>jī</i>	<i>jō</i> or <i>jyō</i>
Agent	.	<i>jō</i> or <i>jyō</i> , (fem.) <i>jī</i>	<i>jō</i> , <i>jyō</i> , <i>jā</i> , or <i>jyā</i>
Acc.-Dat.	.	<i>jī-nai</i> , - <i>kai</i>	<i>jā-nai</i> , - <i>kai</i> ; <i>jyā-nai</i> , - <i>kai</i>
Gen.	.	<i>jī-kō</i>	<i>jā-kō</i> , <i>jyā-kō</i>
Obl.	.	<i>jī</i>	<i>jā</i> , <i>jyā</i>

The **Interrogative pronouns** are *kuṇ*, who? and *kāṭī*, what? Neither changes in declension. Thus *kuṇ-kō*, of whom? *kāṭī-kō*, of what? The word *kāṭī* is typical of Jaipuri, which is hence locally called the *kāṭī-kūṭī-kī bōlī*.

Kōi means 'any' and *kēi*, 'some.' Neither changes in declension. Mr. Macalister does not give any form equivalent to the Hindōstānī *kuchh*, anything, nor can I find it in the specimens.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

The Verb Substantive is declined as follows :—

Present, I am, etc.

	Sing.	Plur.
1.	<i>chhū</i>	<i>chhā</i>
2.	<i>chhai</i>	<i>chhō</i>
3.	<i>chhai</i>	<i>chhai</i>

The *Past*, I was, etc., is sing., masc., *chhō*, fem. *chhī*; plur., masc., *chhā*, fem. *chhī*. It does not change for person.

The Verb *whaibō*, to become, is irregular. The following are its principal parts :—

<i>Infinitive.</i>	<i>whaibō</i> , <i>hōbō</i> , <i>whaiṇū</i> , or <i>hōṇū</i> , to become.
<i>Present Participle.</i>	<i>whaitō</i> , <i>hōtō</i> , becoming.
<i>Past Participle.</i>	<i>huyō</i> , become.
<i>Conjunctive Participle.</i>	<i>whair</i> , <i>hōr</i> , having become.
<i>Adverbial Participle.</i>	<i>whaitāṭī</i> , <i>hōtāṭī</i> , immediately on becoming.
<i>Noun of Agency.</i>	<i>whait</i> , <i>hōt</i> , <i>hōbākālō</i> , <i>hōbālō</i> , <i>hōṇhār</i> , <i>hōbākō</i> , <i>hōtib</i> , or <i>hōtab</i> , one who becomes or is about to become.

Simple Present :—

I become, I may become, etc.

	Sing.	Plur.
1.	<i>hōū</i> , or <i>hū</i>	<i>whā</i>
2.	<i>hōy</i> , <i>whai</i>	<i>hō</i>
3.	<i>hōy</i> , <i>whai</i>	<i>whai</i>

Future.

Of this there are two forms, *viz.*:—

I shall become, etc.

I.

Sing.	Plur.
1. <i>hōñ-lā, hōñ-lō, hñlā, or hñlō</i>	<i>whñ-lā</i>
2. <i>hōy-lō, hō-lō, whailō</i>	<i>hō-lā</i>
3. <i>hōy-lō, hō-lō, whai-lō</i>	<i>whai-lā, or hō-lā</i>

II.

1. <i>hōsyñ</i>	<i>hōsyñ</i>
2. <i>hōsī</i>	<i>hōsyō</i>
3. <i>hōsī</i>	<i>hōsī</i>

Imperative.—2. sg., *whai*, pl., *hō* ; respectful *whījō. whaijō, or hōjō.*

The other tenses are regularly formed from these elements.

Finite Verb.—The conjugation of the Finite Verb differs widely from that of Hindōstānī. Not only are the auxiliary verbs different, but so are the radical tenses and participles of the verb.

In Hindōstānī the old simple present has lost its original meaning, and is now employed almost exclusively as a present subjunctive. In Jaipurī it is used not only as a present subjunctive but also in its true sense of a simple present indicative.

The present definite is formed by conjugating not the present participle, but the simple present with the auxiliary. Thus, not *mār^atō-chhñ*, but *mārñ-chhñ*, I am striking.

The imperfect is formed by appending an auxiliary verb to an oblique verbal noun in *ai*. Thus *mañ mār^ai-chhō*, not *mañ mār^atō-chhō*, I was striking, literally, I was on-striking. Compare the English 'I was a-striking.'

The future has two forms. One is formed on the analogy of the Hindōstānī future, *lā* or *lō* being substituted for *gā*. Thus *mañ mārñ-lā* or *mañ mārñ-lō*, I shall strike. In the plural *lā* is alone used, and not *lō*.

The second form of the future has *sy* or *sī* for its characteristic letter, and is the direct descendant of the old Śaurasēnī Prakrit future. Thus *mañ mār^asyñ*, I shall strike.

The Infinitive ends in *bō* or *ñū*, thus *mār^abō* or *mār^añū*.

The Conjunctive Participle takes the termination *ar* or, after a vowel, *r*. Thus, *mārar*, having struck; *dēr*, having given. This termination must be distinguished from the enclitic particle *ar* or *r* meaning 'and,' with which it has nothing to do. It is derived from *kar*, of which the *k* has been elided, while the rest has been welded into one word with the root and has become a true termination, not a suffix.

The past tenses of transitive verbs are constructed passively as in Hindōstānī, but it must be remembered that in Jaipurī the agent takes no termination, while it is the accusative that takes the termination *nai*. Thus 'he struck the horse' would be:—

Hindōstānī—

us-nē ghōṛē-kō mārā

Jaipurī—

wo ghōṛā-nai māryō

English—

by-him to-the-horse it-was-struck.

With these remarks I give the following conjugational forms of the verb *mār^abō*, to strike :—

<i>Infinitive.</i>	<i>mār^abō</i> (obl. <i>mār^abā</i>) or <i>mār^aṃū</i> (obl. <i>mār^aṃā</i>), to strike.
<i>Present Participle.</i>	<i>mār^atō</i> , striking.
<i>Past Participle.</i>	<i>māryō</i> (obl. sing. and nom. plur. masc. <i>māryā</i> ; fem. <i>mārī</i>), struck.
<i>Conjunctive Participle.</i>	<i>mārar</i> , having struck.
<i>Adverbial Participle.</i>	<i>mār^atāṇi</i> , immediately on striking.
<i>Noun of Agency.</i>	<i>mār^abāhālō</i> , <i>mār^atālō</i> , <i>mārārō</i> , or <i>mār.īkō</i> , a striker.

Simple Present and Present Subjunctive—

I strike or may strike, etc.

	Sing.	Plur.
	1. <i>mārū</i>	<i>mārā</i>
	2. <i>mārai</i>	<i>mārō</i>
	3. <i>mārai</i>	<i>mārai</i> ¹
<i>Future—</i>	I shall strike, etc.	
I.	1. <i>mārū-lā</i> or <i>mārū-lō</i>	<i>mārā-lā</i>
	2. <i>mārai-lō</i>	<i>mārō-lā</i>
	3. <i>mārai-lō</i>	<i>mārai-lā</i>
	(Fem. <i>mārū-lī</i> , pl. <i>mārā-lī</i> , and so on.)	
II.	1. <i>mār^asyū</i>	<i>mār^asyā</i>
	2. <i>mār^asī</i>	<i>mār^asyō</i>
	3. <i>mār^asī</i>	<i>mār^asī</i>

(The masculine and the feminine are the same in this form.)

Present Definite—

I am striking, etc.

	1. <i>mārū-chhū</i>	<i>mārā-chhā</i>
	2. <i>mārai-chhai</i>	<i>mārō-chhō</i>
	3. <i>mārai-chhai</i>	<i>mārai-chhai</i>

Imperfect—

I was striking, etc.

	1. <i>maĩ mārai-chhō</i>	<i>mhē mārai-chhā</i>
	2. <i>tū mārai-chhō</i>	<i>thē mārai-chhā</i>
	3. <i>wō mārai-chhō</i>	<i>wai mārai-chhā</i>

(Fem. sing. and pl. *mārai-chhī*.)

Past—

I struck (by me was struck), etc.

	1. <i>maĩ māryō</i>	<i>mhē māryō</i>
	2. <i>tū māryō</i>	<i>thē māryō</i>
	3. <i>wō māryō</i>	<i>wai māryō</i>

Other forms are :—

<i>Perfect</i>	<i>maĩ māryō chhai</i> , I have struck.
<i>Pluperfect</i>	<i>maĩ māryō chhō</i> , I had struck.
<i>Past Conditional</i>	<i>jai maĩ mār^atō</i> , if I had struck.

¹ Note that the 3rd plural is not nasalised.

Similarly we have, after the analogy of Hindōstānī, *maĩ mār'tō-hũ*, I may be striking; *maĩ mār'tō-hũ-lō*, I shall be striking, I may be striking; *jai maĩ mār'tō-ichaitō*, were I striking; *maĩ mār'yō-ichai*, I may have struck; *maĩ mār'yō-ichai-lō*, I shall have struck, or may have struck; *jai maĩ mār'yō-ichaitō*, had I struck.

The following **irregularities in conjugation** have been noted by me.

The past participle ends in *yō*, but in one or two cases I have noticed that the *y* is dropped. Thus I have come across *laggyō*, as well as *laggyō*, he began.

The word *khaichai* is used over and over again in Mr. Macalister's selections, and usually appears to have the meaning of 'he said.' It seems to be a corruption of *kahai-chhai*, he says, used as a historical present. It may be noted that the aspiration of the auxiliary verb is regularly dropped in Nimāḍī. See p. 61.

From *dēbō*, to give, we have an imperative *dyō*, and a past participle *dinū* or *dīyō*. Similarly *lēbō*, to take, has *lyō* and *linū* or *liyō*. *Kar'bō*, to do, makes its past participle regularly *karyō*. *Jābō*, to go, has its past participle *gayō*, *giyō*, *gyō*, or *gō*.

Verbs of speaking and asking govern the dative of the person addressed and not the ablative. Thus, *bāp-nai khaĩ*, he said to his father; *ũ-nai pūchhi*, he asked him. Note that the past participle is feminine, to agree with *bāt*, understood.

Compound verbs are much as in Hindōstānī. *Nākh'bō* is used like *ḍālnā* in that language. Thus, *chhōrā-nai mār-nākh*, kill the children.

Frequentatives are made with the infinitive. Thus, *kar'bō kar'jē*, do continually, keep doing, = Hindōstānī *kiyā kījiyē*. Inceptives are formed with the oblique infinitive, as in *raibā lāgyō*, he began to remain.

The verb *ābō*, to come, is often compounded with the root of another verb, *y* being inserted. Thus, *ly-ācō*, bring; *jīy-āyō*, he came to life; *lādy-āyō*, he was found. In Dēva-nāgarī these words are written ल्यावो, जीयायो, and लायायो respectively.

Causals are formed as in Hindōstānī. It may be noted that the causal of *pī'tbō*, to be beaten, is *pī't'bō*.

The usual **Negative** is *kōnai*. Thus, *kōnai*, I am not (worthy); *kōnai rōũ*, I do not weep. Generally the *kō* precedes the verb and *nai* follows, as in *kōi-ī ād'mī kō-dētō-nai*, no one used to give. *Kō* by itself is used pleonastically in affirmative sentences. Thus on pages 48 and 49 of Mr. Macalister's *Selections*, we have *nāi kō bōlyō*, the barber said; *nāi kō dukān-maĩ utar-gayō*, the barber descended into the shop. Judging from the analogy of other dialects, *kō* seems to be connected with *kōi*, any, and may be considered as equivalent to the English 'at all.'

NORTH-EASTERN RĀJASTHĀNĪ.

North-eastern Rājasthānī represents Jaipurī merging into Western Hindī, it possesses two sub-dialects; in one, Mēwātī, Jaipurī is merging into the Braj Bhākhā dialect, and in the other, Ahīrwātī, it is merging, through Mēwātī, into the Bāngarū dialect.

The populations reported as speaking these two dialects are :—

Mēwātī	1,121,154
Ahīrwātī	448,945
TOTAL	<u>1,570,099</u>

The head-quarters of Mēwātī may be taken as the State of Alwar in Rajputana, and of Ahīrwātī as Rewari in the Panjab District of Gurgaon. Both dialects are of a mixed character. Each is described separately in the following pages.

of Kathēr Mēwātī at 193,300. I do not propose to refer to these sub-dialects again. They are all mixed forms of speech and are of no importance.

The number of speakers of Mēwātī, in the Mēwātī-speaking tract, is reported to be as follows. It must be explained that the Nābhā State has given no separate figures for the Mēwātī of Bawal, which its return shows as Ahīrwātī, not Mēwātī. I put it down as having roughly about 20,000 speakers :—

Rajputana—		
Alwar	758,600	
Bharatpur	80,000	
Kot Kasam of Jaipur	17,054	
		855,654
Punjab—		
Gurgaon	245,500	
Bawal of Nabha	20,000	
		265,500
	TOTAL	1,121,154

No figures are available for Mēwātī spoken abroad except that there are said to be 18,694 speakers of it in Delhi district who probably really speak Ahīrwātī, and 800 speakers of it in Jalaun in the United Provinces.

Literature. I am not acquainted with any literary work in the Mēwātī dialect.

The Rev. G. Macalister has given a short grammar and several specimens of 'Bighōtā,' i.e., the Mēwātī of Bawal and Kot Kasam, in his admirable *Specimens of the Dialects spoken in the State of Jaipur*, to which work frequent reference has been made, when describing the Central Eastern Rājasthānī dialects. The only other allusion to the language with which I am acquainted is contained in a few lines in the language section of the Gurgaon Gazetteer.

The following account of the Mēwātī dialect is based, partly on Mr. Macalister's notes, and partly on the specimens. It is very brief, and I have mainly confined myself to points in which the dialect differs from Jaipurī.

The declension of nouns closely follows that of Jaipurī. The only difference is that the agent case can take the postposition *nai* as well as accusative and dative, and that the postposition of the ablative is generally *taĩ* instead of *sũ*. We thus get the following declension of *ghōṛō*, a horse :—

	Sing.	Plur.
Nominative	<i>ghōṛō</i>	<i>ghōṛā</i>
Agent	<i>ghōṛō, ghōṛai, ghōṛā-nai</i>	<i>ghōṛā, ghōṛā, ghōṛā-nai</i>
Accusative	<i>ghōṛā-nai, -kai</i>	<i>ghōṛā-nai, -kai</i>
Dative	<i>ghōṛā-nai</i>	<i>ghōṛā-nai</i>
Ablative	<i>ghōṛā-taĩ</i>	<i>ghōṛā-taĩ</i>
Genitive	<i>ghōṛā-kō (kā, kai, kī)</i>	<i>ghōṛā-kō, etc.</i>
Locative	<i>ghōṛai, ghōṛā-maĩ</i>	<i>ghōṛā-maĩ</i>
Vocative	<i>ghōṛā</i>	<i>ghōṛō</i>

It is unnecessary to give other examples. The Jaipuri grammar gives all that is necessary.

The Genitive suffixes *kō*, *kā*, *kai*, and *kī* are used exactly as in Jaipuri.

Adjectives often end in *yō*, where in Hindi they end in *ā*, and in Jaipuri in *ō*. Thus, *āchhyō*, good; *bhāryō*, severe.

We occasionally find remains of a neuter gender, as in *sunyũ*, it was heard.

Pronouns.—The following are the forms of the first two personal pronouns :—

	I.	Thou.
Sing. Nom.	<i>maĩ</i>	<i>tū</i>
Agent	<i>maĩ</i>	<i>taĩ, tū</i>
Obl.	<i>muj, mũ, mērai</i>	<i>tuj, tũ, tērai</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur. Nom.	<i>ham, hamā</i>	<i>tam, tum, tham</i>
Obl.	<i>ham, mhārai</i>	<i>tam, thārai</i>
Gen.	<i>mhārō</i>	<i>thārō</i>

I have not noted the use of *āp*, to mean 'we, including the speaker,' in this dialect. 'Own' is *ap^anũ*, obl. *ap^anũ*.

The Demonstrative Pronouns are *yō*, this, and *wō* or *bō*, he, it, that. As in Jaipuri, the nominative singular has a feminine form for each, viz.:—*yā* or *ā*, this; *wā*, she. The following is the declension :—

	This.	That.
Sing. Nom.	<i>yō</i> , fem. <i>yā, ā</i>	<i>wō, bō, wōh</i> , fem. <i>wā</i> .
Agent	<i>yō</i> (fem. <i>yā, ā</i>), <i>ĩ, aĩ</i>	<i>wō, bō</i> (fem. <i>wā</i>), <i>bĩ, wāĩ</i>
Obl.	<i>aĩ</i>	<i>waĩ, wāĩh</i>
Gen.	<i>aĩ-kō</i>	<i>wāĩ-kō, wāĩh-kō</i>
Plur. Nom.	<i>yē, yaĩ</i>	<i>wē, wāĩ, wāĩh</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

The Relative and Interrogative Pronouns are thus declined :—

	Who.	Who?
Sing. Nom.	<i>jō, jyō</i>	<i>kaun</i>
Obl.	<i>jhaĩ, jaĩh</i>	<i>kaĩh</i> (ablative <i>kit-taĩ</i>)
Plur. Nom.	<i>jō, jyō</i>	<i>kaun</i>
Obl.	<i>jin</i>	<i>kin</i>

As elsewhere in Rajputana, the Relative often has the force of a demonstrative pronoun.

The Neuter Interrogative pronoun is *kē*, what? The oblique form singular is *kyāĩ*.

The Indefinite pronoun *kōĩ*, anyone, has its oblique form *kaĩ* or *kaĩĩ*. 'Anything' is *kimaĩ*.

It will be seen that, on the whole, the pronominal declension closely follows Western Hindī.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.*Present.* 'I am,' etc.

	Sing.	Plur.
1.	hũ	hã
2.	hai. hā	hō
3.	hai	hai

Past. 'I was,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1. 2. and 3.	hō or hau	hī	hā	hī
	or			
	thō	thī	thā	thī

The following are the principal parts of the verb 'to become':—

Infinitive *whaibō, hōbō, whaiṇū*, to become.*Present Participle* *hōto, whaitō*, becoming.*Past Participle* *huyō*, become.*Conjunctive Participle* *hō-kar, hōr*, having become.*Noun of Agency* *whaitū, whaiṇhār*, one who becomes.*Simple Present.* 'I become, I may become,' etc.

	Sing.	Plur.
1.	hũ, hū	whã
2.	whā, whā	hō
3.	whai. whā	whai

Note that (unlike Jaipurī, but like Western Hindī) the 3rd Person Plural is nasalised.

Present Definite. *hũ-hũ*, I am becoming.*Imperfect* *whai-hō*, I was becoming.*Future* *hũ-gō*, I shall become.**FINITE VERB.**—The principal parts are:—*Infinitive* *mār^abō, mār^aṇū*, to strike.*Present Participle* *mār^atō*, striking.*Past Participle* *māryō*, struck.*Conjunctive Participle* *mār-kar, mārār, mār-karhāṇī*, having struck.*Noun of Agency* *mārāṇ-wālō*.

Simple Present. 'I strike' or 'may strike,' etc.

	Sing.	Plur.
1.	<i>mīrñ</i>	<i>mīrñ</i>
2.	<i>mīrai, mīrā</i>	<i>mīrō</i>
3.	<i>mīrai, mīrī</i>	<i>mīrai</i>

Definite Present. 'I am striking,' etc.

Formed, as usual in Rājasthānī, by conjugating the verb substantive with the simple present :—

	Sing.	Plur.
1.	<i>mārñ-hñ</i>	<i>mīrñ-hñ</i>
2.	<i>mārā-hai</i>	<i>mīrō-hō</i>
3.	<i>mārai-hai</i>	<i>mīrai-hai</i>

Imperfect. 'I was striking,' etc.

Formed, as usual, by conjugating the past tense of the verb substantive with a verbal noun in *ai*. The same for all persons.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1. 2. and 3.	<i>mīrai-hō</i>	<i>mārai-hī</i>	<i>mārai-hā</i>	<i>mārai-hī</i>

Future. Formed with *gō* (compare Hindī *gā*), as in North Jaipurī.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārñ-gō</i>	<i>mārñ-gī</i>	<i>mārñ-gā</i>	<i>mārñ-gī</i>
2.	<i>mārā-gō</i>	<i>mārā-gī</i>	<i>mārō-gā</i>	<i>mārō-gī</i>
3.	<i>mārai-gō</i>	<i>mārai-gī</i>	<i>mārai-gā</i>	<i>mārai-gī</i>

Past. *māryō*, fem. *mārī*; Plur. *māryā*, fem. *mārī*, struck (by me, thee, etc.), as usual.

Past Conditional. *mārñtō*, (if I) had struck, etc.

Other tenses can be formed from the above elements, as in Jaipurī.

In other respects, the dialect closely follows Jaipurī.

AHĪRWĀṬĪ.

Ahīrwāṭī, also called Hīrwāṭī and Ahīrwāl¹ (or the language of the Ahīr country) is spoken in the west of the district of Gurgaon (including the state of Pataudi).² It is also found in the Dābar tract of the district of Delhi, round Najafgarh, where it is called (not incorrectly) Mēwāṭī. This tract is geographically a continuation of the Gurgaon country. In the same direction, it covers the Jhajjar Tahsil in the south of the district of Rohtak. Further north we have the Bāngarū dialect of Western Hindī, and the Ahīrwāṭī of Delhi and Rohtak, is much mixed with this dialect.

General description.

To the east of Ahīrwāṭī, in the central part of Gurgaon, and also south of Gurgaon, in the state of Alwar, the language is Mēwāṭī, of which Ahīrwāṭī is merely a variety. We may take the centre of the Ahīrwāṭī-speaking country as Rewari in West Gurgaon.

To the west of Gurgaon lies the southern tract of the state of Nabha. Here, except in the north of the tract, where Bāngarū is spoken, the language is also Ahīrwāṭī. Again, along the west of this portion of Nabha, and still further south, along the west of the state of Alwar, lies the long narrow Narnaul *Niṣāmat* of Patiala, which has to its north the Dadri *Niṣāmat* of Jind, and to its west the Shēkhāwāṭī territory of Jaipur. To its south, lies the Tōrāwāṭī country of Jaipur. In Dadri of Jind the language is mainly Bāgrī. In Shēkhāwāṭī it is a form of Mārwarī; in Tōrāwāṭī it is a form of Jaipuri; in Alwar it is Mēwāṭī; and in south Nabha it is Ahīrwāṭī. The language of Narnaul of Patiala is also Ahīrwāṭī, but, as may be expected, it is much mixed with the surrounding dialects.³

We thus see that Ahīrwāṭī represents the connecting link between Mēwāṭī and three other dialects, Bāngarū, Bāgrī, and Shēkhāwāṭī. Although it has one striking peculiarity, which appears all over the area which it occupies,—I allude to the form taken by the verb substantive,—it has in other respects various local varieties due to the influence of the neighbouring dialects. Its backbone is, however, throughout Mēwāṭī, and it can only be classed as a form of that dialect of Rājasthānī.

The Ābhīras, or, as they are called at the present day, Ahīrs, or Hīrs, were once a most important tribe of Western India. On the famous stone pillar at Allahabad, Samudra-gupta (4th century A.D.) records their names as that of one of the nations whom he has conquered. When the Kāttis arrived in Gujarat in the 8th century they found the country in the hands of the Ahīrs.

The Ahīrs owned Khandesh and Nimar, and a shepherd chief of their tribe named Āsā is said to have founded the fort of Āsirgarh in the latter district at the time of the Muhammadan invasion. Ptolemy mentioned them under the name of Ἀβίρια and, at the beginning of our era, there were Ahīr rājās so far east as Nepal. Under such circumstances it is not surprising that we find dialects named after Ābhīras in several parts of Western India. In parts of Gujarat itself there are at the present day people

¹ Properly speaking there should be a hyphen in each of these three names. Thus, Ahīr-wāṭī, Hīr-wāṭī, and Ahīr-wāl.

² A small portion of the State of Dujana is also within Gurgaon, but no separate language return has been received for it, and it may be left out of account.

³ In the original Rough List of Languages, this Narnaul dialect was called Bāgrī-Mēwāṭī. I find that it is simplest to look upon it merely as a form of Ahīrwāṭī.

speaking an Ahīr dialect. The dialect of Rājasthānī spoken in Malwa is usually called Mālvi (distinct from the Mālwaī dialect of Pañjābī), but is also called Ahirī; and that curious form of Gujarātī, which is half a Bhil dialect, and which is generally known as Khāndēśī, also bears the name of Ahirāṇī. Nay more, between Khandesh and the Ahīrwāṭī country of Gurgaon there lies the wild hilly territory occupied by the Bhils, whose language is nearly allied to that of Khandesh, and it is not impossible that, according to known phonetic rules, the word Bhilla or Bhil should be explained as an old corruption of the word Ābhīra. All these colonies of Ahirs who have been described as possessing languages of their own, have been separated so widely, and for so many centuries, that it is not reasonable to expect that at the present day they should be found using the same form of speech, nor is this the case. There are, nevertheless, some striking points of agreement between Ahīrwāṭī and Khāndēśī which deserve attention. The most important of these is the use of the word *ṣũ* to mean 'I am' which is typical of Ahīrwāṭī and its connected dialects, and is also common in Khāndēśī.

The number of speakers of Ahīrwāṭī is reported to be as follows:—

Gurgaon	.	.	.	.	.	.	.	.	.	.	.	.	159,900
Pataudi	.	.	.	.	.	.	.	.	.	.	.	.	19,000
Delhi (returned as Mēwātī)	.	.	.	.	.	.	.	.	.	.	.	.	18,694
Rohtak (Jhajjar)	.	.	.	.	.	.	.	.	.	.	.	.	71,470
South Nabha	.	.	.	.	.	.	.	.	.	.	.	.	43,881 ¹
Narnaul of Patiala (returned as Bāgrī-Mēwātī)	.	.	.	.	.	.	.	.	.	.	.	.	136,000
												TOTAL	448,945

I know of no works written in Ahīrwāṭī, and of no previous account of their literature, authorities. language.

Ahīrwāṭī is written in all three characters, Dēva-nāgarī, Gurmukhī, and Persian.

Written character. The choice of alphabet lies with the writer. For instance, the specimens from the Sikh Nabha state of the Panjab are written in the Gurmukhī character, and those of the district of Gurgaon, in which there are a number of Braj Bhākhā speakers, are in Dēva-nāgarī. On the other hand, the Rohtak specimens are in the Persian character. I give specimens of Ahīrwāṭī in the Dēva-nāgarī and Persian characters. Those in the Gurmukhī character need not be printed.

In its grammar Ahīrwāṭī differs but little from Mēwātī. It is the stepping stone between that dialect and the Bāngarū dialect of Western Hindī spoken in Delhi, Rohtak, East Hissar, and Karnal. In south Rohtak and in the Ḍābar tract of Delhi as we know, the language is actually Ahīrwāṭī. It hence shows some points of connection with Bāngarū, the principal being the use of the word *ṣũ*, instead of the Mēwātī *hũ*, to mean I am. The following are the main particulars in which Ahīrwāṭī differs from Mēwātī. I take the Ahīrwāṭī of Gurgaon as the standard.

The nominative of strong masculine nouns of the *a* base ends in *ō*, with an oblique singular in *ā*, thus agreeing with Mēwātī as against Bāngarū which has *ā*, with an oblique *ē*. The same rule is followed in adjectives and in the suffixes of the genitive, it

¹ The Nabha figures were reported to be 63,881, and of these 20,000 have been shown under Mēwātī. See p. 45.

being understood that when they agree with nouns in the locative, they, as usual in Rājasthānī, end in *ē*, not *ā*. Thus, *mhārē* (not *mhārā*) *gharī*, in my house. Nouns of this class form the locative singular in *ē* or *ai*, as *ghōrē*, or *ghōrai*, in a horse. Masculine nouns ending in consonants form the locative in *ī*, as in *gharī*, in a house. The usual suffix of the dative is *nai* or *nē*, and the same suffix is also used for the case of the agent. The genitive suffix is *kō*, as in Mēwātī. The agent case is regularly used before the future passive participle, which is the same in form as the infinitive, as in *tū-nē kar^anō thō*, it was to be done by thee. Note that the locative of the genitive is often used for the dative, e.g. *mērai*, to me.

As usual, there are occasional instances of a neuter gender, as in *dinū*, that which is to be given.

The personal pronouns are as in Mēwātī. We have also *ma-nē* as well as *mū-nē*, by me. Note the use of *nē* to form the agent case of these pronouns. *Tumhārō* is 'your.' 'Own' is *ap^anū* or *ap^anō*, masculine oblique *ap^anā*.

The demonstrative pronouns are *yō* or *yoh* (feminine *yā*), this, oblique singular *aīh* or *āh*, oblique plural *in*, often used in the sense of the singular; and *wō* or *woh* (feminine *wā*, that), oblique singular *waīh* or *wāh* or *ū*, oblique plural *un*, also often used as a singular. As usual the relative pronoun is often employed in the sense of a demonstrative. So *jab*, then, as well as 'when.'

In other respects, the pronouns follow Mēwātī. Probably the oblique singular of *jō* and *kaun* are *jaīh* or *jāh* and *kaīh* or *kāh*, respectively, but I have not come across examples.

In verbs, the only thing to note is the verb substantive. In the present this is:—

	Singular.	Plural.
1.	<i>sū</i>	<i>sā</i> .
2.	<i>sā</i> , <i>sai</i>	<i>sō</i> , or <i>saī</i> .
3.	<i>sai</i>	<i>saī</i> .

The past is *thō*, was, feminine *thī*, masculine plural *thā*. In the country round Bawal of Nabha and Kot Kasam of Jaipur, *sō* (*sī*, *sā*) is also used, as well as *thō*.

The *saī* of the second plural present is borrowed from Bāgrī. The syllable *gō* is sometimes added to the present, like the *gā* of Panjābī. Thus, *sai-gō*, he is, corresponding to the Panjābī *hai-gā*.

In other respects verbs are conjugated as in Mēwātī.

MĀLVĪ.

Mālvī is, properly speaking, the language of Malwa, and this is very nearly a correct account of the locality in which it is the vernacular. It is spoken in the Malwa tract, *i.e.*, in the Indore, Bhopal, Bhopawar, and Western Malwa Agencies of Central India. On the east it also extends into the south-west of the Gwalior Agency, into the adjoining Rajputana State of Kota (the main language of which is Hārautī), and into the neighbouring Chabra *Pargana* of Tonk. It is also spoken in the Nimbahera *Pargana* of Tonk, on the eastern border of Mewar, which is geographically a portion of the Western Malwa Agency. It has crossed the Narbada and is spoken in a corrupt form in the western part of the Hoshangabad district, and in the north of the Betul district of the Central Provinces, and also by some tribes in Chhindwara and Chanda.

Where spoken.

On the north, Mālvī has the East Central dialects of Rājasthānī, of which we have taken Jaipurī as the standard. To the east it has the Bundēlī dialect of Western Hindī spoken in Gwalior and Saugor. On its south it has in order, from east to west, the Bundēlī of Narsinghpur and Eastern and Central Hoshangabad, the Marāṭhī of Berar, and the Nīmāḍī dialect of Rājasthānī spoken in North Nimar and Bhopawar. On its north-west it has the Mēwārī form of Mārwarī, and on its south-west Gujarātī and Khāndēśī. This description does not take into account the numerous Bhīl and Gōṇḍ dialects spoken in the mountainous parts of the Mālvī area. These are shown in the map facing p. 1.

Language Boundaries.

Mālvī is distinctly a Rājasthānī dialect, having relations with both Mārwarī and Jaipurī. It forms its genitive by adding *kō* as in the latter language, while the present tense of the verb substantive follows Mārwarī and is *hū̃*, not *chhū̃*. The past tense of the verb substantive is formed on independent lines, and is *thō*, thus closely agreeing with Western Hindī. The future of the finite verb is formed from the simple present by adding *gā*, which (like the Mārwarī *lā*) does not change for number or gender. The imperfect tense is formed by adding the past tense of the verb substantive to the present participle (as in Hindōstānī), and not by adding it to a verbal noun in *ē* or *ai*, as in other Rājasthānī dialects.

Relationship to Mārwarī and Jaipurī.

Mālvī is remarkably uniform over the whole area in which it is spoken. Towards the east we may see the influence of the neighbouring Bundēlī, and speak of an Eastern Mālvī, but it is hardly worthy of being considered to be a separate sub-dialect. A recognised sub-dialect, however, is Sōṇḍwārī, spoken by the Sōṇḍiās, a wild tribe who inhabit the north-east of the Western Malwa Agency, the adjoining Chaumahla *pargana* of the state of Jhalawar, and the neighbouring portion of the Bhopal Agency. The Mālvī of the Central Provinces is corrupt, but hardly a sub-dialect. The form of Mālvī spoken by Rajputs of Malwa proper is called Rāṅgrī. It is distinguished by its preference for Mārwarī forms.

Sub-dialects.

Mālvī is remarkably uniform over the whole area in which it is spoken. Towards the east we may see the influence of the neighbouring Bundēlī, and speak of an Eastern Mālvī, but it is hardly worthy of being considered to be a separate sub-dialect. A recognised sub-dialect, however, is Sōṇḍwārī, spoken by the Sōṇḍiās, a wild tribe who inhabit the north-east of the Western Malwa Agency, the adjoining Chaumahla *pargana* of the state of Jhalawar, and the neighbouring portion of the Bhopal Agency. The Mālvī of the Central Provinces is corrupt, but hardly a sub-dialect. The form of Mālvī spoken by Rajputs of Malwa proper is called Rāṅgrī. It is distinguished by its preference for Mārwarī forms.

Mālvi, itself, is certainly a Rājasthānī dialect, although it now and then shows a tendency to shade off into Bundēlī or Gujarātī. As regards the name Ahirī, attention has been drawn, when dealing with Ahīr-wāṭī,¹ to the number of localities in India to whose language this tribe has given its name.

The following brief grammatical sketch is based on the specimens from the Indore Agency. The language closely agrees with Jaipurī and Mārwarī, which have been treated at considerable length, and I now confine myself to giving only the main heads. Unless it is otherwise stated, my remarks apply both to Rāngrī and to Mālvi proper.

PRONUNCIATION.—There is the usual Rājasthānī tendency to pronounce *ai* as *ē*, and *au* as *ō*. Thus we have *hē* or *hai*, is; *chēn* for *chain*, pleasure; *ōr* for *aur*, and. As usual *i* and *u* are often changed to *a*; thus, *dan*, a day; *maṭṭi* for *miṭṭhī*, a kiss; *ṭhākar*, for *ṭhākur*, a chieftain. So also there are numerous examples of the dropping of an aspirate. Thus, *kāḍō* for *kāḍhō*, draw (water); *bī*, for *bhī*, also; *aḍāi*, for *aḍhāi*, two and a half; *dūd*, for *dūdh*, milk; *līdō* or *līdhō*, taken (a Gujarātī form); *kīdō* or *kīdhō*, done (also Gujarātī); *manak*, for *manukh*, a man; *maṭṭi*, for *miṭṭhī*, a kiss. To this group belongs the common Rājasthānī contraction of verbs whose roots end in *h*, as *rē-hai*, for *rahē-hai*, he remains; *kēṇō*, for *kah^aṇō*, a saying, an order; *riyō* or *rayō*, for *rahyō*, was.

Words which elsewhere begin with *b* sometimes follow Gujarātī in having *w*. Thus, *wāt* as well as *bāt*, a word.

A perusal of the specimens will show that the sound of *ḍ* is everywhere preferred to that of *ṛ*. The sound really fluctuates between these two, and the use of *ḍ* is rather a matter of spelling.

As compared with Rāngrī, Mālvi shows a decided, but not universal preference for dental over cerebral letters. Thus Mālvi has *ap^anō*, own; *mār^anō*, to strike; while Rāngrī has *āp^anō*, and *mār^anō*.

When a noun ends in a long vowel, it may almost be nasalised *ad libitum* and, *vice versa*, a nasal at the end of a word is commonly dropped *ad libitum*. Thus the oblique plural ends quite as often in *ā* as in *ā̃*, and the postposition of the locative is *mē̃* or *mē*.

DECLENSION.—NOUNS SUBSTANTIVE.

Gender.—I have not noted any trace of the neuter gender.

Number and Case.—The usual Rājasthānī rules for forming the plural and the oblique form are followed. Thus:—

Singular.		Plural.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghōḍō</i> , a horse	<i>ghōḍā</i>	<i>ghōḍā</i>	<i>ghōḍā̃</i> .
<i>ṭēg^aḍō</i> , a dog	<i>ṭēg^aḍā</i>	<i>ṭēg^aḍā</i>	<i>ṭēg^aḍā̃</i> .
<i>bāp</i> , a father	<i>bāp</i>	<i>bāp</i>	<i>bāpā̃</i> .
<i>laḍ^akī</i> , a daughter	<i>laḍ^akī</i>	<i>laḍ^akyā̃</i>	<i>laḍ^akyā̃</i> .
<i>wāt</i> , a word	<i>wāt</i>	<i>wātā̃</i>	<i>wātā̃</i> .

In the plural forms, the nasalisation is commonly omitted.

¹ See page 49.

In Mālvī, as distinct from Rāngrī, the plural may take the suffix, *hōr*, *hōrō*, or *hōnō*. This is specially interesting as we meet the same plural termination in the Khas language of Nepal, under the form of *haru* or *heru*. So, also, in the old form of Kanaujī preserved in Carey's translation of the New Testament published early in the nineteenth century, there is a plural termination *hwār*.¹ Examples of this form in Mālvī are *bāp-hōr*, fathers; *bēṭi-hōrō*, daughters; *ād^mmī-hōn-sē* (not *ādmyā-hōn-sē*), from men; *ghōḍā-hōnō*, horses. Each of these suffixes can be used with any case of the plural.

There is the usual locative in *ē*, as in *gharē*, in a house.

Rāngrī makes its case of the agent by adding *ē* or *ē̃*. Thus, *bāpē* or *bāpē̃*, the father (saw). This word is written sometimes *बापे* and sometimes *बापए*. Another example is *chhōṭā laḍ^{kā}kāē̃ chalyō-gayō*, by the younger son it was gone. Which shows that the *ē̃* can be added to the oblique form (as in Gujarātī), and that the agent case is sometimes used before the past tense of neuter verbs, as we have often before noticed in the dialects of Rājasthānī and Western Hindī. The *ē* is not always used. Thus we have *vī sar^ddār* (not *sar^ddārē*) *ārī karī*, that *sardār* accepted.

Mālvī, itself, on the contrary, alone among the Rājasthānī dialects, uses *nē* exactly as in Western Hindī. Thus, *chhōṭā chhōrā-ne bāp-sē kiyō*, the younger son said to his father.

The usual case postpositions (omitting those of the agent) are as follows :—

<i>Accusative-Dative</i>	<i>nē, kē.</i>
<i>Ablative-Instru.</i>	<i>sū̃, sē, ũ̃.</i>
<i>Genitive</i>	<i>kō, rō.</i>
<i>Locative</i>	<i>mē̃, mē.</i>

Of these, Mālvī seldom employs *nē* for the accusative-dative. We have already seen that it uses it for the agent. In Rāngrī, however, it is quite common as an accusative-dative postposition. The genitive postposition *rō* properly belongs to Mēwārī. It is most common in Rāngrī. Mālvī prefers *kō*. These two postpositions are declined as in the other Rājasthānī dialects,—feminine *kī, rī*; oblique masculine *kā, rā*. As usual they generally take the forms *kē* and *rē*, when agreeing with a noun in the locative or (in Rāngrī) the agent. Thus, *pitā-rē gharē*, in the house of the father.

Pronouns.—The personal pronouns in Rāngrī are as follows :—

	I.	Thou.
Singular.		
Nominative	<i>hū̃</i>	<i>tū̃.</i>
Agent	<i>mhaĩ</i>	<i>thaĩ.</i>
Oblique	<i>mha, mhā, ma</i>	<i>tha, thā, ta.</i>
Genitive	<i>mhārō, mārō</i>	<i>thārō.</i>
Plural.		
Nominative	<i>mhē̃, mē̃</i>	<i>thē̃, thaĩ.</i>
Oblique	<i>mhā̃</i>	<i>thā̃.</i>
Genitive	<i>mhā̃-kō, mhānō</i>	<i>thā̃-kō, thānō.</i>

In all the above, the nasals are frequently omitted. Mālvī differs slightly. 'I' is *hū̃* or *mū̃*; 'our' is *lamārō*, not *mhā̃-kō*; and 'your' is *tamārō*, not *thā̃-kō*. 'You' is *tam*, not *thē̃*.

¹ e.g., *ham-hwār*, we, in Luke xv, 23.

Besides the above forms, the first person has, as in other dialects of Rājasthānī, a plural which includes the person addressed. I have noted the following forms (Rāṅgrī) *āpā-nē*, to us; (Mālvī) *apan*, we; *apan-nē*, by us.

‘Your Honour’ is *āp*, genitive *āp-rō* or *āp-kō*. *Sā* and *jī* are respectful suffixes. Thus, *bhābhā-sā*, a father. ‘Self’ is *āp*, genitive (Rāṅgrī) *āp^anō*, (Mālvī) *ap^anō*. *Āp^anō* is, however, as is common in Rājasthānī, often not used, the ordinary pronominal genitives being employed instead. Thus, while we have *ō-nē ap^anū māl-tāl-kō bāṭō kar-diyō*, he divided his property, we have in the immediately preceding sentence *chhōtā chhōrā-nē ō-kā bāp-sē kiyō*, the younger son said to his father.

The pronoun of the third person differs in Rāṅgrī and Mālvī. Its forms are as follows:—

	Rāṅgrī.	Mālvī
Singular—Nominative	<i>wō</i> , he, it; <i>wā</i> , she; <i>ū</i> , he, she, it	<i>ū</i> .
Oblique	<i>waṇī</i> , <i>waṇā</i> . <i>uṇī</i> , <i>uṇā</i> , <i>uṇ</i> , <i>vī</i> , <i>ū</i> , <i>wā</i>	<i>ō</i> , <i>unā</i> , <i>us</i> .
Plural—Nominative	<i>vī</i>	<i>vī</i> .
Oblique	<i>waṇā</i>	<i>un</i> .

As usual, nasals may be omitted. The agent case in Rāṅgrī is *ū*, as in *ū rāj^apūt karī*, that Rajput did. The emphatic syllable *-j* is often added, as *ū-j wakhat*, at that very time.

The demonstrative pronoun *yō*, this, is similarly declined. Thus:—

	Rāṅgrī	Mālvī.
Singular—Nominative	<i>yō</i> , feminine <i>yā</i>	<i>yō</i> , feminine <i>yā</i> .
Oblique	<i>aṇī</i> , <i>iṇī</i> , <i>ī</i> , <i>yā</i>	<i>ē</i> , <i>anā</i> , <i>inā</i> , <i>is</i> .
Plural—Nominative	<i>yē</i>	<i>yē</i> .
Oblique	<i>aṇā</i> , <i>iṇā</i>	<i>in</i> .

The Relative is:—

	Rāṅgrī	Mālvī.
Singular—Nominative	<i>jō</i>	<i>jō</i>
Oblique	<i>jaṇī</i> , <i>jī</i>	<i>jē</i> , <i>jīs</i> .
Plural—Nominative	<i>jē</i>	<i>jē</i> .
Oblique	<i>jaṇā</i>	<i>jīn</i> .

Similarly ‘who?’ is *kūṇ*, oblique singular (Rāṅgrī) *kaṇī*, etc. (Mālvī) *kē*, etc. ‘What?’ is *kaī*, *kaī*, or *kāī*. ‘Anyone’ *kōī*. As an adjective this does not change in inflexion, but (Rāṅgrī) *kaṇī-ē nahī diyā*, no one gave them. Mālvī, however, has here *kōī-nē*.

Pronominal adjectives often take the pleonastic suffix, *k*, which is so common in Jaipurī. Thus, *kit^arō-k*, how much? *kit^arā-k*, how many?

As elsewhere in Rājasthānī, the relative over and over again has the force of a demonstrative pronoun. So we have *jad*, ‘then’ and ‘when’; ‘*jathē*,’ ‘there’ and ‘where.’

A number of pronominal adverbs are pure locatives as will be seen from the following:—

aṭhō, this place; *aṭhā-sē*, from here; *aṭhē*, here.

waṭhō, that place; *waṭhā-sē*, from there; *waṭhē*, there.

uṭhō, that place ; *uṭhā-sē*, from there ; *uṭhē*, there.

jaṭhō, what place, that place ; *jaṭhā-sē*, from where, from there ; *jaṭhē*, where, there.

kaṭhō, what place ? *kaṭhā-sē*, from where ? *kaṭhē*, where ?

CONJUGATION.—Auxiliary verbs and verbs substantive.—

Present. I am.

Singular.	Plural.
1. <i>hũ</i>	<i>hã.</i>
2. <i>hē, hai</i>	<i>hō.</i>
3. <i>hē, hai</i>	<i>hē, hai.</i>

Note that, as usual in Rājasthānī, the third person plural is not nasalised—

Past. I was.

Masc.	sing.	<i>thō ;</i>	plur.	<i>thā.</i>
Fem.	sing.	<i>thī ;</i>	plur.	<i>thī.</i>

As elsewhere, this tense does not change for person. Rāngri has also a form *thakō*, was.

The following are the principal parts of the verb 'to become'—

	Rāngri.	Mālvī.
Infinitive	<i>whēnō, wēnō</i>	<i>hōnō.</i>
Present Participle	<i>whētō, wētō</i>	<i>hōtō.</i>
Past Participle	<i>whayō</i>	<i>huō.</i>
Conjunctive Participle	<i>whē-nē, wai-nē</i>	<i>huī-nē.</i>
Imperative	<i>whō</i>	<i>hō.</i>
Future	<i>waũgā, wũgā</i>	<i>hōũgō.</i>

Finite verb.—Principal Parts.

Infinitive	<i>mār^anō, mār^awō</i>	<i>mār^anō, to strike.</i>
Present Participle	<i>mār^atō</i>	<i>mār^atō, striking.</i>
Past Participle	<i>māryō</i>	<i>māryō, struck.</i>
Conjunctive Participle	<i>mārī-nē, mār-nē</i>	<i>mārī-nē, mār-nē, having struck.</i>

Noun of agency *mār^awā-wālō* *mār^awā-wālō, a striker.*

Simple Present. This is as in other Rājasthānī dialects. It is used as a simple present (I strike) ; as a present conjunctive (I may strike) ; and as a future (I shall strike).

Singular.	Plural.
1. <i>mārũ</i>	<i>mārã.</i>
2. <i>mārē</i>	<i>mārō.</i>
3. <i>mārē</i>	<i>mārē.</i>

The Present Definite. I am striking, as elsewhere in Rājasthānī.—

Singular.	Plural.
1. <i>mārũ-hũ</i>	<i>mārã-hã.</i>
2. <i>mārē-hē</i>	<i>mārō-hō.</i>
3. <i>mārē-hē</i>	<i>mārē-hē.</i>

The Imperfect (I was striking) is not formed on the model of the other Rājasthānī dialects with an oblique verbal noun in *ē*, but with the present participle, as in

Gujarātī and Bundelī. Thus, *hũ mār^otō-thō*, I was beating, and so on, as in those languages.

The Future is formed by adding *gā*, which does not change for number or gender, to the simple present. The *gā* thus follows the *lā* of Mārwarī. Thus :—

I shall strike.

Singular.	Plural.
1. <i>mārũgā</i>	<i>mārāgā</i> .
2. <i>mārēgā</i>	<i>mārōgā</i> .
3. <i>mārēgā</i>	<i>mārēgā</i> .

Mālvī sometimes substitutes the Bundelī *gō* for *gā*, and this *gō* is liable to change for number and gender. Thus : *hũ mārũgō*, I (masculine) shall strike ; *hũ mārũgī*, I (feminine) shall strike ; *ham mārāgā*, we (masculine) shall strike ; *ham mārāgī*, we (feminine) shall strike. The futures with *s* or *h* for their characteristic letters do not seem to occur.

The tenses from the past participle are formed as usual. Those of transitive verbs are construed passively. Thus :—

Rāngrī.	Mālvī.
<i>maĩ māryō</i>	<i>mha-nē māryō</i> , I struck.
<i>hũ chalyō</i>	<i>hũ chalyō</i> , I went.
<i>maĩ māryō-hai</i>	<i>mha-nē māryō-hai</i> , I have struck.
<i>hũ chalyō hai</i>	<i>hũ chalyō-hai</i> , I have gone.
<i>maĩ māryō-thō</i>	<i>mha-nē māryō-thō</i> , I had struck.
<i>hũ chalyō-thō</i>	<i>hũ chalyō-thō</i> , I had gone.

Neuter verbs are sometimes construed impersonally, with the subject in the agent case, as in *lad^akāē gayō*, the son went.

There are the usual irregular past participles. The only ones which require special notice are the three,—

<i>kar^anō</i> , to do, past participle	<i>karyō</i> , <i>kīdhō</i> , <i>kīdō</i> .
<i>lēnō</i> , to take, „	<i>liyō</i> , <i>līdhō</i> , <i>līdō</i> .
<i>dēnō</i> , to give, „	<i>dīyō</i> , <i>dīdhō</i> , <i>dīdō</i> .

The forms *kīdho*, *līdhō*, and *dīdhō*, also occur in Gujarātī. *Jānō*, to go, has its past participle *gayō* or *giyō*.

We have seen that the conjunctive participle ends in *i-nē*. When the root of the verb ends in *ā*, the whole becomes *āy-nē* in Rāngrī and *ai-nē* in Mālvī. Thus, *pāy-nē*, having got ; *jāy-nē*, having gone ; *bulai-nē*, having called ; *ai-nē*, having come.

Causals are formed somewhat as in Mārwarī, that is to say, they often insert a *ḍ* after the characteristic *ā*. Thus, *jimāḍō*, you cause to eat. In Mārwarī *r* is inserted.

A potential passive is, as usual, formed by adding *ā*. Thus (Rāngrī) *suṇānō*, to hear ; *suṇānō*, to become audible. Note that, as in Northern Gujarātī, these potential passives form their past tenses by adding *nō* (Mālvī *nō*) to the root. The past tense is accordingly the same in form as the infinitive. Thus (Rāngrī) *suṇānō*, it became audible ; (Mālvī) *batānō*, it was displayed. It may be noted that in Awadhī, all verbs in *ā* form their past tenses in this fashion.

Compound verbs are formed as usual. As an uncommon form of an intensive compound we may note the Mālvī *dai-lākh^anō*, to give away. As examples of other

compound verbs we may give *bhējyā karē*, he sends regularly ; *paḍ^awā lāgī*, she began to fall. In one instance, Mālvī has the Bundēlī form *kēnē lagyō*, he began to say.

SUFFIXES.—The suffix *j* (also found in Gujarātī) is very common. It intensifies the meaning of the word to which it is attached. Thus, *thōḍā-j danā-mē*, in a very few days ; *up^r-aj*, even upon.

The Rājasthānī suffix *ḍō* is also very common. It is usually employed in a diminutive or contemptuous sense. Thus, *bālu-ḍā*, the children ; *minak-ḍī*, the little she-cat ; *ṭēg^a-ḍō*, a dog. *Lō* is also used in the same sense as in *kūkaḍ-lā*, O wretched cock.

NĪMĀDĪ.

Nīmāḍī is the dialect of Rājasthānī which is spoken in the tract known as Nīmāwar. Nīmāwar consists of the Nimar district of the Central Provinces (except the Burhanpur *Taḥṣīl*, which lies in the valley of the Tapti, not in that of the Narbadā, and is geographically a portion of the Khandesh plain)¹ and of the adjoining portion of the Bhopawar Agency of Central India. Nīmāḍī is not the only language of Nīmāwar. There are also numerous speakers of Bhili. In the Bhopawar Agency, these latter entirely surround the Nīmāḍī speakers, separating them from their brethren of Nimar. There are hence two distinct tracts in which Nīmāḍī is spoken, but in both the language is practically the same.

Nīmāḍī has no literature, and has not hitherto been described. The number of its speakers is estimated to be as follows :—

Nimar	.	.	.	.	.	.	.	.	181,277
Bhopawar	.	.	.	.	.	.	.	.	293,500
TOTAL									<u>474,777</u>

Nīmāḍī is really a form of the Mālvi dialect of Rājasthānī, but it has such marked peculiarities of its own that it must be considered separately. It has fallen under the influence of the neighbouring Gujarātī and Bhil languages, and also of the Khāndēśī which lies to its south. The Nīmāḍī of Bhopawar, being nearer Gujarat, shows more signs of the influence of Gujarātī than does the Nīmāḍī of Nimār.

In its pronunciation Nīmāḍī is mainly peculiar in its almost universal change of every *ē* which occurs in Rājasthānī to *a*. This runs through the entire grammar.

Thus the sign of the agent case is *na*, not *nē*, and of the locative *ma*, not *mē*. So *āga* for *āgē*, before, and *rahach* (sometimes written *rahēch*, but pronounced *rahach*), he remains. This is also a marked peculiarity of Khāndēśī.

Nīmāḍī is not fond of nasal sounds, and frequently drops them. Thus, *dāt*, not *dāṭ*, a tooth, and *ma*, not *mā* (for *mē*), in. As in Mālvi and Khāndēśī, aspiration is often dropped, as in *hāt*, not *hāth*, a hand ; *bhūkō*, for *bhūkhō*, hungry.

The letters *l* and *n* are interchangeable as in *līm* and *nīm*, tree.

In the neighbouring Bhil languages, both *j* and *ch* are commonly pronounced as *s*. In Nīmāḍī, *ch* seems to be pronounced according to its proper sound, but *j* is often interchanged with it. Thus in Nimar both *javach* and *jawaj* means 'he goes.' In the specimens which come from Bhopawar such forms are always written with *j*. The letter *jh* is often pronounced as a *z*, as in the Marāṭhī of Berar, and as in some forms of Khāndēśī.

In the declension of nouns, the common form in *ē*, which in Rājasthānī is used sometimes for the agent and sometimes for the locative, appears in Nīmāḍī as ending in *a*. Thus we have *ghara*, in a house.

Strong masculine tadbhavas in *ō*, form their oblique form in *ā*, as in Mālvi. Thus, *ghōḍō*, a horse, *ghōḍā-kō*, of a horse. To form the plural the termination *nā* is added to the oblique form singular. Thus, *ghōḍānā*, horses ; *ghōḍānā-kō*, of horses :

¹ The language of the Burhanpur Taḥṣīl is Khāndēśī.

bāp, a father; *bāp^anā*, fathers; *bēṭi*, a daughter; *bēṭinā*, daughters. When no ambiguity is likely to occur, this *nā* is often omitted.

The case postpositions are as follows. It will be observed that many of them differ from those in use in Mālvi merely owing to the change of *ē* to *a*.

Agent, *na*.
 Accusative-dative, *ka*.
 Instrumental-ablative, *sī*, *sū*.
 Genitive, *kō*, (*kā*, *kī*).
 Locative, *ma*.

We occasionally find the Rājasthānī *kā*, and the Bundēlī *khē* (under the form of *kha*) used for the Accusative-dative. Bundēlī is spoken a short way to the east of Nīmar.

The genitive postposition *kō* is used with a singular masculine noun in the direct form, and *kā* with a masculine noun in the oblique form. *Kī* is used with feminine nouns. In two instances I have noted *kū* used to agree with feminine nouns. These are—*mhārā kākā-kū ēk chhōrā-kī ō-kā bahēn-sī sādī huīch*, a son of my uncle is married to his sister; and *ō-kō bhāi ō-kā bahēn-sī ūchō chhē*, his brother is taller than his sisters.

The following are the principal pronominal forms:—

Haū, I; *ma-na*, by me; *mha-ka*, or *ma-ka*, to me; *mhārō*, my; *ham*, we; *hamārō*, our; *apan*, we (including the person addressed); *ap^anō*, our (including the person addressed); *apan-na*, by us.
Tū, thou; *tū-na*, by thee; *thārō*, thy; *tum*, you; *tumhārō*, your.
Yē, this; oblique *inā* or *ē*.
Wō, he, that; oblique *unā*, *wō*, *ō*, *wa*; Pl. *wō*; oblique *un*.
Jō, who (singular and plural); *jē-kō*, of whom; oblique singular *jē*.
Kuṇ or *kun*, who? *kuṇ-kō*, of whom; *kāi*, what? *kōi*, anyone; *kaī*, anything.

The influence of the Bhīl dialects and of Khāndēśī is most evident in the conjugation of the Nīmāḍī verb. The present tense of the verb substantive is *chhē*, which (like the Khāndēśī *sē*) does not change for number or person.

The past tense of the verb substantive is *thō* (*thā*, *thī*), as in Mālvi. When used as an auxiliary verb *chhē* drops the final *ē* and its aspiration, and becomes *ch*, which in its turn (especially in Bhopawar) often becomes *j*. We thus get the following form of the present of *mār^anū*, to strike.

I am striking.

Singular.	Plural.
1. <i>mārūch</i> or <i>mārūj</i>	<i>mārāch</i> , <i>mārāj</i> .
2. <i>mārēch</i> , <i>mārach</i> , <i>mārēj</i> , <i>māraj</i> .	<i>mārōch</i> , <i>mārōj</i> .
3. <i>mārēch</i> , <i>mārach</i> , <i>mārēj</i> , <i>māraj</i> .	<i>mārēch</i> , <i>mārach</i> , <i>mārēj</i> , <i>māraj</i> .

Similarly the perfect is *māryōch*, (he) has struck. In one instance, which, however, occurs several times, we have the Khāndēśī termination *sē*, instead of *ch*. The word is *husē*, and it is always translated 'he became,' not 'he has become.' Khāndēśī itself usually takes a simple *s* in the present, not *sē*. The Pār'dhī Bhīl dialect uses *ch* like Nīmāḍī.

The future (as in Gujarātī) has *s* for its characteristic letter, and is conjugated as follows :—

Singular.	Plural.
1. <i>mārīs</i>	<i>mār^asā.</i>
2. <i>mār^asē</i>	<i>mār^asō.</i>
3. <i>mār^asē</i>	<i>mār^asē.</i>

Sometimes we find the true Mālvi future formed by adding an unchangeable *gā*.

The infinitive ends in *ṇū*, thus, *mār^aṇū*, to strike; when used as a participle future passive, its subject is put in the case of the agent. Thus, *apaṇ-na anand manāw^aṇū nī khūsī hōṇū*, joy was meet to be celebrated and happiness was meet to be (note that the participle is masculine although agreeing with a feminine noun) by us. The oblique form of the infinitive ends in *ṇa*, thus, *mār^aṇa-kō*, of beating.

MĀRWĀRĪ.

The following specimen of Mārwarī comes from Marwar itself. It is a version of the parable and is an excellent example of the dialect. I give it in facsimile, in order to show the form which the Dēva-nāgarī alphabet assumes in Western Rajputana. Note the differing forms for *ḍ* and *ṛ*. The letters *l* and *ḷ* are not distinguished in writing, but I have marked the difference in transliteration. No difficulty should be experienced in reading it with the aid of the transliteration and translation which follows it.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ.

MARWAR STATE.

[जेठ जीरो रे दोय नावडा ला: ठिवां भायसूं नैज
 छि जै आपरै बाप नै ऋयो जै बाबो या भारी पांती
 रो भाल आवे जीज्ञो मनै दिरा वो: जरै ठिवा जौ
 परी घर बिहरी ठिवां नै नाउ दिची: थोडा दिलाडा
 पळे नै नहि जै नाचउँ आपरी सारी पूंजी नै लीन
 रूपर पंग गयो नै ठिहै आपरी सारी मता ब्रह्म
 नै जै ठिवाय दिची: सैंग पूरियां पळे ठिवा देस मै
 जबरो जाल पडियो तो ठिवो नमालो चुडातए
 जाणो: नै पळे ठिवा देस रे जेठ रे चामी नै नै रं
 यो तो ठिवा आपरै पेटां मै मूरुंरी नार न्यराचए

ਜੈ ਜੈ ਲੀਯੋ ਤੋ ਭਿਯਾ ਸ੍ਰੁੰਗੁ ਰੈ ਨਰਾਧਾ ਪਾਧ ਲੋਹੀ
 ਜਿਯਾ ਸ੍ਰੁੰਗੁ ਆਪਰੋ ਪੈਰ ਨਰਾਧਾ ਰੋ ਮਤੀ ਭਿਯੋ ਪਰੰ
 ਤ ਪਾਧ ਲੋਹੀ ਭਿਯੋ ਭਿਯਾ ਜੈ ਦੀਭੋ ਜਲੀਃ ਸਾਵਨੇ
 ਤਠੁ ਵੋ ਜਰੈ ਬਿਨਾਰੀ ਜੈ ਮਾਰੈ ਪਿਤਾ ਜਨੈ ਭਿਤਰਾਂ
 ਟੈਨ ਜੀਯਾਰਾ ਜੀਯਾ ਜੈ ਧਪਾਢਿ ਬਾਰੀ ਮਿਜਨੀ ਹੀ
 ਭਿਯਾ ਭਿਪਰੰਤਾ ਜੀਯੋ ਜੀਯੋ ਨੀ ਭਿਵਾਰੈ ਰੈਨੋ ਹੋ ਜੈਠੁ
 ਲੁਭਾਂ ਮਠੁਠੁਠੁਠੁਠੁਠੁਠੁਠੁ ਪਗਾਂ ਜਾਨਹੋਧ ਮਾਰੈ ਬਾ
 ਪਜਨੈ ਜਾਠਿ ਜੈ ਭਿਯਾ ਜੈ ਭਠਿ ਜੈ ਜਾਨੀਆ ਮੈਂ ਪਰ
 ਮੇਸਰ ਸ੍ਰੁੰਗੁ ਜੈ ਸੁਖ ਭੁਵੀ ਜੈ ਆਪ ਸ੍ਰੁੰਗੁ ਪਾਤਰ ਪਥੀ
 ਭਿਯੋਃ ਸ੍ਰੁੰਗੁ ਮੈਂ ਆਪਰੋ ਭੋਰੁ ਭਵਾਢਿ ਜੈ ਭੋ ਤੋਰਯੋ
 ਜਲੀਃ ਸ੍ਰੁੰਗੁ ਮੈਂ ਆਪ ਮਨੈ ਟੈਨ ਜੀਯਾ ਸਰਸਤੈ ਰਾਧੋਃ
 ਪ੍ਰੇਰ ਭਿਠ ਜੈ ਬਾਪ ਜਨੈ ਗਯੋਃ ਤੋ ਆਂਗਾ ਸ੍ਰੁੰਗੁ ਆਵਤਾ
 ਜੈ ਭਿਯਾ ਰੈ ਬਾਪ ਭਿਯਾ ਜੈ ਦੀਠੋ ਤੋ ਦਯਾ ਆਈ ਸ੍ਰੁੰਗੁ
 ਟਾਠ ਜੈ ਭਾਨੀ ਲਗਾਧ ਬਾਨੀ ਲੀਯੋਃ ਤਰੈ ਨਾਵ ਭੈਠ

ईं नै बाबो जी कुं पर मे मर रो नै आपरो बोर कुं
 नै आपरो पूत न चा कुं जै डो रसो नलीं: जरै
 बाप न्या नरां नै न ईं नै अमाभा गाबा जाओ
 वै ई ए नै पैराओ नै ई ए रे हात में मूंद डी पे
 राओ नै पगां में पगर पीयां पैराओ नै आओ
 बरीया सी न दं नै तत नार जगावां नार एओ
 नव डो मर नवो जमारो पायो ले गभीयो डो
 जानो लें: तरै सारा ली रा जी कुं आ:
 छे ए बिरियां छे एरो बहो डो नव डो पेल में लो
 नै आचतां आचतां घर नै डो आयो जद छे
 एं हाडा डार सुलिया: जरै अ न्या नर
 नै तेउ नू जीओ नै ओ नो न: जई लें: जद छे ए
 नई नै धारो नई आय गयो लै नै धारै बाबो
 मा छे ए रै डार डार पाडो आच एरी गो न

જિવીલે: જીણ ઉપર ઉઘો રીઆં વાલિયો ને
 માંય ગયો જલીં જરે ઉણ રો વાપ વારે આ
 યો ને ઉણ સું મિસરા ચારી જિવી: જદ ઉણ
 જદ જદે રીતરા વરસહું આપરી વાજરી જરી
 ને જદે રી આપરે કુજમ ને ડોપિયો જલીં તો
 રી આપ મને જદે રી એજ ષા જલુ મારે માથિ
 યાં ને જોઠ દેવણ માલુ દિરાં યો જલી: ને હમૈ
 ઝો આપરો માંજ ડો આયો જીણ મેં ગધર વિ
 જરી લુઝિયાર માં ને ષ વાય દિજી જીણ રે
 માલુ આપ રીતી પુમી જિવીલે: તો ઉણ જયો
 જૈ નાજા તું નિત મારે માથે રે વૈ ને મારે જો
 મેં હૈં જિજો મેં ગધારો રી જલે: આ પુમી જરણ
 જોગલી જિ ઉજો ધારો નાઈ મર ને હુ જો જનમ
 લિયો હૈં ને ગમિયો ડોં વાંચો હૈં:

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ.

MARWAR STATE.

TRANSLITERATION AND TRANSLATION.

Ēk jīnāī¹-rāi dōy dāw^arā hā. Uwā-māy-sū nāin^akiāi
A man-to two sons were. Them-amongst-from by-the-younger
 āp-rāi bāp-nāi kayō kāi, 'bābō-sā, mārī pātī-rō māl āwāi
his-own father-to it-was-said that, 'father, my portion-of goods may-fall
 jikō ma-nāi dirāwō.' Jarāi un āp-rī ghar-bik^arī unā-nāi
that me-to cause-to-give.' Thereon by-him his-own living them-to
 bāt-divī. Thōrā dihārā pachhāi nāin^akiāi dāw^arāi āp-rī sārī
was-divided. A-few days after by-the-younger son his-own all
 pūjī bhēlī-kar par khaṇḍā gayō, nāi uṭhāi āp-rī
property gathered-having foreign to-country it-was-gone, and there his-own
 sārī matā kū-phāḍāi-māi udāy-divī. Sāṅg khūṭiyā pachhāi
all substance riotous-living-in was-wasted. All on-being-spent after
 un dēs-māi jab^arō kāl pariyo, tō uwō kasālō bhug^atan lāgō.
that country-in mighty famine fell, then he want to-feel began.
 Nāi pachhāi un dēs-rāi ēk rāiwāsī-kanāi rayō. Tō
And afterwards that country-in-of a citizen-with he-lived. Then
 un āp-rāi khētā-māi sūrā-rī dār charāwan-nāi mēliyō. Tō
by-him his-own fields-into swine-of herd for-feeding he-was-sent. Then
 un sūrā-rāi charaṇ-rō khākh^alō hō, jīn-sū āp-rō pēt bharāṇ-rō
by-him swine-to grazing-of the-husk was, them-with his-own belly fill-to
 matō kiyo, parant khākh^alō-hī kiṇi un-nāi dīnō nahī.
resolve was-made, but the-husk-even by-anyone him-to was-given not.
 Sāw^achēt huwō, jarāi bichārī kāi, 'mārāi pitā-kanāi kit^arā
Conscious he-became, thereon it-was-thought that, 'my father-with how-many
 dāin^agiyā hā, jīnā-nāi dhapāu bātī mīl^atī-hī, un up^arant
hired-servants were, whom-to enough bread being-given-was, that more-than
 kī ugēlō bhī uwā-rāi rāitō-hō; nāi hū bhūkā
something to-spare also them-to remaining-was; and I in-hunger
 marū-hū. Sū hamāi hū pagābāl-hōy mārāi bāp-kanāi
perishing-am. So now I arisen-having-become my father-to
 jāū, nāi un-nāi kaū kāi, "bābō-sā, māi Par^amēsar-sū
(I)-may-go, and him-to may-say that, "father, by-me God-from

¹ āi should be pronounced as a in 'hat.'

bēmukh-huwō nāi āp-sũ kupātar-panō kiyō, sū hamāĩ āp-rō
turned-face-became and you-with undeservedness was-done, so now your
 chhōrū kawāũ jāirō tō rayō nahĩ; sū hamāĩ āp ma-nāi
son I-may-be-called worthy indeed remained not; so now you me-to
 dāin^agiyā saras^atāi rākhō.” Phēr ūth-nāi bāp-kanāi gayō. Tō
a-hired-servant as keep.” And arisen-having father-to he-went. But
 āgā-sũ āw^atā-nāi un-rāi bāp un-nāi dīthō, tō dayā
before-from while-coming by-his father him-to it-was-seen, and compassion
 āi, sū dōr-nāi chhātī lagāy, bālō liyō. Tarāi
came, so run-having breast having-applied, kiss was-taken. Thereupon
 dāw^arāi kai kāk, ‘bābō-ji, hũ Par^mmēsar-rō nāi āp-rō chōr
by-the-son it-was-said that, ‘father, I God-of and your-own sinner
 hũ, nāi āp-rō pūt kawāũ jāirō rayō nahĩ.’ Jarāi
am, and your-own son I-may-be-called worthy remained not.’ Thereon
 bāp chāk^arā-nāi kai kāk, ‘amāmā gābā lāō, nāi in-nāi
by-the-father servants-to it-was-said that, ‘the-best robe bring, and him-to
 pāirāō; nāi in-rāi hāt-māĩ mūd^ari pāirāō, nāi pagā-māĩ paṣar^akhiyā
put-on; and his hand-in a-ring put-on, and feet-in shoes
 pāirāō, nāi āō baṭiyā chik^adā, nāi tat^akār lagāwā;
put-on, and come brea l we-may-eat, and merriment we-may-make;
 kāraṇ ō dāw^arō mar, nawō jamārō pāyō-hāi; gamiyōrō, lābō
for this son having-died, new birth got-has; lost, found
 hāi.’ Tarāi sārā-hi rāji huā.
is.’ Then all-indeed merry became.

Un biriyā un-rō baḍōrō dāw^arō khēt-māĩ hō, nāi āw^atā āw^atā
At that-time his elder son field-in was, and in-coming in-coming
 ghar nērō āyō, jad un hāg^arā-thāt suniyā. Jarāi
house near came, then by-him dance-(and)-music were-heard. Thereupon
 ēk chākar-nāi tēr būjiō kāk, ‘ō dōl kāk hāi?’ Jad
one servant-to calling it-was-asked that, ‘this matter what is?’ Then
 un kai kāk, ‘thārō bhāi āy-gayō hāi; nāi thārāi bābō-sā
by-him it-was-said that, ‘your brother come is; and by-your father
 un-rāi thōr-thōrā pāchhō āwaṇ-ri gōth kivi hāi.’ Jiṇ-upar
him-for safe-(and)-sound back coming-of a-feast been-made is.’ Thereupon
 uwō risā baliyō, nāi māy gayō nahĩ. Jarāi un-rō bāp
he with-jealousy burnt, and within went not. Then his father
 bārāi āyō nāi un-sũ sistāchārī kivi. Jad un kai
out came and him-to entreaty was-made. Then by-him it-was-said
 kāk, ‘it^arā baras hũ āp-ri chāk^ari kari, nāi kadēi āp-rāi
that, ‘so-many years by-me your service was-done, and at-any-time your
 hukam-nāi lōpiyō nahĩ, tōi āp ma-nāi kadēi ēk
commandment-to it-was-transgressed not, yet by-you me-to ever-even a

khāj^ārū mārāi sāthiyā^ā-nāi gōth dēwan sārū dirāyō nahī.
kid my companions-to a-feast giving for was-caused-to-be-given not.
 Nāi hamāi ō āp-rō dāw^ārō āyō, jin sāṅ ghar-bik^ārī ruḷiyār
And now this your son came, by-whom whole living-etc. vicious
 rāṇḍā^ā-nāi khawāy-divī, jin-rāi sārū āp itī khusī
harlots-to was-caused-to-be-devoured, him-to for by-you so-much merriment
 kivi hāi.' Tō un kayō kāi, 'bhābā, tū nit mārāi
made is.' Then by-him it-was-said that, 'son, thou ever me
 sāthē rāiwāi, nāi mārāi gōḍāi hāi jikō sāṅ thārō-ij hāi. Ā
with livest, and in-my near is whatever all thine-alone is. This
 khusī karaṇ jōg hī; kiṭkāi thārō bhāi mar-nāi, dūjō
merriment doing meet was; for by-thy brother having-died, second
 janam liyō-hāi; nāi gamiyōrō, lābō hāi.'
birth been-taken-is; and lost, he-found is.'

EASTERN MĀRWĀRĪ.

The language of the east of the Marwar State differs slightly from the standard form of the dialect.

To the east of the State lie, in order from north to south, the States of Jaipur and Kishangarh, and the British districts of Ajmer and Merwara. Down the centre of Ajmer-Merwara, from north to south run the Arvali Hills which in Ajmer may be taken as the boundary between Mār-wā-rī and Jaipurī (including Ajmērī). The district of Merwara is in the south almost entirely mountainous country, and here the Bhils who inhabit the fastnesses speak a Bhil dialect locally known as *Mag^arā-kī bōlī*, from *mag^arō*, a Bhil word for "mountain." Further north in Merwara the range bifurcates, enclosing the pargana of Beawar. In this northern half of Merwara natives recognise two dialects. That on the east they call Mēr-wā-rī, which is practically the same as the Mēwā-rī of the State of Mewar immediately to the east. The dialect on the western side they call Mār-wā-rī. The two hardly differ. As will be seen later on, Mēwā-rī (and hence Mēr-wā-rī) is only an eastern form of Mār-wā-rī slightly affected by Jaipurī, and the dialect on the west of Beawar is the ordinary dialect of eastern Marwar, with its vocabulary here and there influenced by that of the neighbouring Bhil tribes. Along the common frontier of Marwar and Merwara, the hills are inhabited by Bhils, and their language is known in Marwar as the *Girāsīyā-kī bōlī*, or *Nyār-kī bōlī*.

Merwara separates the State of Marwar from that of Mewar, and the estimated numbers of speakers of its main languages are as follows :—

	Spoken by
North-west, Mār-wā-rī	17,000
North-east, Mēr-wā-rī (<i>i.e.</i> , Mēwā-rī)	54,500
Mag ^a rā-kī bōlī (Bhil language)	44,500
Other languages	3,999
TOTAL =	119,999

The range of the Merwara hills on the Marwar side gradually becomes higher and more precipitous as we go south till it finally meets the Vindhya mountains near the isolated mount of Abu, in Sirohi.

The relative positions of the languages of Ajmer are dealt with on pp. 200 and ff. The principal ones are Ajmērī (a mixed form of Jaipurī), in the east-centre and north-east; Mār-wā-rī, on the west side of the line of the Arvali hills bordering on Marwar; and Mēwā-rī in the country on the south, bordering on Mewar. The Mār-wā-rī is the same in kind as the Mār-wā-rī of the east of the Marwar State.

In Jaipur, where it abuts on Marwar near the Sambhar lake, Jaipurī holds its own up to the frontier, but in Kishangarh immediately to the south, Mār-wā-rī is spoken for a short distance from the frontier.

Returning to Marwar itself, I have said that the language of the eastern part of the State differs slightly from the standard. This only means that in the north-east it is approaching Jaipurī more and more nearly as we go eastwards. We find here and there the Jaipurī genitive in *kō* instead of the Mār-wā-rī one in *rō*; the Jaipurī verb substantive *chhū*, I am, instead of the Mār-wā-rī *hū*, and the Jaipurī future with *s*, instead of the Mār-wā-rī future ending in *lā*. The varying proportions of the admixture of Jaipurī

have led natives to give special names to the dialects of different localities. Thus the Mār-wāri spoken in Marwar close to the Jaipur frontier is called, in Marwar, Dhunḍhārī (one of the names of Jaipurī), because the Jaipurī influence is very strong. Here indeed the language is a mixed one, and, near the Jaipur border, is probably nearer Jaipurī than Mār-wāri. In Kishangarh the local Mār-wāri is called Gōṛāwāṭī, a name probably identical with the south-eastern Gōḍwāri of Marwar. Further south, in Ajmer the Mār-wāri does not seem to have any special name, nor is any such given for the Mār-wāri of Merwara.

On the east of Merwara lies the important State of Mewar. The language of Mewar and of the neighbourhood is called Mēwāri. It is only a form of Eastern Mār-wāri. On account of its historical importance it will be dealt with at greater length further on, and detailed figures will then be given.

The following are the figures of the various forms of Eastern Mār-wāri :—

Mār-wāri-Dhunḍhārī (Marwar)	49,300
Gōṛāwāṭī (Kishangarh)	15,000
Mār-wāri of Ajmer	208,700
Mār-wāri of Merwara	17,000
Mēwāri (including Mār-wāri)	1,684,864
TOTAL =	<u>1,974,864</u>

I commence with the most northern of these dialects, Mār-wāri-Dhunḍhārī, and proceed southwards.

MĀRWĀRĪ-DHUNḌHĀRĪ.

In the extreme north-east of the Jodhpur State, where it borders on the Jaipur State, the dialect is said to be a mixture of Mārwarī and Jaipurī, or as the latter is locally called Dhunḍhārī. The proportions of the mixture vary according to locality, and on the Jaipur frontier it is said to be pure Jaipurī, while as we go further into Marwar the Mārwarī element more and more predominates. The local return gives separate figures for pure 'Dhunḍārī' and for 'mixed Dhunḍhārī.' They are as follows:—

Dhunḍhārī	.	.	.	.	.	.	.	.	.	.	.	.	28,500
Mixed dialect	.	.	.	.	.	.	.	.	.	.	.	.	20,800
													<u>49,300</u>

The specimens which I have received of both of these show that the language differs but little from Standard Mārwarī. No doubt this is merely an accident of the locality where they were collected. There is certainly a gradual shading off of Mārwarī into Jaipurī.

It will suffice to give a few lines of a version of the parable in the 'mixed' dialect to illustrate the above remarks.

The short sound of *āi* is here written as if it were *ē*. I have transliterated it *āi* as in Standard Mārwarī. Thus, *kāi*. We may notice a few Jaipurī forms, such as *bī*, by him; *kō*, of; *chhō*, was; but in the main the language is Mārwarī.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ-DHUNḌHĀRĪ.

STATE JODHPUR.

एक जणा-केँ दो टावर हा । बाँ-मेँ-सूँ छोटको आप-का बाप-नेँ कयो केँ बाबा-जी मारेँ पांती-मेँ आवेँ जको माल म-नेँ द्यो । जद्याँ बीँ आप-की घर-बिकरी बाँ-नेँ बाँट-दीनी । थोड़ा-मा दिनाँ पकेँ छोटको डावड़ो आप की सगळी पूँजी मेळी कर परदेस गयो । बठेँ आप-की सारी पूँजी कुफण्डा-मेँ उडा-दी । सगळो निवड़ियाँ पकेँ बीँ देस-मेँ जवरो काळ पड़ियो । तो वो कसालो भुगतवा लाग्यो । पकेँ बीँ देस-का रेँबावाला कनेँ रयो । बीँ आप-का खेतों मेँ सूराँ-की डार चरावा मेळ्यो । तो बीँ सूराँ-केँ चरावा-को खाखलो को जीँ-सूँ आप-को पेट भरवा-को मतो कयो । पण खाखलो-ही कोई इ-नेँ दियो कोनी ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWARĪ-DHUNDHĀRĪ.

JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-kāĩ dō tābar hā. Bā-māĩ-sũ chhōṭ^akyē
A-certain man-to two sons were. Them-among-from the-younger-by
 āp-kā bāp-nāĩ kayō kāĩ, 'bābāji, mārāĩ pātī-māĩ āwāĩ jakō
his-own father-to it-was-said that, 'father, my share-in may-come that
 māl ma-nāĩ dyō.' Jadyā bĩ āp-kī ghar-bik^arī bā-nāĩ bāt
property me-to give.' Then by-him his-own property them-to having-divided
 dinī. Thōrā-sā dinā pachhāĩ chhōṭ^akyō dāw^arō āp-kī sag^alī pūjī
was-given. A-few days after the-younger son his-own all substance
 bhēlī-kar par-dēs gayō. Baṭhāĩ āp-kī sārī pūjī
together-having-made a-foreign-country went. There his-own all substance
 kuphaṇḍā-māĩ udā-dī. Sag^alō niw^ariyā pachhāĩ bĩ dēs-māĩ
debauchery-in was-squandered. All on-being-wasted after that country-in
 jab^arō kāl pariyo, tō bō kasālō bhug^atabā lāgyō. Pachhāĩ
a-mighty famine fell, consequently he want to-suffer began. Afterwards
 bĩ dēs-kā rāibāwālā-kanāĩ rayō. Bĩ āp-kā khētā-māĩ
that country-of an-inhabitant-near he-remained. By-him his-own fields-in
 sūrā-kī dār charābā mēlyō. Tō bĩ sūrā-kāĩ charābā-kō
swine-of herd to-graze he-was-sent. Then by-him swine-of eating-of
 khākh^alō chhō jī-sũ āp-kō pēt bhar^abā-kō matō karyō. Paṇ
husk was that-by his-own belly filling-of intention was-made. But
 khākh^alō-hī kōi i-nāĩ diyō kōnī.
husk-even by-anybody this-to was-given not.

MĀRWĀRĪ OF KISHANGARH (GŌṚĀWĀṬĪ) AND OF AJMER.

These two dialects may be considered together. They are much more free from Jaipurī than the dialect shown in the preceding pages.

As a specimen I give a short folk-song from Ajmer. It is not exactly teetotal in its sentiments, but its language is unexceptional as an example of dialect. Notice the frequent use of expletive additions, such as *nī*, *jī*, and *rō* (feminine *ri*). The last termination has been already discussed in the Mārwarī grammar (see p. 30). It is also employed in Jaipurī, usually in a contemptuous sense. Here it is more endearing than contemptuous. Thus, *dāru-rī* might be translated 'a dear little drop of wine.' We may also note the way in which the first person plural is employed in the sense of the singular.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (EASTERN).

DISTRICT AJMER.

अमल्ल-मै आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
 सुरज था-नै पुजस्यो-जी भर मोत्यो-को थाल । घड़ेक मोड़ा उगजो-जी पिया-जी म्हारै पास ।
 पीवो-नी दारु-ड़ी । अमल्ल-मै आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
 जा एँ दासी बाग-मै ओर सुण राजन-री बात । कदेक महल पधारसी तो मतवाळो
 धणराज । पीवो-नी दारु-ड़ी । अमल्ल-मै आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
 थारी ओळू म्हे कराँ म्हारी करै न कोय । थारी ओळू म्हे कराँ करता करै जो होय ।
 पीवो-नी दारु-ड़ी । अमल्ल-मै आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥

TRANSLITERATION AND TRANSLATION:

Am ^a lā-māī	āchhā	lāgō,	mhārā	rāj ;	pīwō-nī
<i>Intoxication (of-opium)-in</i>	<i>nice</i>	<i>you-appear,</i>	<i>my</i>	<i>Lord ;</i>	<i>do-drink</i>
dāru-rī.					
<i>wine.</i>					
Suraj !	thā-nāī	pūj ^a syā-jī	bhar	mōtyā-kō	thāl ;
<i>O-Sun !</i>	<i>you-to</i>	<i>we-will-worship</i>	<i>having-filled</i>	<i>pearls-of</i>	<i>a-dish ;</i>
gharēk	mōrā	ūg ^a jō-jī ;	piyā-jī	māhrāī	pās ;
<i>about-a-ghari</i>	<i>late</i>	<i>rise-please ;</i>	<i>(as-my)-husband</i>	<i>to-me</i>	<i>near (is) ;</i>
pīwō-nī	dāru-rī ;	am ^a lā-māī	āchhā	lāgō	mhārā rāj ;
<i>do-drink</i>	<i>wine ;</i>	<i>intoxication (of-opium)-in</i>	<i>nice</i>	<i>you-appear</i>	<i>my Lord ;</i>
pīwō-nī	dāru-rī.				
<i>do-drink</i>	<i>wine.</i>				

Jā ě-dāsī bāg-māĩ ōr suṇ rājan-rī bāt,
Go O-maid-servant garden-in and hear the-lord-of talk,
 kadēk mahal padhār^sī tō mat^awālō dhaṇ^arāj ;
at-what-time palace will-come then the-intoxicated lord-of-wealth ;
 pīwō-nī dāru-rī ; am^alā[~]-māĩ āchhā lāgō, mhārā rāj ;
do-drink wine ; intoxication-in nice you-appear, my Lord ;
 pīwō-nī dāru-rī.
do-drink wine.
 Thārī oḷũ mhē karā[~], mhārī karai na kōy ; thārī oḷũ
Thy longing I do, mine does not anybody ; thy longing
 mhē karā[~] ; Kar^atā karai jō, hōy ; pīwō-nī dāru-rī, am^alā[~]-māĩ
I do ; Fate does what, becomes ; do-drink wine, intoxication-in
 āchhā lāgō, mhārā rāj ; pīwō-nī dāru-rī.
nice you-appear, my Lord ; do-drink wine.

FREE TRANSLATION OF THE FOREGOING.

You are charming when full of opium, my Lord. Do drink wine.

O Sun ! I will worship you with a dish full of pearls ; please rise an hour late, as my husband is with me. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

Go, O Maid, into the garden and hear what my lord has to say, as to when he will come to the palace, the intoxicated mighty one. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

I sigh for thee, none sighs for me ; I sigh for thee, (but) that which Fate does, takes place. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

MĀRWĀRĪ OF MERWARA.

The Eastern Mārwarī of Merwara also hardly differs from the Standard. There are a few strange words in the vocabulary, such as *gīgō*, a son ; *ājūkā* (Sanskrit *ājīvika*), livelihood, and that is all. As a specimen I give a short extract from the Parable. The short Mārwarī ऐ *ai* is often written ए *ē*. In such cases I have transliterated it *ai*. Forms like *wuṇā* for *uṇā*, are mere varieties of spelling. Note the employment of *rō* in a contemptuous sense in the word *sūr-rō*, a pig. In *bāchh*, having divided, a *ṭ* has become *chh*.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (EASTERN).

DISTRICT MERWARA.

किणी आदमी-रे दोय गीगा हा । वुणाँ-माँ-हूँ नानक्ये भा-हूँ कहवियो कै औ भा आजूका-
माँ-हूँ जको म्हाँरो बाँटो होय ओ म्ह-ने द्यो । तरै वी वुणीने आप-री आजूका बाँछ-दीवी ।
घणाँ दिवस नी बीतिया-हा कै नानकियो गीगो साँग समेटर अलग देसाँ हाल्यो ग्यो अर वुठी
खोटा चालाँ-माँ दिवस बितावतो-हुवो आप-री आजूका बिताय-दीवी । जराँ विण साँग बिताय-
दीवी तराँ विण देस-माँ बड़ो काळान्तर पड़ियो अर वु नागो हो-गयो । अर हालर विण देस-रा
रहवणवाळाँ-माँ-हूँ येक-रै अठै रहवण लागियो । जिणी विण-ने आप-रा जावाँ-माँ सूरड़ा
चरावण खातर भेजियो । अर वु विणी कीतराँ-माँ-हूँ जिण-ने सूरड़ा खावता-हा आप-रो पेट
भरण चावियो-हो । अर विणी-ने कुणी नी देवा हा ॥

TRANSLITERATION AND TRANSLATION.

Kiṇī	ād'mī-rāi	dōy	gīgā	hā.	Wuṇā-mā-hū	nān'kyāi
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among-from</i>	<i>by-the-younger</i>
bhā-hū	kaḥ'wiyo	kāi,	'āu	bhā,	ājūkā-mā-hū	jakō mḥārō
<i>the-father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>	<i>property-in-from</i>	<i>which our</i>
bāṭō	hōy	ō	mha-nāi	dyō.'	Tarāi	vī wuṇi-nāi āp-rī
<i>share</i>	<i>may-be</i>	<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>Then</i>	<i>by-him him-to his-own</i>
ājūkā	bāchh	dīvi.	Ghaṇā	diwas	nī	bitiyā-hā kāi
<i>property</i>	<i>having-divided</i>	<i>was-given.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>passed-were that</i>
nān'kiyō	gīgō	sāg	samētar	alag	dēsā	bālyō-gyō, ar
<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>having-collected</i>	<i>a-far</i>	<i>in-country</i>	<i>went-away, and</i>
wuṭhī	khōṭā	chālā-mā	diwas	bitāw'tō-hawō	āp-rī	ājūkā bitāy-dīvi.
<i>there</i>	<i>bad</i>	<i>conduct-in</i>	<i>days</i>	<i>spending-become</i>	<i>his-own</i>	<i>property was-wasted-away.</i>
Jarā	viṇ	sāg	bitāy-dīvi	tarā	viṇ	dēs-mā barō kālāntar
<i>When</i>	<i>by-him</i>	<i>all</i>	<i>was-expended</i>	<i>then</i>	<i>that</i>	<i>country-in a-great famine</i>

pariyo; ar wu nāgō hō-gayō; ar hālar viṇ dēs-rā
fell; and he destitute became; and having-gone that country-of
 rah^awaṇ-wāḷā-mā-hū yēk-rāi aṭhāi rah^awaṇ lāgiyō. Jiṇi viṇ-nāi
inhabitants-among-from one-of near to-live he-began. By-whom him-to
 āp-rā jāwā-mā sūr-rā charāwaṇ khātar bhējiyō. Ar wu viṇi
his-own fields-in swine feeding for it-was-sent. And he those
 chhīṭ^arā-mā-hū jiṇ-nāi sūr-rā khāw^atā-hā āp-rō pēṭ bharāṇ chāviyō-hō;
husks-in-from which-to swine eating-were his-own belly to-fill he-wishing-was;
 ar viṇi-nāi kuṇi nī dēwā-hā.
and him-to anybody not giving-was.

MĒWĀRĪ.

Turning now to the east, we come to Mewar, the proper home of Mēwārī. This form of Mārwārī is spoken over the whole of the Mewar State, except in the south-west and south, where the hill country is inhabited by Bhils, who have their own language. Mēwārī has to its east, on the north the Hārautī of Bundi, and further south, the Mālwi of the Malwa Agency in Central India.

Besides being spoken in the tract politically known as the state of Mewar or Udaipur, it is also spoken in two tracts which fall geographically in the same area. These are the Gangapur pargana of the Nimach district of Gwalior and the Nimbahera pargana of Tonk. It is also spoken in various areas bordering on Mewar, *viz.*, in the north of the Partabgarh State, in the north-east of Merwara (where it is called Mēr-wārī), in the south of Ajmer, in the south of Kishangarh (where it is called Sarwārī), and in the hilly tract known as the Khairār, where the three states of Mewar, Jaipur, and Bundi meet; and where it is known as Khairārī. These various kinds of Mēwārī will be dealt with in detail further on.

The number of speakers of Mēwārī is estimated to be as follows :—

Mewar (including pargana Gangapur of Gwalior)	.	.	.	.	.	.	.	.	.	1,300,000
Tonk (Nimbahera)	.	.	.	.	.	.	.	.	.	58,000
Partabgarh	.	.	.	.	.	.	.	.	.	5,000
Ajmer	.	.	.	.	.	.	.	.	.	24,100
Merwara (Mēr-wārī)	.	.	.	.	.	.	.	.	.	54,500
Kishangarh (Sarwārī)	.	.	.	.	.	.	.	.	.	15,000
Khairārī—										
Mewar	.	.	.	.	.	.	.	.	.	145,000
Jaipur	.	.	.	.	.	.	.	.	.	59,264
Bundi	.	.	.	.	.	.	.	.	.	24,000
										228,264
										1,684,864

The Mēwārī spoken in Udaipur partakes of the general character of all the dialects of Eastern Mār-wārī. It is really a mixture of Mār-wārī and Jaipurī. The typical Jaipurī *chhū*, I am, *chhō*, was, do not occur: instead we have the Mār-wārī *hū* and *hō*. On the other hand, the suffix of the genitive is *kō* as in Jaipurī, *rō* only occurring in pronominal forms such as *mhārō*, my. The other postpositions are *nē* or *kē* for the accusative dative, *hū* (=Mār-wārī *ū*) for the ablative, and *mā*, for the locative. The pronouns are usually declined as in Mār-wārī, but we sometimes meet Jaipurī forms like *vī*, the oblique form of *ū*, that. In the verbs there are some slight divergencies from the standard. Before the past tense of a transitive verb the nominative is sometimes used instead of the agent, as in *lhōr kyō kahyō*, the younger (son) said. In one case the conjunctive participle ends in *har* instead of *ar*, *i.e.*, *kar^hhar*, having done. The original form from which both the regular *karar* and *kar^hhar* are derived was *karakar*. The initial *k* of the second *kar* was elided, and thus arose *kara^har*, from which both *karar* and *kar^hhar* are descended. In the latter an *h* has been inserted for the sake of euphony.

The pluperfect takes the force of the imperfect, as in *khāwā-hā*, they were eating; *chāwō-hō*, he was wishing.

The verb *dēṇō*, to give, makes its past tense *didō*, he gave, and similarly we have *kīdō*, he made.

The word for 'and' is the Jaipuri *ar* or *har*.

It will be sufficient to give a portion of a version of the Parable as a specimen of Mēwārī.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ.

STATE UDAIPUR.

कुणी मनख-के दोय बेटा हा । वाँ-माँ-हूँ ल्होड़क्यो आप-का बाप-ने कछ्यो हे बाप पूँजी-माँ-हूँ जो म्हारी पाँती होवै म्ह-ने यो । जद वाँ वाँ-ने आप-को पूँजी बाँट दीदी । थोड़ा दन नहीं हुया हा कै ल्होड़क्यो बेटो सगळो धन भेळो करहर परदेस परो-गयो अर उठै लुच्चापण-माँ दन गमावताँ हुवाँ आप-को सगळो धन उडाय दीदी । जद ऊ सगळो धन उडा चुक्यो तद वीँ देस-माँ भारी काळ पड़्यो हर ऊ टोटायलो हो-गयो । हर ऊ जाय-नै वा देस-का रहबावाळाँ-माँ-हूँ एक-कै नखै रहबा लाग्यो । वाँ वाँ-ने आप-का खेत-माँ सूर चराबा-ने मेल्यो । हर ऊ वाँ कूँतरा-हूँ ज्याँ-ने सूर खावा-हा आप-को पेट भरवो चावो-हो । हर वा-ने कोई भी काँई नहीं देतो-हो । जद वाँ-ने चेत हुयो हर वीँ कछ्यो कै म्हारा बाप-के कतरा-ही दानक्याँ-ने खावा-हूँ बदती रोटी मिक्के-है हर हूँ भखाँ मरू । हूँ ऊठर म्हारा बाप नखै जाऊँलो हर वा-ने कहूँलो कै हे बाप बैकुंठहूँ-उलटो हर आप-के देखताँ पाप कीदो-है । हूँ फेरूँ आप-को बेटो कुहाबा जोगो नहीं हूँ । म्ह-ने आप-का दानक्याँ-माँ-हूँ एक-के सरीखो कर-यो ॥

[No. 5.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀRĪ.

STATE UDAIPUR.

TRANSLITERATION AND TRANSLATION.

Kunī manakh-kē dōy bēṭā hā. Wā-mā-hū lhōṛ^akyō
A-certain man-to two sons were. Them-among-from (by-)the-younger
 āp-kā bāp-nē kahyō, 'hē bāp, pūjī-mā-hū jō mhārī
his-own father-to it-was-said, 'O father, property-in-from what my
 pāti hōwāi mha-nē dyō.' Jad wā wā-nē āp-kī pūjī
share may-be me-to give.' Then by-him them-to his-own property
 bāt didi. Thōṛā dan nahī huyā hā kārī lhōṛ^akyō
having-divided was-given. A-few days not passed were that the-younger
 bēṭō sag^alō dhan bhēlō kar^ahar par-dēs parō-gayō,
son all wealth together having-made foreign-country went-away,
 ar uṭhāi luchchā-pan-mā dan gamāv^atā-huwā āp-kō sag^alō
and there riotousness-in days in-having-passed his-own all
 dhan udāy-didō. Jad ū sag^alō dhan udā-chukyō, tad vī
wealth was-squandered. When he all wealth had-expended, then that
 dēs-mā bhārī kāl parō, har ū tōṭāy^alō hō-gayō, har
country-in a-mighty famine fell, and he poor became, and
 ū jāy-nāi wā dēs-kā rah^abāwā^alā-mā-hū ēk-kārī nakhāi
he having-gone that country-of inhabitants-among-from one-of near
 rah^abā lāgyō. Wā wā-nē āp-kā khēt-mā sūr charābā-nē
to-remain began. By-him him-to his-own field-in swine feeding-for
 mēlyō. Har ū wā chhūṭ^arā-hū jyā-nē sūr khāwā-hā āp-kō
it-was-sent. And he those husks-with which-to swine eating-were his-own
 pēt bhar^abō chāwō-hō; har wā-nē kōi bhī kārī nahī
belly to-fill wishing-was; and him-to anyone even anything not
 dētō-hō. Jad wā-nē chēt huyō har vī kahyō kārī,
giving-was. Then him-to consciousness became and by-him it-was-said that,
 'mhārā bāp-kē kat^arā-hī dān^akyā-nē khābā-hū bad^atī rōṭī
'my father-of how-many hired-servants-to eating-than more bread
 milāi-hāi, har hū bhūkhā marū; hū ūṭhar mhā-rā bāp nakhāi
being-got-is, and I in-hunger die; I having-arisen my father near
 jāulō har wā-nē kahūlō kārī, "hē bāp, Baikunṭh-hū ul^atō har
will-go and him-to will-say that, "O father, Heaven-from against and

āp-kē dēkh^atā̃ pāp kīdō-hāī; hū̃ phērū̃ āp-kō bētō kuhābā
your-honour's in-seeing sin done-is; I again your-honour's son to-he-called
 jōgō nahī̃ hū̃. Mha-nē āp-kā dān^akyā̃-mā̃-hū̃ êk-kē sarīkhō
worthy not am. Me-to your-honour's hired-servants-among-from one-of like
 kar-dyō." ' ' *make.*" ' '

MĒWĀRĪ OF AJMER.

Mewārī is reported to be spoken in the south of the district of Ajmer on the Udaipur border, by 24,100 people. It does not differ in character from ordinary Mēwārī, though there are slight local variations which are not worth recording. The only point which need be noted is the preference for the genitive termination *rō* instead of *kō*, which is what might be expected from the fact that this part of Ajmer borders on the Mārwarī-speaking tract. As an example I give a short folksong in honour of the Rāṇā of Udaipur.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ.

DISTRICT AJMER.

रस्यो राणे-राव हिंदुपत रस्यो राणे-राव ।
 म्हारै बस्यो हिवड़ा माँय । बिक्कालो रस्यो राणे-राव ॥
 जोख करै जगमंद्र पधारै । नोख बिराजै नाव ।
 सोलाँ उमरावाँ साथ हिंदुपत । रस्यो राणे-राव ॥
 म्हारै बस्यो हिवड़ा माँय । बिक्कालो रस्यो राणे-राव ॥
 निक्करावळ प्रथी नाथ-री । क्रोड मोहर कुरवान ॥
 आया-रा करूँ ओछावणा । पळ पळ वारूँ प्राण ।
 बिक्कालो रस्यो राणे-राव हिंदुपत । रस्यो राणे-राव ॥
 म्हारै बस्यो हिवड़ा माँय । बिक्कालो रस्यो राणे-राव ॥

[No. 6.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****RĀJASTHĀNĪ.****MĒWĀRĪ.****DISTRICT AJMER.****SPECIMEN II (A SONG).****TRANSLITERATION AND TRANSLATION.**

Rasyō	Rāṇē-Rāw	Hindupat;	rasyō	Rāṇē-Rāw.	Mhārāi
<i>Cultured</i>	<i>Rāṇē-Rāw</i>	<i>Lord-of-the-Hindus;</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	<i>My</i>
basyō	hiwarā-māy,	biḷālō	rasyō	Rāṇē-Rāw.	
<i>has-taken-abode</i>	<i>heart-in,</i>	<i>handsome</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	
Jōkha	karāi	Jagamandra	padhārāi,	nōkha	birājāi
<i>Wish</i>	<i>he-makes</i>	<i>Jagamandra-palace</i>	<i>(he)-goes,</i>	<i>(and)-well</i>	<i>shines</i>
Sōlā	umarāvā	sāth,	Hindupat;	rasyō	Rāṇē-Rāw.
<i>Sixteen</i>	<i>nobles</i>	<i>with,</i>	<i>Lord-of-the-Hindus;</i>	<i>the-cultured</i>	<i>Rāṇē-Rāw.</i>
basyō	hiwarā-māy;	biḷālō	rasyō	Rāṇē-Rāw.	
<i>has-taken-abode</i>	<i>heart-in;</i>	<i>handsome</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	
Nichharāwaḷ	prathī	nātha-rī	krōḍ	mōhar	kurabān.
<i>As-offering</i>	<i>the-earth</i>	<i>lord-of</i>	<i>ten-million</i>	<i>gold-mohars</i>	<i>(I-will-)sacrifice.</i>
Āyā-rā	karū	ōchbāwanā	paḷa-paḷa	wārū	
<i>(His)-coming-of</i>	<i>I-will-do</i>	<i>great-festival</i>	<i>every-moment</i>	<i>I-will-give</i>	
prāṇ.					
<i>the-breath</i>	<i>(of-my-life).</i>				
Biḷālō	rasyō	Rāṇē-Rāw,	Hindupat;	rasyō	
<i>The-handsome</i>	<i>and-cultured</i>	<i>Rāṇē-Rāw,</i>	<i>Lord-of-the-Hindus;</i>	<i>cultured</i>	
Rāṇē-Rāw.	Mhārāi	basyō	hiwarā-māy,	biḷālō	rasyō
<i>Rāṇē-Rāw.</i>	<i>My</i>	<i>has-taken-abode</i>	<i>heart-in,</i>	<i>the-handsome</i>	<i>and-cultured</i>
Rāṇē-Rāw.					
<i>Rāṇē-Rāw.</i>					

FREE TRANSLATION OF THE FOREGOING.

The cultured King of Rāṇās, Lord of the Hindūs, has taken up his abode in my heart, the handsome and cultured King of Rāṇās.

When he wishes to go to the Jag-mandir¹ palace, and sits glorious in the state barge accompanied by his sixteen nobles, he has taken up his abode in my heart, the handsome and cultured King of Rāṇās.

As an offering to the Lord of the Earth will I give away ten million golden coins. When he comes I will make a great festival, and every moment will I spend my life breath in his service. The handsome and cultured King of Rāṇās has taken up his abode in my heart.

MĒWĀRĪ OF KISHANGARH.

Mēwārī is also reported to be spoken by 15,000 in half of parganas Sarwar and Fatehpur of the State of Kishangarh, where it borders on the Mewar State. Like the language of the adjoining portion of Ajmer it in no way differs from Standard Mēwārī, and examples of it are not necessary. Owing to its being spoken in pargana Sarwar, it is locally known as Sarwārī.

MĒRWĀRĪ.

Along the north-east frontier of the State of Mewar lies the hilly British district of Merwara. In the southern portion of Merwara the language is known as *Magrā-kī bōlī*, and is classed as one of the many Bhil dialects.²

On the west side of the northern half of the district as far north as Beawar, the language is claimed to be Mārwārī. Over the rest of the northern half of the district we find a population estimated at 54,500 speaking Mēwārī, which, owing to its being spoken in Merwara district, is locally called Mērwarī. Although it has this separate name it in no way differs from ordinary Mēwārī, and specimens are unnecessary.

¹ The *Jag-mandir* is a famous palace at Udaipur, situated on an island in the Pichōlā Lake.

² See Part III of this volume, pp. 31 and ff.

MĒWĀRĪ (KHAIRĀRĪ).

The Khairār is the name of the hill country where the three States of Jaipur, Bundi, and Mewar meet. It is mainly inhabited by Mīnās, whose speech is a corrupt Mēwārī. The Khairār extends into all three States, and the number of speakers of the Khairārī dialect is estimated to be—

Mewar	145,000
Jaipur	59,264
Bundi	24,000
	<hr/>
TOTAL	228,264

The main language of Jaipur is Jaipurī and of Bundi Hārautī, both of which belong to the eastern group of Rājasthānī dialects. That of Mewar is Mēwārī, which belongs to the western group of the same. Hence, Khairārī is a mixture of both groups. Thus we find both the *chhũ* of the east, and the *hũ* of the west employed to mean 'I am.' It is, in fact, a mixed form of speech.

Full particulars regarding Khairārī will be found in Mr. Macalister's *Specimens* of the Jaipur dialects. Several folktales in the dialect will be found on pp. 129 of that volume, and a grammatical sketch on p. 52 and ff. of the second part of the same.

For our present purposes it will suffice to give a short extract from the Parable of the Prodigal Son (provided by Mr. Macalister). It will be seen that both the eastern and the western forms of the verb substantive are found in this brief passage.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀRĪ (KHAIRĀRĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

कोई आदमी-के दो बेटा हा । वाँ-मै-सँ छोटी ऊँ-का बाप-नै कीयो बाप धन-मै-सँ जो
 म्हारी पाँती आवै जो म-नै दे । ऊ आप-को धन वाँ-नै बाँट-दीयो । थोड़ा दना पाछे छोटी
 बेटो सब धन लेर पर-देस-मै ऊठ-ग्यो अर उडै खोटे गेऊँ लागर आप-को सब धन उडा-दीयो ।
 ऊ सब धन उडा-दीया जद्यो ऊँ देस-मै बडो काक पड़ो अर ऊ कंगारु हो-ग्यो । ऊ गियो अर
 ऊँ देस-का रैबाहाऊँ-मै-सँ एक-के रै-ग्यो । अर ऊ ऊँ-नै आप-का खेताँ-मै सूर चराबा खनायो ।
 जो पातड़ाँ सूर खावै-छा जाँ-सँ ऊ आप-को पेट भरवा-सँ राजी हो ॥

TRANSLITERATION AND TRANSLATION.

Kōi ād'mī-kai dō bētā hā. Wā-māi-sū chhōtō ū-kā
A-certain man-to two sons were. Them-among-from (by)-the-younger his
 bāp-nai kīyō, 'bāp, dhan-māi-sū jō mhārī pāti āwai
father-to it-was-said, 'father, wealth-among-from what my share may-come
 jō ma-nai dē.' Ū āp-kō dhan wā-nai bāt diyō.
that me-to give.' By-him his-own wealth them-to having-divided was-given.
 Thōrā danā pāchhai chhōtō bētō sab dhan lēr
A-few days after the-younger son all wealth having-taken
 par-dēs-māi ūth-gyō, ar uḍai khōtai gēlai
a-foreign-country-into having-arisen-went, and there bad in-way
 lāgar āp-kō sab dhan uḍā-dīyō. Ū sab dhan
having-commenced his-own all wealth was-wasted-away. By-him all wealth
 uḍā-dīyō jadyā ū dēs-māi baḍō kāl paṛyō, ar ū kāgāl
was-squandered then that country-in a-great famine fell, and he poor
 hō-gyō. Ū giyō ar ū dēs-kā raibā-hālā-māi-sū ēk-kai
became. He went and that country-of inhabitants-from-among one-in-(house)-of
 rai-gyō. Ar ū ū-nai āp-kā khētā-māi sūr charābā khanāyō.
remained. And by-him him-to his-own fields-into swine to-graze it-was-sent.
 Jō pāt'ryā sūr khāwai-chhā jā-sū ū āp-kō pēt bhar'ba-sū
What husks swine eating-were them-with he his-own belly to-fill
 rāji chhō.
willing was.

SOUTHERN MĀRWĀRĪ.

In the south-east of the Marwar State we come upon a new disturbing element. This is the Bhil dialects of the Arvali Hills. They are closely connected with Gujarātī, but here and there have borrowed from Mālvi. We hence see in the dialects of south-east Marwar and of Sirohi, many forms of which are almost pure Gujarātī, and some which are Mālvi. As we follow the southern boundary of Marwar, where it marches with Palanpur, the Gujarātī element is still stronger, and is borrowed direct from that language and not through Bhilī. Here the language is so mixed that while the Marwar people call it Gujarātī, the Palanpur people (whose native language is Gujarātī) call it Mārwarī. For want of a better name, I call it Mārwarī-Gujarātī. It extends for some distance into the Palanpur State, which is under the Bombay Presidency.

Four sub-dialects may be classed as falling under Southern Mārwarī. These are (1) Gōḍwārī immediately to the west of the Bhil *Nyār-kī bōli* mentioned on p. 70, (2) Sirōhī, spoken in Sirohi State and the adjoining part of Marwar, (3) Dēorāwāṭī, spoken immediately to the west of Sirōhī, and (4) Mārwarī-Gujarātī. The number of speakers of each is estimated to be as follows:—

[illegible]

GÖDWĀRĪ.

Along the Arvali Hills, where they separate Marwar and Sirohi from Merwara and Mewar, we find a Bhil dialect spoken called the *Nyār-kī bōlī*. This extends a short distance into Marwar territory and into Sirohi. We shall deal with the latter State subsequently. In Marwar, immediately to the west of the *Nyār-kī bōlī* in the eastern part of *parganas* Sojat, Bali, and Desuri, the Mārwarī is called Gōdwārī (from the Godwar tract in which it is spoken).

As explained above it is a mixed dialect, possessing many Gujarātī (Bhil) and some Mālvi forms.

In this dialect the letter ए ē is fully pronounced, and not like *āi*. I therefore transliterate it *ē*. The letter *ch* usually becomes *s* as in *sarāwō* for *charāwō*, to graze (cattle). *S* becomes *h*. Thus, *sukh-dēv*, a proper name, pronounced (and often written) *hukh-dēv*; *hārō* for *sārō*, all.

A short extract from the Parable of the Prodigal Son will suffice as an example of this dialect. We may note the following peculiarities borrowed from Gujarātī: *bē*, two; *ḍikārō* (Gujarātī *dikārō*), a son; *tī* (Gujarātī *thī*), from; *hatō*, he was; *karē-nē* (Gujarātī *kari-nē*), having done. The use of *thō* (fem. *thī*) for 'was' is borrowed from Mālvi. I may add that the future is as in Standard Mārwarī. Thus, *jāwē*, I will go; *kēwē*, I will say. Note also that transitive verbs in the past tense can have the subject in the nominative, instead of in the agent case. Thus, *lōrō ḍikārō kiyō*, the younger son said. In Eastern Rājasthānī, the agent can be the same in form as the nominative.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (Gōdwārī).

JODHPUR STATE.

एक जणा-रे बे डीकरा हता । वणों-में-ती लोरो डीकरो आप-रा बाप-ने कियो भाबा-जी मारी पाँती-रो माल आवे जको मने वँटवार करने द्यो । जरे वण आप-री घर-वकरी वणों-ने वाँटेने दे-दी । थोरा दाराँ केरे लोरकियो डीकरो वण-री पाँती आई जको भेकी करने परदेस गो ने वठे वण-री पंजी थी सो अफण्डा-में गमाय-दीदी । हारी खुटियाँ केरे वण देस-में मोटो काळ पड़ियो । तरे वो भूक-तिर भुगतवा लागो । अठा केरे वण देस-रा एक रेवासी पाये रियो । ने उण वण-ने भडूराँ-ने सरावा-ने खेत-में मेलियो । तो वण भडूराँ-रे सारवा-रो खाकको हतो ताण-ती आप-रो पेट भरवा-रो मतो कीदो । पण वण-ने खाखो-ही कणई दीदो नी ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (GŌPWĀRĪ).

JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-rē bē ḍik^arā hatā. Waṇā-mē-tī lōrō ḍik^arō
A-certain man-to two sons were. Them-from-among the-younger son
 āp-rā bāp-nē kiyō, 'bhābā-jī, mārī pāti-rō māl āwē jakō
his-own father-to said, 'father, my share-of property may-come that
 ma-nē wāt^awār karē-nē dyō.' Jarē waṇē āp-rī ghar-wak^arī waṇā-nē
me-to division having-made give.' Then by-him his-own living-etc. them-to
 wātē-nē dē-dī. Thōrā dārā kērē lōr^akiyō ḍik^arō waṇ-rī pāti
having-divided was-given. A-few days after the-younger son his share
 āi jakō bhēlī karē-nē par-dēs gō; nē waṭhē waṇ-rī
came that together having-made foreign-country went; and there his
 pūjī thī sō aphaṇḍā-mē gamāy dīdī. Hārī khuṭiyā
property was that riotous-living-in having-wasted was-given. All on-being-lost
 kērē waṇ dēs-mē mōtō kāl paṛiyō. Tarē wō bhūk-tir
after that country-in a-mighty famine fell. Then he hunger-and-thirst
 bhugat^awā lāgō. Aṭhā kērē waṇ dēs-rā ēk rēwāsī pāyē
to-feel began. Here after that country-of one inhabitant near
 riyō. Nē uṇ waṇ-nē bhaḍūrā-nē sarāwā-nē khēt-mē mēliyō.
he-remained. And by-him him-to swine-to feeding-for field-in it-was-sent.
 Tō waṇ bhaḍūrā-rē sār^awā-rō khāk^alo hatō taṇ-tī āp-rō pēt
Then by-him swine-of feeding-of husks was that-with his-own belly
 bhar^awā-rō matō kīdō. Paṇ waṇ-nē khākhō-hī kaṇē-i dīdō
filling-of intention was-made. But him-to husks-even by-any-one was-given
 nī.
not.

SIRŌHĪ.

The Sirōhī dialect is spoken in the State of Sirohi and in a small tract of Pargana Jalor of Marwar, which lies on the Sirohi frontier.

Mount Abu is within the Sirohi State, and the people who live upon it, known as the *Ābū lōk*, speak a form of Sirōhī, which is called Rāṭhī by the Rajputs of the plains. It does not appear to differ materially from ordinary Sirōhī. I shall, however, give a short account of it after dealing with the main specimens of that dialect. In the south-west of the State yet another form of Sirōhī is spoken. It is called Sāēṭh-kī Bōlī, and will also be considered separately.

The estimated number of speakers of Sirōhī (including Rāṭhī and Sāēṭh-kī Bōlī) is as follows :—

Sirohi—									
Sirōhī.	.	.	.	.	.	.	.	.	161,300
Rāṭhī.	.	.	.	.	.	.	.	.	2,000
Sāēṭh-kī Bōlī	.	.	.	.	.	.	.	.	6,000
									169,300
Marwar	.	.	.	.	.	.	.	.	10,000
									179,300

In the Sirōhī dialect, the mixture of Gujarātī is very strong. Nouns usually follow the Mārwarī declension, and the verb substantive partly belongs to that dialect, but nearly the whole conjugation of the finite verb is pure Gujarātī. The only exception is the future tense which follows Mārwarī. The neuter gender of Gujarātī is regularly employed, and as in that language ends in *ũ*, with a plural in *ā*. I do not propose to discuss the Gujarātī mixture at any great length. It would be waste of paper to do so, for it leaps to the eye in both the specimens; but the following peculiarities of Sirōhī, looked at from a Mārwarī point of view, may be noticed.

The letter *w* is often dropped when initial, as in *waṇ* or *aṇ*, him, and it is equally often added at the beginning of a word as in *wuō* for (*h*)*uō*, became.

Ch, *chh*, *ś*, and *sh* are regularly pronounced *s*, and are so written in the specimens. Thus, *sarāwō* for *charāwō*, to graze (cattle); *sandan-pur* for *chandan-pur*; *sēr* for *śahr* (شهر), a city; *dusaṭ*, for *dushta*, wicked; but uncompounded *sha* is pronounced *kha* or *ka*, as in *minak* for *manush*, a man.

Aspiration is continually neglected. Thus we have *dērũ* for *dēharũ*, a temple; *gar* and *ghar*, a house; *gaṇā* and *ghaṇā*, many; *jāḍ*, and *jhāḍ*, jungle.

Unlike Mārwarī, the cerebral ण *ṇa* is pronounced as if it were dental.

श *śa* and स *sa* are both pronounced as स *sa*. When स *sa* is initial it is pronounced as ह *ha*, and is so written in the specimens. Thus, *hārũ*, all; *hūr*, swine. When it is final, it is not pronounced at all. Thus, दस *das*, ten, is pronounced *da*. In such cases, I transliterate the word thus, *da(s)*.

There is a regular neuter gender as explained above. The suffix of the genitive is *rō* (plural, *rā*) fem. *rī*, neuter *rũ*, (plural *rā*). A good example of the neuter is *māhādēv-rũ dērũ dēkhiũ*, a temple of Mabādēva was seen. The suffix of the ablative is *tī*.

Amongst the pronouns, note the Gujarātī *pōtō*, self.

The past tense of the verb substantive is *tō*, was, thus :—

	Singular.								Plural.
Masc.	<i>tō</i>	.	.	.	.	.	.	.	<i>tā</i>
Fem.	<i>tī</i>	.	.	.	.	.	.	.	<i>tī</i>
Neut.	<i>tū</i>	.	.	.	.	.	.	.	<i>tū</i>

The form *tō* is probably a contraction of *atō* for the Gujarātī *katō*, but it may also be considered to be a disaspirated form of *thō*. *Tō* also occurs in the distant Bundēli dialect of Western Hindī, and in Northern Gujarātī.

In verbs note the frequent use of *parō* and *warō* (here written *arō*) to form compound verbs as explained in the Mārwarī Grammar (*vide* p. 30).

As specimens of Sirōhī, I give a short extract from the Parable of the Prodigal Son and a folktale, both of which have been prepared for the Survey by Babu Sarat Chandra Ray Chowdhury, Private Secretary to the Maharao of Sirohi.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

कोई मिनक-रे बे दिकरा ता । वण-माय-ती नानके दिकरे भाबा-ने कियुँ के ओ भाबा-जी
आँपणे अण धन-माय-ती जो मारे पाँती आवे जितरुँ म-ने दिओ । जरिँ वणे पोता-रो धन
वाँटीने दे दीदो । गणा दाडा नीँ वुआ जरिँ नानको दिकरो हारुँई धन भेक्री करीने अलगी देसा
वर गो । जरिँ वटे लुचाई-में दाडा गमायने पोता-रो धन गमाओ । तरिँ पसे वण देस-में मोटो
काऊ पडिओ । जरिँ वो कंगीर वुओ । जरिँ वो जायने वण देस-रा रेवासिआँ-माय-ती एक-रे
पागती रेवा-लागो । जरिँ वणे वण आदमी-ने पोता-रा खेतर-म झर सरावा हारु मेलिओ । जरिँ
वो खाखलुँ हूर खाताँ-ताँ वण-माय-ती वण-री पेट भरवा-री मरजी वुई । पण कोई मिनक वण-ने
काँई नीँ देता-ता ॥

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi minak-rē bē dik^arā tā. Waṇ-māy-tī nān^akē
A-certain man-to two sons were. Them-among-from by-the-younger
 dik^arē bhābā-nē kiṃṃ kē, 'O bhābā-jī, āp^anē aṇ
by-the-son father-to it-was-said that, 'O father, in-your-own that
 dhan-māy-tī jō mārē pātī āwē jīt^arū ma-nē diō.
property-among-from what to-me share may-come so-much me-to give.'
 Jarī waṇē pōtā-rō dhan wātī-nē dē-didō. Gaṇā dāḍā nī
Then by-him his-own property divided-having was-given. Many days not
 wuā jarī nān^akō dik^arō hārū-i dhan bhēlo karī-nē
became when the-younger son all-even property together made-having
 al^agō dēsāwar gō. Jarī waṭē luchāi-mē dāḍā gamāy-nē
distant (to)-country went. Then there riotous-living-in days passed-having
 pōtā-rō dhan gamāō. Tarī pasē waṇ dē(s)-mē mōtō
his-own property was-wasted. Then afterwards that country-in a-great
 kāl paḍiō. Jarī wō kaṅgīr wuō. Jarī wō jāy-nē waṇ dē(s)-rā
famine fell. Then he poor became. Then he gone-having that country-of
 rēwāsīā-māy-tī ēk-rē pāg^atī rēwā lāgō. Jarī waṇē waṇ
inhabitants-among-from one-in-of near to-live began. Then by-him that
 ād^amī-nē pōtā-rā khētar-mē hūr sarāwā hārū meliō. Jarī wō
man-to his-own field-in swine grazing for it-was-sent. Then those
 khākh^alū hūr khātā-tā waṇ-māy-tī waṇ-rī pēt bhar^awā-rī mar^ajī
husk swine eating-were that-from-among him-of belly filling-of wish
 wuī; paṇ kōi minak waṇ-nē kāi nī dētā-tā.
became; but any man him-to anything not giving-was.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

SPECIMEN II.

एक सन्दर्भपूर नाँम सेरुतुँ । वण-में एक धनवाळो हाउकार तो । वण-री वु हाई ती । वण वु-ने होनार केवा लागो के थे दुरमोती पेरिआँ नीं जको दुरमोती मंगावेने पेर । होनार तो अतरुँ के-ने परो-गो । जरिँ पसे हाउकार गरे आयो । जरिँ हाउकार-रे वुए कीउँ के म-ने दुरमोती पेरवो । जरिँ वण हाउकारे कीउँ के मुँ परदेस-में लेवा जाउँ-हूँ ने लावेने पेरवूँ । तरिँ वो हाउकार अतरुँ के-ने देसावर गो । जाताँ जाताँ अलगो दरिआ कनारे गो । जायने वण दरिआ ऊपर तीन धरण्णी कीदाँ । तरिँ वण-ने सोइणुँ आयुँ के अठेदुरमोती नीं हे । जरिँ वो उटेने वीर-वुओ ने पासो आवतो तो । जतरे मारग-में एक महादेव-रुँ देहूँ देखिउँ । जरिँ वो हाउकार वण देरा-में जायने बेटो । जतरा-में माहादेवजी-रो पूजारी एक बाँमण आयो ने वण बाँमण पूसियुँ के थुँ कुण हे । जरिँ वो केवा लागो के मुँ हाउकार हूँ । तरिँ वण बाँमण कीयुँ के थुँ क्युँ आयो । जरिँ वो हाउकार बोलिओ के दुरमोती लेवा हारू आयो-हूँ । तरिँ बाँमण कीउँ के थुँ माहादेव-जी ऊपर धरणुँ दे । जको थ-ने माहादेव-जी दुरमोती देई । जरिँ वण हाउकारे माहादेव-जी ऊपर धरण्णी दीदाँ । तरिँ माहादेव-जी रात-रा बाँमण-रे सोइणे जायने कीउँ के ए बाँमण थुँ अण अंदारा बेरा-में उतरने दुरमोती लावेने अण-ने दे । जरिँ वो बाँमण अंदारा बेरा-में उतरने दुरमोती लावेने हाउकार-ने दीदाँ । जरिँ वो हाउकार दुरमोती ले-ने गरे आवताँ तकाँ मारग-में एक ठग मिळिओ । जरिँ हाउकारे ठग-ने देखिने मन-में विचारियुँ के मोती ठग अराँ-लेई । जरिँ हाउकारे पोता-री हातळ फाडेने दुरमोती पराँ-गालिआँ । पसे वो हाउकार ठगा-रे गरे गो । जरिँ बाटी-बीजी खायने रात-रा हूतो । जतरे ठग-री बेटी आई । जरिँ हाउकारे पूसिउँ के थुँ कुण हे । जरिँ वा ठग-री बेटी केवा लागी के मुँ थ-ने ठगवा आई-हूँ । जरिँ हाउकारे कीउँ के भलाँई ठग । पण मारुँ एक वण हाम्बळ । जरिँ कीउँ के का के-हे । जरिँ वण कीउँ के थुँ पाप करे जण-में पाप-रा भागीदार गर-राँ कोई वेहे के नीं । जरिँ वा नीसे आवेने गरवाळाँ-ने पूसिउँ के मुँ पाप करुँ जण-में थे पाप-रा भागीदार हो के नीं । तरिँ गरवाळाँ बोलिआँ के मे था-रा पाप-रा भागीदार नीं हों । जरिँ वा ठग-री बेटी पासी हाउकार पागती जायने बोली के हे हाउकार मुँ थ-ने ठगुँ नीं । ने थुँ म-ने था-रे साते ले-ने जा । तरिँ हाउकार ने ठग-री बेटी बेई जणाँ रात-रा उंटे माते बे-ने हाउकार-रे गरे गिआँ ने वे जो दुरमोती लाआँ-थाँ जको हाउकार-री वु-ने पेशविआँ । ने पसे मजा करवा लागो ॥

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk Sandaṇ-pūr nām sēr tũ. Waṇ-mē ēk dhan-wālō hāukār
One Chandanpūr by-name city there-was. That-in one rich merchant
 tō. Waṇē-rī wu hāi tī. Waṇ wu-nē hōnār kēwā lāgō
was. His wife beautiful was. That wife-to one-goldsmith to-say began
 kē, 'thē dur^mmōtī pēriā nī, jakō dur^mmōtī māgāwē-nē
that, 'by-you royal-pearl is-worn¹ not, therefore royal-pearl procured-having
 pēr.' Hōnār tō at^rrū kē-nē parō-gō. Jarī pasē
wear.' The-goldsmith on-his-part so-much said-having went-away. Then after
 hāukār garē āyō. Jarī hāukār-rē wu-ē kīū kē,
the-merchant to-home came. Then the-merchant-of by-wife it-was-said that,
 'ma-nē dur^mmōtī pērāwō.' Jarī waṇē hāukārē kīū kē,
'me-to royal-pearl put-on.' Then by-that by-merchant it-was-said that,
 'mū par-dēs-mē lēwā jāū-hū; nē lāwē-nē pērāwū.
'I foreign-country-in to-bring going-am; and brought-having will-put-on(-you).'
 Tarī wō hāukār at^rrū kē-nē dēsāwar gō. Jātā
Then that merchant so-much said-having to-a-foreign-country went. In-going
 jātā al^gō dariā kanārē gō. Jāy-nē waṇē dariā ūpar
in-going a-distant sea on-shore he-went. Gone-having that sea upon
 tin dharⁿā kīdā. Tarī waṇ-nē sōiṇū āyū kē aṭhē dur^mmōtī
three fastings were-made. Then him-to dream came that here royal-pearl
 nī hē. Jarī wō utē-nē vīr-wuō, nē pāsō āw^tō-tō; jat^rrē
not is. Then he arisen-having set-out, and back coming-was; meanwhile
 mārag-mē Māhādēv-rū dērū dēkhiū. Jarī wō hāukār waṇ dērā-
on-the-road Mahādēv-of temple was-seen. Then that merchant that temple-
 mē jāy-nē bēṭō. Jat^rrā-mē Māhādēv-jī-rō pūjārī ēk bāmaṇ
in gone-having sat. In-the-meantime Mahādēv-of priest one Brāhmaṇ
 āyō, nē waṇē bāmⁿē pūsiyū kē, 'thū kuṇ hē?' Jarī
came. and by-that by-Brāhmaṇ it-was-asked that, 'thou who art?' Then
 wō kēwā lāgō kē, 'mū hāukār hū.' 'Tarī waṇ bāmⁿē
he to-tell began that, 'I a-merchant am.' 'Then that by-Brāhmaṇ

¹ Note that *dur^mmōtī* being of extreme value, always agrees with participles, etc., in the neuter plural.

kiŷū kē, 'thū kyū āyō? ' Jarī wō hāukār
it-was-said that, 'thou why hast-come? ' Then the merchant
 bōliō kē, 'dur^amōti lēwā hārū āyō-hū.' Tarī bām^anē
spoke that, 'royal-pearl to-bring for come-I-am.' Then by-the-Brāhmaṇ
 kiū kē, 'thū Māhādēv-jī ūpar dhar^añū dē; jakō
it-was-said that, 'thou Mahādēv upon fasting give; then
 tha-nē Māhādēv-jī dur^amōti dēi.' Jarī waṇē hāukārē
thee-to Mahādēv a-royal-pearl will-give.' Then by-that by-merchant
 Māhādēv-jī ūpar dhar^añā dīdā. Tarī Māhādēv-jī rāt-rā
Mahādēv on fastings were-given. Then (by)-Mahādēv night-at
 bāmaṇ-rē sōiṇē jāy-nē kiū kē, 'ē bāmaṇ,
the-Brāhmaṇ-to in-dream gone-having it-was-said that, 'O Brāhmaṇ,
 thū aṇ ādārā vērā-mē ut^arē-nē dur^amōti lāwē-nē
thou this dark well-in descended-having royal-pearl brought-having
 aṇ-nē dē.' Jarī wō bāmaṇ ādārā vērā-mē ut^arē-nē
this-to give.' Then that Brāhmaṇ the-dark well-in descended-having
 dur^amōti lāwē-nē hāukār-nē dīdā. Jarī wō
royal-pearl brought-having the-merchant-to was-given. Then the
 hāukār dur^amōti lē-nē garē āw^atā takā
merchant the-royal-pearl taken-having to-house in-coming then
 mārag-mē ēk ṭhag miḷiō. Jarī hāukārē ṭhag-nē
the-way-on one robber was-met. Then by-the-merchant robber-to
 dēkhī-nē man-mē vichāriyū kē, 'mōti ṭhag arā-
seen-having mind- in it-was-thought that, 'the-pearl the-robber will-take-
 lēi.' Jarī hāukārē pōtā-rī hātaḷ phādē-nē
for-himself.' Then by-the-merchant his-own thigh torn-open-having
 dur^amōti parā-gāliā. Pasē wō hāukār ṭhagā-rē garē
the-pearl was-kept. Afterwards the merchant robber-in-of in-house
 gō. Jarī bāṭibijī khāy-nē rāt-rā hūtō. Jat^arē ṭhag-rī
went. Then bread-etc. eaten-having night-at slept. Then robber-of
 bēṭi āi. Jarī hāukārē pūsiū kē, 'thū kuṇ
daughter came. Then by-the-merchant it-was-asked that, 'thou who
 hē?' Jarī wā ṭhag-rī bēṭi kēwā lāgi kē, 'mū
art?' Then that robber-of daughter to-say began that, 'I
 tha-nē ṭhag^awā āi-hū.' Jarī hāukārē kiū kē,
thee-to to-rob come-am.' Then by-the-merchant it-was-said that,
 'bhalāi, ṭhag; paṇ mārū ēk vēṇ hāmbaḷ.' Jarī kiū
'very-well, rob; but my one word hear.' Then it-was-said
 kē, 'kā kē-hē?' Jarī waṇē kiū kē, 'thū
that, 'what art-thou-saying?' Then by-him it-was-said that, 'thou
 pāp karē jaṇ-mē pāp-rā bhāgīdār gar-rā kōi
sin art-doing that-in sin-of partner (members)-of-the-house any-one

wēhē kē nī." Jarī wā nīśē āwē-nē gar-wālā-n
will-be or not." Then by-her below come-having members-of-the-house-to
 pūsiū kē, 'mū pāp karū jaṇ-mē thē pāp-rā bhāgīdār
it-was-asked that, 'I sin do that-in you sin-of partners
 hō kē nī.' Tarī gar-wālā bōliā kē, 'mē
are or not.' Then the-members-of-the-house spoke that, 'we
 thā-rā pāp-rā bhāgīdār nī hā.' Jarī wā ṭhag-rī bēṭi
thee-of sin-of sharers not are.' Then that robber-of daughter
 pāsī hāukār pāg^ati jāy-nē bōli kē, 'hē hāukār, mū
again the-merchant near gone-having spoke that, 'O merchant, I
 thā-nē ṭhagū nī; nē thū ma-nē thā-rē sātē lē-nē
thee-to will-rob not; and thou me-to thee-of with taken-having
 jā.' Jarī hāukār nē ṭhag-rī bēṭi bēi jaṇā
go.' Then the-merchant and the-robber's daughter both persons
 rāt-rā ūṭē-mātē bē-nē hāukār-rē garē giā nē wē
night-at camel-upon sitting the-merchant-in-of in-house went and they
 jō dur^amōṭi lāā-tbā jakō hāukār-rī wu-nē pērāwiā,
what royal-pearl brought-had that the-merchant-of wife-to was-put-on,
 nē pasē majā kar^awā lāgā.
and then merriment to-do they-began.

FREE TRANSLATION OF THE FOREGOING.

There lived a rich merchant in a city called Chandanpur. He had a very beautiful wife. One day a jeweller said to her, 'you do not wear a royal¹ pearl. You should surely get one and wear it.' So the jeweller went home, and when the merchant came in his wife said to him that he must give her a royal pearl to put on. He said he would go off on a journey to look for one, and would bring one back to her. So he went off on his journey and at length reached the shore of a distant sea. There he fasted and prayed,² and he was told in a dream that no royal pearls were to be got there. So he got up and went on. On the road he found a temple of Mahādēva, and sat down there. The Brāhmaṇ priest of the temple came up to him and asked him who he was. He replied that he was a merchant. 'Why have you come here?' 'I am come for a royal pearl.' Said the Brāhmaṇ, 'fast and pray to Mahādēva, and he will give you a royal pearl.' So the merchant fasted and prayed to Mahādēva, and in the night the deity came to the Brāhmaṇ in a dream and told him to go down into a certain dark well where he would find a royal pearl, which he should bring up and give to the merchant. The Brāhmaṇ did so, and brought up a royal pearl which he gave as instructed.

So the merchant took the pearl and started for home. On the way he met a *Thag*.³ As soon as he saw him he thought to himself that the *Thag* would take his royal pearl from him, so he slit up his thigh, and concealed the jewel in the wound. Afterwards he went as a prisoner to the *Thag's* house, and, after he had eaten some food, lay down at night time to sleep. The *Thag's* daughter came into his room

¹ A *dur^amōṭi*, which I translate by 'royal pearl,' is described as a name of the rarest kind of pearl.

² *Dhar^anō* in this story means to sit doggedly and fasting at the door of a temple or the like, to extort compliance of a demand from the idol.

³ A *Thag* combines robbery with murder.

‘Who are you?’ said the merchant. ‘I am come to rob and murder you,’ said she. ‘All right,’ said the merchant, ‘rob away. But first hear one word which I have to say to you.’ ‘What is that?’ replied she. ‘Tell me,’ said he, ‘if the other people of the house will take their fair share of the guilt of the sin you are going to commit.’ So she went downstairs and asked the people of the house if they would share the guilt. ‘We won’t be sharers in the guilt,’ said they. Then the *Thag’s* daughter came up again to the merchant, and said, ‘merchant, I’m not going to rob and murder you. Leave the place, but take me with you.’ So the merchant and the *Thag’s* daughter that very night, mounted a camel and went off to his house, where he put the royal pearl on his wife, and they lived happy ever after.

ĀBŪ LŌK-KĪ BŌLĪ OR RĀṬHĪ.

The inhabitants of the villages on Mount Abu¹ consist mainly of a mixed race peculiar to the locality, who style themselves *Lōk*, *i.e.*, the 'people' of Abu. Nothing definite is known about their origin. They style themselves Rājputs, and according to local tradition are the descendants of Rājputs, who settled on the mountain in the 13th century, after the building of the celebrated temple of Vṛishabha-dēva, and took to themselves wives of the daughters of the aborigines. The Rājputs of the plains call them Rāṭhī, *i.e.*, half-castes, a title which they resent.

Their dialect closely resembles that of the rest of Sirōhī. A good example of its mixed character will be found in the specimen, in which both the Mārwarī (*h*)ō, and the Sirōhī-Gujarātī *tō* are used to mean 'was.'

As a specimen I give a short extract from an account of their customs. It may be added in explanation of it that, till lately, a young man often took his wife by stratagem. He would go out with a *sārī* concealed about his person, and, watching his opportunity, would throw it over her, when she became his wife, whether willing or not. The practice, of course, often led to family feuds, and retaliation frequently assumed the form of a raid on the offending lover's house and the carrying off of his cattle, household goods, etc. These feuds were generally settled by the Rāj officials through a *pañchāyat* of the *Lōk*, without bloodshed; a compromise usually being effected in the shape of a fine in grain and ghee to the Rāj, and a feast to the brethren, ending with *amalpānī*, opium water, to cement the friendship.

In the specimen we may note how the vowel scale is uncertain. We have *ḍaṇḍ* for *daṇḍ*, punishment, and *ganō* for *gunō*, crime. The word *warō* used to form compound verbs in the middle voice becomes *ōrō*. The genitive *ē-rā* (neuter), of this, is used to mean 'of this kind.' Note the word *jōjē*, corresponding to the Gujarātī *jōiyē*, it is necessary. There are several Bhīl words in the short specimen. Such are *khōl'rā*, a hut; *dālū*, a branch; *puṭhē*, behind.

There are several cases of disaspiration. Such are *jag'rō*, a quarrel, and *gar*, a house. *Sōrī*, as usual, is for *chōrī*, theft. *Hawā-hō* is for *sawā-sō*. *Har'kō* is for *sarīkhō*, like.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ-RĀṬHĪ).

SIROHI STATE.

एक भाई सोरी-पेटो गर-मे वीरोत गाली-ई। भाबी गर-मे गाली-हे। जण-रे माते डुण्ड-मुण्ड राज-ती कीदो। तर जगरो भांगिओ। हवा हो रुपिआ दीदा। आगे ए-रुँ तुं सात पाँसरो अमोल डुण्डे-रे वास्ते तोलिओ। वीरोते-रे माते सात वराँ कजीओ कीदो। खोलराँ पाडिआँ। न्यात-मे ओ धणी जोजे नही। डाकुँ-कवाडुँ कजिआवारे लीदुँ-ओरुँ। तरी आँहो पीया हरको भाटो उणे-रे गर-मे राखिओ कोइ नी। उए-रे गर-मे खोलराँ पाडिने उण-रो गनो थापिओ। जण-रे माते पुठेवारुँ खणवावारे मझिओ नी। ओठे आगे ए-रुँ तुं के राजा-रुँ डुण्ड-मुण्ड नी तुं। खून होमलिओ तो वे वारो डुण्ड पडे जगरो सोटवतो-तो के ओजमतो-तो ॥

¹ The following is based on the information given in the Rajputana Gazetteer, First Edition, Vol. III, pp. 139 and ff., *q.v.* for further particulars.

[No. 11.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ-RĀTHĪ) DIALECT.

SIROHI STATE.

TRANSLITERATION AND TRANSLATION.

Ēk bhāi sōrī-pētō gar-mē bīrōt gālī-ī ; bhābī
One brother thieving (i.e., privately) house-in a-woman kept-had ; brother's-wife
gar-mē gālī-hē. Jan-rē mātē ḍuṇḍ-muṇḍ rāj-tī kīdō. Tarē jag^arō
house-in kept-is. Him-of on-head punishment king-from was-inflicted. Then the-dispute
bhāgiō. Hawā-hō rupiā dīdā. Āgē ē-rū
was-settled. One-hundred-and-twenty-five rupees were-given. Formerly such (the-custom)
tū ; sāt pāsērī amōl ḍuṇḍē-rē wāstē tōliō. Bīrōtē-rē
was ; (that-)seven five-seers opium punishment-of for was-weighed. The-woman-of
mātē sāt warā kajīō kīdō. Khōl^arā pādiā. Nyāt-mē ō
on-head seven years quarrel was-made. The-huts were-destroyed. Caste-in this
dhanī jōjē nahī. Ḍālū-kabādū kajīā-wārē
man was-required not. Branch-door-leaves (of-the-house) by-the-quarrellers
lidū-ōrū. Tārī āhō pīyā har^akō bhātō uṇē-rē gar-mē rākhiō
were-taken-away-for-themselves. Then one pice like a-stone him-of house-in was-kept
kōi nī. Uē-rē gar-mē khōl^arā pādē-nē uṇ-rō ganō thāpiō.
anything not. Him-of home-in huts destroyed-having him-of crime was-established.
Jan-rē mātē puṭhē-wārū khaṇ^awāwārō maḷiō nī. Ōṭhē āgē
Him-of on-head follower helper was-got not. There in-former-times
ē-rū tū kē rājā-rū ḍuṇḍ-muṇḍ nī tū. Khūn hābh^aliō
such(-custom) was that the-king-of punishment not (there-)was. Crime (if-)was-heard
tō bē-wārō ḍuṇḍ padē, jag^arō sōṭaw^atō-tō kē ōjam^atō-tō.
then two-time punishment falls, quarrel being-ended-was or being-extinguished-was.

FREE TRANSLATION OF THE FOREGOING.

A brother secretly kept a woman in his house. It was in the house of his brother's wife that he kept her. The king's officials inflicted punishment on him for this. The personal quarrel was then settled by his paying in addition a hundred and twenty-five rupees (to the persons injured). In former times he had to weigh out thirty-five seers of opium as a fine (to them). As for the woman the quarrel remained against her (i.e., she was not re-admitted to caste) for seven years. His huts would be pulled down, and he was not allowed into caste ; the branches and door leaves (of the hut) were taken away by the persons who had the quarrel with him, and not so much as a stone worth a pice

did they leave behind. His guilt was established by his hut being pulled down. There was no one who would help or assist him.

Formerly the custom was that there was no punishment in the king's court, but now, if any crime is heard of, the guilty person is twice punished, and the quarrel is at once ended or extinguished for good and all.

SĀĒṬH-KĪ BŌLĪ.

Sāēṭh or Sāṭh is a tract in the extreme south-west of the Sirohi State on the Palanpur frontier. Here the Southern Mārwarī of Sirohi is so mixed with Gujarātī, that it might be classed under either language. The mixture is purely mechanical, forms of each language being used indifferently. Note the way in which, as in Northern Gujarat, *ch* is pronounced as *s*. Thus we have both *chawārī* and *sawārī*, a marriage pavilion; *pachē* and *pasē*, afterwards. This form of speech is said to be spoken by 6,000 people. As a specimen of it I give an interesting folktale received from Sirohi.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SĀĒṬH-KĪ BŌLĪ).

SIROHI STATE.

एक राजा उजेणी नगरी-रो धणी थो । वो राजा रात-रा बजार-मे गीओ ने वदाएत आवती-थी । वणने राजाए पुचीयु के थु कुण हे । अवणारे कीयु के सु वदाएत हु । एक भराँमण-रे आँट लखवा-रे वास्ते जाउ-चु । राजाए पुचीउ के सु आँट लखीओ । ते वदाएत कीयु के जेवा आँट लखीस तेवा वलताँ केही जाउ । वदाएताए वो आँट लीखीओ के ए भराँमण-रे नवमे मेहीने एक दीकरो आवे । दीकरो जनमतो शाँवरे तो बाप मर-जाए । वो दीकरो परणवा-रे वास्ते जाए तो चवरीआँ-मे वाग मारे । एवु केहीने वदाएत राजा पागती-थी गरे गई ॥

पचे राजाए भराँमणीने धरम-बेन कीधी । पचे दीकरो जनमतो दीकरा-रो बाप परो-सुओ ने दीकरो मोटो हुओ । जरे राजाए दीकरा-रे शगाई कीधी । ने जाँन-री ल्यारी कीधी ने परणवा-शारू वुआ । पसे दीकरा-रे शाव-रे जाएने नही मारवा-रो पको बंदोबस्त कर दीकराने सवरीआँ-मे बीआडीओ ने परणावीने सवरीआँ-थी उतरीने वीद वीदरणीने एक लोडारी कोठी-मे गालीने बंद करीआँ के वाग दीकराने न मारे । पसे जाँन रवानी हुई । तरे दीकराने वोहु केवा लागी के आँपाँ बेईआँने लोडारी कोठी-मे काण वास्ते गालीआँ । दीकरे कीयु के एवो वदाएताए-रो आँट लखीओ के मने सवरीआँ-मे वाग मारवारी लखीओ । जण-थी मे राजाने धरम-भाई कीदो । जरे राजाए आपाँने लोडारी कोठी-मे गालीआँ । जरे दीकरीए कीउ के वाग केवो वे-हे । तरे वणे दीकरे लोडारी कोठी-मे बेटाँतकाँ वाग-रो चेरो काडीओ । जरे उणे चेरा-रो वाग वणे-ने दीकराने परो-मारीओ । पसे जरे आवीने राजाए लोडारी कोठी उगाडी तो भराँमण-रे दीकराने सुओ देखीओ ने वाग बारे नीकलीओ । तरे राजाए मने-मे जाँणीयु के वदाएता-रा आँट लखीआ वे-हे सो खरा हे ॥

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SĀĒṬH-KĪ BŌLĪ).

SIROHI STATE.

TRANSLITERATION AND TRANSLATION.

Ēk rājā Ujēnī nag^{ri}-rō dhanī thō. Wō rājā rāt-rā bajār-mē
A king Ujēnī city-of lord was. That king night-at bazaar-in
 gīō, nē Wadāēt āw^{ti}-thī. Waṇ-nē rājāē puchīyu kē, 'thu
went, and Providence coming-was. Him-to by-the-king it-was-asked that, 'thou
 kuṇ hē?' Aw^{nārē} kīyu kē, 'mu Wadāēt hu. Ēk
who art?' By-the-comer it-was-said that, 'I Providence am. A
 bharāmaṇ-rē āṭ lakh^{wā}-rē-wāstē jāu-chu.' Rājāē puchīyu
Brāhmaṇ-to lines-of-fortune writing-for going-am.' By-the-king it-was-asked
 kē, 'su āṭ lakhīō?' Tē Wadāēt kīyu kē, 'jēwā
that, 'what lines were-written?' Then (by-)Providence it-was-said that, 'what
 āṭ lakhīs tēwā wal^{tā} kēhī jāu.' Wadāētāē wō
lines I-shall-write those in-coming-back having-told I-go.' By-Providence that
 āṭ likhīō kē, 'ē Bharāmaṇ-rē naw^{mē} mēhīnē ēk dīk^{rō}
line was-written that, 'this Brāhmaṇ-to in-ninth in-month a son
 āvē. Dīk^{rō} janam^{tō} śāb^{rē}, tō bāp mar-jāē. Wō
may-come. The-son being-born he-may-hear, then the-father may-die. That
 dīk^{rō} paraṇ^{wā}-rē-wāstē jāē, tō chaw^{riā}-mē wāg mārē.
son marrying-for may-go, then the-marriage-parilion-in a-tiger may-kill.'
 Ēwu kēhīnē Wadāēt rājā pāg^{ti}-thī garē gai.
This having-said Providence the-king near-from in-home went.

Pachē rājāē bharāmaṇī-nē dharam-bēn kidhī.
Afterwards by-the-king as-for-the-Brāhmaṇī god-sister she-was-made.
 Pachē dīk^{rō} janam^{tā} dīk^{rā}-rō bāp parō-muō; nē dīk^{rō}
Afterwards the-son on-being-born the-son-of the-father died; and the-son
 mōṭō huō. Jarē rājāē dīk^{rā}-rē śagāī kidhī, nē
big became. Then by-the-king the-son-to betrothal was-made, and
 jān-rī tyārī kidhī; nē paraṇ^{wā}-śārū
the-marriage-procession-of preparation was-made; and marrying-for
 wuā. Pasē dīk^{rā}-rē śāw-rē jāēnē,
they-became(-ready). Afterwards the-son-of father-in-law-to having-gone,
 nahī mār^{wā}-rō pakō bandōbast kar, dīk^{rā}-nē
not getting-killed-of thorough arrangement having-made, as-for-the-son

saw^ariā-mē biādīō, nē par^anāvinē
the-marriage-pavilion-in he-was-caused-to-sit, and having-caused-to-marry

saw^ariā-thī ut^arinē vīd vīdar^anī-nē
the-marriage-pavilion-from having-caused-to-descend as-for-the-bridegroom (and-)bride

ēk lōḍārī kōṭhī-mē gālīnē band kariā, kē wāg
an iron grain-bin-in having-placed shut-up they-were-made, that a-tiger

dik^arā-nē na mārē. Pasē jān rawānī huī.
the-son not may-kill. Afterwards the-marriage-procession started became.

Tarē dik^arā-nē wōhu kēwā lāgi kē, ‘āpā bēiā-nē lōḍārī kōṭhī-mē
Then to-the-son the-bride to-say began that, ‘(as-)for-us two iron bin-in

kāṇ-wāstē gālīā?’ Dik^arē kīyu kē, ‘ēwō Wadātāē-rō āṭ
what-for are-we-put?’ By-the-son it-was-said that, ‘this Providence-of line-of-fate

lakhīō kē manē saw^ariā-mē wāg mār-wārō lakhīō.
was-written that me marriage-pavilion-in a-tiger killer was-written.

Jaṇ-thī mē rājā-nē dharam-bhāi kīdō. Jarē rājāē āpā-nē
That-from I to-the-king god-brother was-made. Then by-the-king as-for-us-two

lōḍārī kōṭhī-mē gālīā.’ Jarē dik^ariē kīu kē, ‘wāg
iron bin-in were-placed.’ Then by-the-girl it-was-said that, ‘a-tiger

kēwō wē-hē?’ Tarē waṇē dik^arē lōḍārī kōṭhī-mē bēṭā-takā
what-sort becoming-is?’ Then by-that by-son the-iron bin-in while-sitting

wāg-rō chērō kāḍīō. Jarē uṇē chērā-rō wāg
a-tiger-of picture was-drawn. Then by-that picture-of (by-)tiger

waṇē-nē dik^arā-nē parō-mārīō. Pasē jarē āvinē rājāē
as-for-that as-for-son he-was-killed. Afterwards when having-come by-the-king

lōḍārī kōṭhī ugāḍī, tō bharāmaṇ-rē dik^arā-nē muō dēkhīō,
the-iron bin was-opened, then the-Brāhmaṇ-of as-for-son dead he-was-seen,

nē wāg bārē nīk^aliō. Tarē rājāē manē-mē jāṇiyu
and the-tiger outside came-out. Then by-the-king mind-in it-was-known

kē, ‘Wadātā-rā āṭ lakhīā wē-hē,’ sō kharā hē.
that, ‘Providence-of lines written becoming-are,’ those true are.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a certain king ruled in the City of Ujjain. One night he went into the bazaar, and met the God of Fate.¹ The king asked him who he was, and he answered, ‘I am Fate. I am on my way to write the lines of fortune on the brow of a Brāhmaṇ.’ The king asked him what he was going to write, and Fate said he would tell him on his way back. Then Fate went on and wrote the following lines on the Brāhmaṇ’s forehead,—‘Nine months hence let a son be born to this Brāhmaṇ, and as

¹Wadāt is a corruption of Vīdhātā, the name of God, as the Creator and Disposer of human affairs. He is here represented as writing the lines of fate on the brow of a human being. These lines are called āṭ. According to the usual belief he writes them on a child’s forehead on the sixth night after birth, but in the present story he is represented as writing them on the brow of a full-grown man.

soon as the father hears of the birth of a son let the father die. Let the son go forth to be married, and let a tiger kill him in the marriage-pavilion.' Then Fate told the king what he had written and went home.

Then the king made the Brāhman's wife his god-sister. In process of time a son was born and the father died as it was written. By and bye, the son grew up and the king got him betrothed. Then the usual preparations for the marriage were carried out, and the son went forth to his future father-in-law's house. The king made elaborate arrangements to prevent his being killed in the marriage pavilion, and after the wedding ceremonies were concluded he shut the bride and bridegroom up in a strong iron chest like a grain bin, so that the tiger might not get at him to slay him. Then the bride began to ask the son, 'why have we two been shut up in this iron grain-bin?' The son replied that it was written in his line of fate that a tiger should kill him in the marriage pavilion, that therefore the king had made him his god-brother, and had shut them both up in the iron bin. The bride asked what a tiger was like, so the youth, seated as he was in the bin, drew a picture of a tiger. As soon as he had finished, the picture came to life and slew him. Some time afterwards the king had the bin opened, and there he found the Brāhman's son lying dead, and a great tiger leaped out of the bin and disappeared.

So the king understood that the saying was quite true that whatever was written in the lines of fate was sure to happen.

DĒORĀWĀṬĪ.

Immediately to the east of the Sirōhī dialect, we find in the Marwar State a form of speech, known as Dēorāwāṭī, and reported to be spoken by 86,000 people. This dialect is even more mixed with Gujarātī than Sirōhī. We even find the Gujarātī interrogative pronoun *śū*, what? appearing under the form of *hū*. The Gujarātī *chhū*, and the Mārwarī *hū*, both meaning 'I am,' appear with equal frequency. On the other hand, the genitive suffix seems to be always the Mārwarī *rō*, and never the Gujarātī *nō*.

It is quite unnecessary to give specimens of this mixed form of speech.

MĀRWĀRĪ-GUJARĀTĪ.

To the south of Marwar lies the Agency of Palanpur, politically attached to the Bombay Presidency, of which the main language is Gujarātī. Along the common frontier of the two States, a mixed language is spoken, which in Marwar is called Gujarātī, and in Palanpur Mārwarī. This double nomenclature well illustrates its composite nature. It naturally varies much from place to place, and in the mouths of different people.

A large number of Musalmans, whose native language is Hindōstānī, are found in Palanpur and the neighbourhood, and so we find plentiful traces of Hindōstānī in this border dialect.

The specimen which I give comes from Palanpur. It is a short folk tale. The reader will note how Hindōstānī and Mārwarī are mixed up, and also the free infusion of Gujarātī vocabulary. The only genuine dialectic forms seem to be the long vowels in the pronominal oblique forms *īn*, *jīn*, etc. This does not seem to be an error of the scribe, but to be a deliberate attempt to represent the actual pronunciation.

The estimated number of speakers of this Mārwarī-Gujarātī is :—

Marwar	30,270
Palanpur	35,000
TOTAL	65,270

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (MIXED WITH GUJARĀTĪ).

STATE PALANPUR.

एक सेठ-रा कने ईण-रा चार मुलाजिम दीवाळी-रा दाहाडे बत्तीस लेणे-कुं आये । सेठ-जी-ने ईण-रा आगे टेबल-पर एक गीता-जी घर-दीनी ओर उणाँ-री बाजू-में पाँच पाँच रुपियाँ-री चार टगली-ओ कीनी । फेर सेठ-जी-ए एक नोकर-कुं पुँसिया के थाँ-रे ओ गीता-जी चाहीजे-हे के पाँच रुपिया चाहीजे-हे । साहेब हूँ पढी सकूँ नहीं । जीण-सूँ मोरे-तो पाँच रुपिया लेणा हे । बाद सेठ-जी-ने दुसरे-कुं पुँसिया के थाँ-रे कोई पसंद हे । ओ गीता-जी के पाँच रुपिया । साहेब मे पढिया-तो हूँ । मगर मोरे-तो रुपिया-री गरज हे । जीण-सूँ रुपिया लेता-हूँ । तीसरे-ने भी रुपिया लीना । चौथा सकस जो चवद बरस-री उमर-री थो । जीण-सूँ सेठ-जी-ने पुँसिया के थाँ-रे भी रुपिया चाहीजे-हे । लडके-ने जबाब दिया के साहेब मोरे-तो गीता-जी चाहीजे-हे । मे अपनी बुढी मा-के आगे पढूँगा । ये कहे-कर उस-ने गीता-जी उपाड लीनी । ईण-माँहे-में एक सोना मोहर निकळ आई । वे देख-कर तीनों सकस सरस-सूँ नीचे भाऊणे लगे ॥

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

MĀRWĀRĪ (MIXED WITH GUJARĀTĪ).

STATE PALANPUR.

TRANSLITERATION AND TRANSLATION.

Ēk sēṭh-rā kanē in-rā chār mulājim dīwālī-rā dāhādē bakshīs
A merchant-of near him-of four servants Diwālī-of on-day present
 lēnē-kū āyē. Sēṭh-jī-nē in-rā āgē ṭēbal-par ēk gītā-jī
taking-for came. The-merchant-by them-of in-front table-on a Gītā
 dhar-dīnī, or uṇā-rī bājū-mē pāch pāch rupiyā-rī chār ḍhaḡlī-ō
was-placed, and it-of side-in five five rupees-of four heaps-also
 kīnī. Phēr sēṭh-jī-ē ēk nōkar-kū pūsiyā kē, 'thā-rē
were-made. Then by-the-merchant a servant-to it-was-asked that, 'you-to
 ō gītā-jī chāhījē-hē kē pāch rupiyā chāhījē-hē?' 'Sāhēb, hū paḍhī
this Gītā necessary-is or five rupees necessary-are?' 'Sir, I to-read
 sakū nahī. Jīn-sū mōrē-tō pāch rupiyā lēnā hē.
am-able not. This-from to-me-indeed five rupees to-be-taken are.'
 Bād sēṭh-jī-nē dus-rē-kū pūsiyā ke, 'thā-rē kāi
Afterwards the-merchant-by the-second-to it-was-asked that, 'you-to what
 pasand hē, ō gītā-jī kē pāch rupiyā?' 'Sāhēb, mē paḍhiyā-tō
pleasing is, this Gītā or five rupees?' 'Sir, I educated-indeed
 hū; magar mōrē-tō rupiyā-rī garaj hē. Jīn-sū rupiyā
am; but to-me-indeed rupees-of concern is. This-from rupees
 lētā-hū.' Tis-rē-nē bhī rupiyā līnā. Chōthā sakas jō
taking-I-am.' The-third-by also rupees were-taken. The-fourth person who
 chawad baras-rī umar-rō thō; jīn-sū sēṭh-jī-nē pūsiyā kē,
fourteen years-of age-of was; him-from the-merchant-by it-was-asked that,
 'thā-rē bhī rupiyā chāhījē-hē?' Laḍkē-nē jabāb diyā kē,
'you-to also rupees necessary-are?' The-boy-by answer was-given that,
 'Sāhēb, mōrē-tō gītā-jī chāhījē-hē. Mē ap^anī budhī mā-kē
'Sir, to-me-indeed the-Gītā necessary-is. I my-own old mother-of
 āgē paḍhūgā.' Yē kahē-kar us-nē gītā-jī upād-līnī. In-māhē-sū
in-front will-read.' This said-having him-by the-Gītā was-lifted. It-in-from
 ēk sōnā mōhar nikaḷ āi. Wē dēkh-kar tīnū sakas
a gold coin having-issued came. That seen-having the-three persons
 saram-sū nīchē bhāl^anē lagē.
shame-from downwards to-look began.

FREE TRANSLATION OF THE FOREGOING.

A certain merchant had four servants, and on the day of the Diwālī festival, they came to him for the customary presents. The merchant set a table in front of them, and on it put a copy of the Bhagavad Gītā¹ and round it four piles of five rupees each. Then he asked one of his servants which he would have,—the Gītā or five rupees. ‘Sir,’ replied he, ‘I don’t know how to read. Hence, for my part, it’s five rupees that I must take.’ Then the merchant asked the second what his choice was,—the Gītā or five rupees. ‘Sir,’ said he, ‘it is true that I can read; but, for my part, rupees are what I want. Therefore I am taking them.’ So also the third servant elected to take the rupees. The fourth was a lad of fourteen years, and the merchant asked him, saying, ‘I suppose you too are going to choose the rupees.’ But the boy replied, ‘Sir, for my part, I want the Gītā, and I’ll read it to my old mother.’ So he lifted up the volume, and lo and behold, there fell out of it a golden coin. When the others saw this, all they could do was to hang their heads in shame.

¹ One of the Hindū Scriptures. It is accounted very holy.

WESTERN MĀRWĀRĪ.

The country to the north and west of Jodhpur in Marwar is one vast sandy plain, called the *Thal* or sandy waste, which, commencing in Marwar, stretches into Bikaner on the north and into Jaisalmer, Sind and Mallani on the west and south. The dialect of the *Thal* of Bikaner will be dealt with later on. The dialect of the rest of the *Thal* may be styled 'Western Mārwarī.'

Immediately to the west of Mārwarī, the language is Sindhī, and hence Western Mārwarī is Mārwarī more or less mixed with that language. Everywhere it is clearly Mārwarī in the main, the Sindhī element, even when it is most prominent, playing quite a subordinate part. We may consider Western Mārwarī under two heads:—Thalī proper and the mixed dialects.

Thalī proper is spoken in North-West Marwar and in East Jaisalmer. In West Jaisalmer the language is the Tharēlī dialect of Sindhī, and in the south centre of that State there are a few speakers of Dhaṭkī, one of the mixed dialects. The dividing line between Tharēlī Sindhī and Thalī runs about ten miles to the west of the town of Jaisalmer.

To the north of Jaisalmer lies the State of Bahawalpur, in which Lahndā is the main language.

The following is the estimated number of speakers of Western Mārwarī:—

Thalī proper :—		
Marwar	.	380,900
Jaisalmer	.	100,000
		<hr/>
		480,900
Mixed dialects	.	204,749
		<hr/>
	TOTAL	685,649

The mixed dialects will be dealt with subsequently. The principal is the Dhaṭkī of Thar and Parkar and Jaisalmer.

Thalī proper is in the main good Mārwarī, it has a slight admixture of Sindhī, and also of the Gujarātī spoken further south. I give two specimens of it, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a popular song. The Thalī of Marwar in no way differs.

The following are the main peculiarities illustrated by the specimens.

Amongst the signs of the influence of Sindhī we may note that a final short *a* is often pronounced in a monosyllabic word with a heavy vowel. Thus *tīna*, not *tīn*, three; *satta*, seven; *aṭṭha*, eight; *gāya*, cow; but *kan*, not *kana*, an ear, and *nak*, not *naka*, a nose, because the vowel is not a heavy one. So also, as in Sindhī, we often find short vowels where other Indian languages have long ones. Thus *nak*, not *nāk*, a nose; *hath*, not *hāth*, a hand; *ākh*, not *ākh*, an eye. The pleonastic termination *ḍō* or *ṛō* occurs both in Eastern and in Western Rājasthānī, but it is especially common in Thalī and Sindhī. Thus *chhōḍō-ṛō*, the younger. The word for 'one' is *hēkē*, compare Sindhī *hik* or *hikṛō*. The words *mā-jō*, my, *tā-jō*, thy, have the Sindhī suffix *jō* of the genitive.

On the other hand, the influence of Gujarātī is seen in words like *bē*, two: *dikṛō*, a son, and in the future formed with *ś* as in *jāś* (pronounced *jāish*), I will go.

In the **declension of nouns**, we may note that nouns, etc., of the form *ghōṛō*, with a final *ō*, form the oblique singular in *ē*, not *ā*. Their nominative plural ends in *ā* and the oblique plural in *ā̃* as usual. Thus, from *hukkō*, a *hukka*, we have a genitive *hukkē-rō*; *bhalō māṇas*, a good man; *bhalē māṇas-rō*, of a good man; *bhalā māṇas*, good men; *bhalā māṇasā̃-rō*, of good men; *thā-rē bāp-rē ghar-mē*, in your father's house; *mā-jē kākē-rē dik^arē-rō biyā*, the marriage of the son of my uncle.

The postposition of the accusative dative is *nā̃*. In other respects the declension of nouns does not differ from that in Standard Mārwarī.

Pronouns.—The declension of the personal pronouns is peculiar. The words for 'my' and 'thy' (only in the singular) take the Sindhī termination *jō*, of the genitive, instead of the Mārwarī *rō*. Thus *mā-jō*, my; *tā-jō*, thy; but *mā-rō*, our; *thā-rō*, your. Another form of a possessive genitive occurs in *mayālō*, mine; *tayālō*, or *teālō*, thine. 'I' is *hū*; obl. sg. *mā̃*; ag. sg. *mē̃*; nom. pl. *mā̃*; obl. and ag. pl. *mā̃*. 'Thou' is *tū* or *tū̃*, obl. sg. *tā̃*; ag. sg. *tē̃*; nom. pl. *thē̃*; obl. and ag. pl. *thā̃*.

The demonstrative pronouns are *ē*, this, *ō*, that, as follows :—

Singular.		Plural.	
Nom.	Ag. and Obl.	Nom.	Ag. and Obl.
<i>ē</i> , this	<i>iyē</i> .	<i>ē</i>	<i>iyā̃</i> .
<i>ō</i> , that, he	<i>uwē</i> .	<i>ō</i>	<i>uwā̃</i> .

Jikō, he, who, etc., as usual; *kūṇ*, who? *kē-rō*, of whom? *kī*, what? *kī̃*, anything? *kyā̃*, why?

CONJUGATION.

Auxiliary Verbs and Verbs Substantive.—The present tense of the verb substantive is *ā̃*, am, art, is, are, which does not change for number or person. Sometimes it appears in the form *ē* or *ī*, and *ī* is the regular form used as an auxiliary.

The past is *hātō*, fem. *hātī*, plural (masc.) *hātā*, (fem.) *hātī*. We also have *tō* instead of *hātō*.

Finite Verb.—The present definite is formed by adding the auxiliary *ī* to the simple present. Thus—

Singular.	Plural.
1. <i>mārā̃-ī</i>	<i>mārā̃-ī</i> .
2. <i>mārē-ī</i>	<i>mārō-ī</i> .
3. <i>mārē-ī</i>	<i>mārē-ī</i> .

The imperfect is formed with *hātō* or *tō*. Thus *mār^atō-hātō* or *mār^atō-tō*.

The Future is formed on the Gujarātī system. Thus—

Singular.	Plural.
1. <i>mārīś</i>	<i>mār^aśā̃</i>
2. <i>mārīś</i>	<i>mār^aśō</i>
3. <i>mār^aśē</i>	<i>mār^aśē</i>

It will be observed that the second person singular is the same as the first person singular, thus agreeing with some of the dialects of north Gujarat. In south Gujarat it is the third person singular which is the same as the second person.

In other respects the regular conjugation does not differ from that of Standard Mārwārī.

There are, as usual, many contracted forms, such as *kayō*, said ; *rayō*, remained ; *rē-ī*, is remaining ; *payō*, fallen ; *mō*, dead.

The termination *ar* of the conjunctive participle is often written as a separate word. Thus *uṭh-ar* (उठ-अर) instead of उठर *uṭhar*, having arisen.

The Rājasthānī negative *kō-nī* or *kōy-nī* is common. *Kōy dēw'tō kōy-nī*, no one used to give ; *thā kō-diyō-nī*, thou gavest not.

I give two specimens of Thālī, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a folk song.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

JAISALMER STATE.

SPECIMEN I.

हेके मनख-रे वे दिकरा हँता । उवाँ-माँय-सूँ छोटीड़े बाप-नाँ कयो अरे बाप माँ-जी पत्ती-रो धन होवे जिको म-नाँ दो । ताणो उवे आप-रो धन उवाँ-नाँ बेच दियो । जिके-सूँ पछे बेगो-ईज छोटीड़ी दिकरो आप-रो सोय धन भेक्रे ले परदेस उवो-ग्यो । अर उथे लुचाई-मेँ दिन कढते आप-रो धन खोय-दियो । जाणो ओ सारी ओथी-पोथी खोय-रयो ताणो उवे देस-मेँ भारी काऊ पयो अर उवे-नाँ तंगचाई होवण लगे । पछे उवे देस-रे हेके कने जाय रवण लगे । जिके उवे-नाँ सूअर चरावण-नाँ आप-रे खेताँ-मेँ मेलियो । अर ओ सूअराँ-रे खावणे-रे छोटुराँ-सूँ आप-रो पेट भरणो चावतो-तो । अर कोय उवे-नाँ की देवतो कोय-नी । ताणो उवे-री अकल ठा आई अर कवण लगे के माँजे बाप-रे किता-ईँ मजूरो-नाँ पेट भरण-सूँ बत्ती रोटियाँ मऊ-ईँ अर हूँ भूख मराँ-ईँ पयो । हूँ उठ-अर आप-रे बाप कने जाईश अर उवे-नाँ कईश बाप-जी मेँ भगवान-रो अर थाँ-रो पाप कियो-ईँ । हूँ बऊे थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । म-नाँ आप-रे मजूराँ-मेँ घतो । पछे ओ उठ-अर आप-रे बाप कने गयो । पण ओ अघो-ईज हँतो का इती-मेँ उव-रे बाप उवे-नाँ देख-अर दया की अर दौड़-अर गऊवाँणी घती । अर उवे-रो बको लियो दिकरे उवे-नाँ कयो बाप-जी मेँ भगवान-रो अर थाँ-रो पाप कियो-ईँ । हूँ बऊे थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । पण बाप आप-रे चाकराँ-नाँ कयो के असल कपड़ा कढ-अर इये-नाँ पिरावो उवे-रे हथ-मेँ बींटी अर पगाँ-मेँ पगरखी पिरावो । अर आपाँ हरख अर गोठ करजे । क्योंके ए माँजो दिकरो मो तो बऊे जीवियो ईँ । गुँईजियो तो बऊे लघो-ईँ । पछे ओ हरख करण लगा ॥

उवे बखत उवे-रो बडो दिकरो खेत-मेँ हँतो । अर जाणो ओ घर कने आयो ताणो उवे बाजे अर नाच-रो खड़को सुणियो । अर उवे चाकराँ-माँय-सूँ हेके-नाँ आप-रे कने तेड़-अर पूकियो के ए की ए । उवे उवे-नाँ कयो के ता-जो भाई आयो-ईँ अर ता-जे बाप उवे-रे राजी-खुशी आवण-री गोठ की-ए । पण उवे-नाँ रीस आई अर माँय नी जावण लगे । ताणो उवे-रो बाप बार आय-अर उवे-नाँ मनावण लगे । उवे बाप-नाँ जवाब दीयो के देखो हूँ इताँ बरसाँ-सूँ थाँ-री चाकरी पयो कराँ-ईँ । अर कदे थाँ-रे हुकम-नाँ ओलंघियो कोय-नी । अर थाँ म-नाँ आप-रे वलियाँ भेक्री गोठ करण-रे वास्ते कदे हेक बकरियो को-दियो-नी । पण ए दिकरो जिको थाँ-रो धन पातरियाँ भेक्रे उडाय आयो-ईँ जिके-रे आवते-ईँ थाँ गोठ परी-की । बाप उवे-नाँ कयो वेटा तूँ सदा-ईँ माँ-जे भेक्रे ईँ अर जिको मयाली आथी-पोथी आँई ओ सोय तेआली ए । पण खुशी अर हरख करणो चाईजतो-तो क्योंके ए ता-जो भाई मो तो बऊे जीवियो ईँ । गुँईजियो तो बऊे लघो-ईँ ॥

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

JAISALMER STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hēkē	manakh-rē	bē	dik ^a rā	hātā.	Uwā-māy-sū
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among-from</i>
chhōtō-rē	bāp-nā	kayō,	‘ arē	bāp,	mā-jī patti-rō
<i>the-younger-boy</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>‘ O</i>	<i>father,</i>	<i>my share-of</i>
dhan	hōwē	jikō	ma-nā	dō. ’	Tānō uwē āp-rō dhan
<i>wealth</i>	<i>may-be</i>	<i>that</i>	<i>me-to</i>	<i>give. ’</i>	<i>Then by-him his-own wealth</i>
uwā-nā	bēch	diyō.	Jikē-sū	pachhē	bēgō-ij
<i>them-to</i>	<i>having-divided</i>	<i>was-given.</i>	<i>That-from</i>	<i>after</i>	<i>immediately</i>
chhōtōrō	dik ^a rō	āp-rō	sōy	dhan	bhēlō lē
<i>the-younger</i>	<i>son</i>	<i>his-own</i>	<i>all</i>	<i>wealth</i>	<i>together</i>
par-dēs	uwō-gyō.	Ar	uthē	luchāi-mē	din kaḍh ^a tē
<i>foreign-country</i>	<i>went-away.</i>	<i>And</i>	<i>there</i>	<i>riotousness-in</i>	<i>days passing</i>
āp-rō	dhan	khōy-diyō.	Jānō	ō	sārī ōthī-pōthī
<i>his-own</i>	<i>wealth</i>	<i>was-squandered.</i>	<i>When</i>	<i>by-him</i>	<i>all property</i>
khōy-rayō,	tānō	uwē	dēs-mē	bhārī	kāl payō
<i>was-squandered-away,</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>a-mighty</i>	<i>famine fell,</i>
ar uwē-nā	taṅg ^a chāi	hōwaṇ	lagī.	Pachhē	uwē dēs-rē
<i>and him-to</i>	<i>want</i>	<i>to-be</i>	<i>began.</i>	<i>Afterwards</i>	<i>that country-of</i>
hēkē kanē	jāy	rawaṇ	lagō.	Jikē	uwē-nā sūar
<i>one near</i>	<i>having-gone</i>	<i>to-live</i>	<i>he-began.</i>	<i>Whom-by</i>	<i>him-to swine</i>
charāwaṇ-nā	āp-rē	khētā-mē	mēliyō.	Ar	ō sūarā-rē
<i>to-feed</i>	<i>his-own</i>	<i>fields-in</i>	<i>it-was-sent.</i>	<i>And</i>	<i>he swine-of</i>
khāw ^a nē-rē	chhīturā-sū	āp-rō	pēt	bhar ^a nō	chāw ^a tō-tō ; ar
<i>eating-for</i>	<i>husks-with</i>	<i>his-own</i>	<i>belly</i>	<i>to-fill</i>	<i>wishing-was ; and</i>
kōy	uwē-nā	kī	dēw ^a tō	kōy-nī.	Tānō uwē-rī akal
<i>anybody</i>	<i>him-to</i>	<i>anything</i>	<i>was-giving</i>	<i>not.</i>	<i>Then him-of senses</i>
ṭhā āi	ar	kawaṇ	lagō	kē, ‘ mājē	bāp-rē kitāī
<i>right</i>	<i>came</i>	<i>and</i>	<i>to-say</i>	<i>he-began</i>	<i>that, ‘ my father-to how-many</i>
majūrō-nā	pēt	bharāṇ-sū	batti	rōtiyā	maḷē-i, ar
<i>labourers-to</i>	<i>belly</i>	<i>filling-than</i>	<i>more</i>	<i>bread</i>	<i>being-obtained-is, and</i>

hū bbūkh marā-i payō. Hū uṭh-ar āp-rē
I of-hunger dying-am fallen. I having-arisen my-own
 bāp kanē jāis ar uwē-nā kaiś, “bāp-jī, mē
father near will-go and him-to will-say, “father, by-me
 Bhag^awān-rō ar thā-rō pāp kiyō-i; hū baḷē
God-of and you-of sin been-done-has; I now
 thā-rō dik^arō kuwāwaṇ-rē lāyak kōy-ni; ma-nā āp-rē
your son being-called-for worthy am-not; me-to your-own
 majūrā-mē ghatō.”’ Pachhē ō uṭh-ar āp-rē bāp kanē
labourers-in put.”’ Afterwards he having-arisen his-own father near
 gayō. Paṇ ō aghō-ij hātō kā iti-mē uwē-rē
went. But he yet-a-far was that the-meantime-in his
 bāp uwē-nā dēkh-ar dayā kī, ar daṛ-ar gaḷ^abāṇī
by-father him-to having-seen compassion was-made, and having-run embracing
 ghati, ar uwē-rō bakō liyō. Dik^arē uwē-nā kayō, ‘bāp-jī,
was-put, and his kiss was-taken. By-the-son him-to it-was-said, ‘father,
 mē Bhag^awān-rō ar thā-rō pāp kiyō-i. Hū baḷē thā-rō dik^arō
by-me God-of and you-of sin been-done-has. I now your son
 kuwāwaṇ-rē lāyak kōy-ni.’ Paṇ bāp āp-rē chāk^arā-nā
being-called-for worthy am-not.’ But by-the-father his-own servants-to
 kayō kē, ‘asal kap^arā kaḍh-ar iyē-nā pērāwō, uwē-rē
it-was-said that, ‘excellent clothes having-taken-out this-to put-on, his
 hath-mē bīṭī ar pagā-mē pagar^akhi pērāwō; ar āpā harakh ar
hand-in a-ring and feet-in shoes put; and (let-)us rejoicing and
 gōṭh kar^ajē; kyō-kē ē mājō dik^arō mō tō, baḷē jīviyō i;
feasting make; because-that this my son dead was, again alive is;
 gūjīyō tō, baḷē ladhō-i.’ Pachhē ō harakh karan lagā.
lost was, again found-is.’ Afterwards they merriment to-make began.
 Uwē-bakhat uwē-rō baḍō dik^arō khēt-mē hātō. Ar jāṇō ō
At-that-time his elder son field-in was. And when he
 ghar kanē āyō tāṇō uwē bājē ar nāch-rō khar^akō suṇiyō. Ar
house near came then him-by music and dancing-of sound was-heard. And
 uwē chāk^arā-māy-sū hēkē-nā āp-rē kanē tēṛ-ar pūchhiyō kē,
him-by servants-from-among one-to his-own near having-called it-was-asked that,
 ē kī ē?’ Uwē uwē-nā kayō kē, ‘tā-jō bhāi āyō-i,
this what is?’ Him-by him-to it-was-said that, ‘thy brother is-come,
 ar tā-jē bāp uwē-rē rājī-khuśī āwaṇ-rī gōṭh kī-ē.’ Paṇ
and thy father him-of safe-and-sound coming-of a-feast has-done.’ But
 uwē-nā rīs āi ar māy nī jāwaṇ lagō.
him-to anger came and within not to-go he-began.
 Tāṇō uwē-rō bāp bār āy-ar uwē-nā manāwaṇ lagō.
Then him-of father out having-come him-to to-entreat began.

Uwē bāp-nā jawāb diyō kē, 'dēkhō, hū itā bar'sā-sū
Him-by father-to reply was-given that, 'see, I so-many years-from
 thā-rī chāk-rī payō-karā-i; ar kadē thā-rē hukam-nā olaṅghiyō
your service have-been-doing; and ever your order-to it-was-transgressed
 kōy-nī; ar thā ma-nā āp-rē bēliyā bhēli gōṭh karan-rē wāstē
not; and by-you me-to my-own friends with feast doing-of for
 kadē hēk bak^ariy-ō kō-diyō nī. Paṇ ē dik^arō jikō thā-rō dhan
ever one kid-even was-given not. But this son who your wealth
 pātariyā bhēlō uḍāy . āyō-i, jikē-rē āw^atē-i thā
harlots with having-wasted come-is, him-of just-on-coming by-you
 gōṭh parī-kī. Bāp uwē-nā kayō, 'bēṭā, tū
a-feast has-been-made. By-the-father him-to it-was-said, 'son, thou
 sadā-i mā-jē bhēlō i ar jikō mayāli āthī-pōthī āi ō sōy
always-even me-of in-company art and what my property is that all
 teālī ē. Paṇ khuśī ar harakh kar^anō chāij^atō tō, kyō-kē
thine is. But happiness and rejoicing to-do necessary was, because-that
 ē tā-jō bhāi mō tō, baḷē jīviyō i; gūjīyō-tō, baḷē ladhō-i.
this thy brother dead was, again alive is; was-lost, again found-is.'

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

STATE JAISALMER.

SPECIMEN II.

आई आई ढोला बणजारे-री पोठ ।
तमाकू लायो रे माँ-जा गाढा मारू सोरठी ।
रे म्हाँ-रा राज ॥

आण उतारी बडले-रे हेठ ।
बडलो क्वायो रे माँ-जा गाढा मारू जाफ़े मोतिये ।
रे म्हाँ-रा राज ॥

लेशे लेशे मिरदाराँ-रो साथ ।
कायेक लेशे गाढे मारू-रा बामण बाणिया ।
रे म्हाँ-रा राज ॥

कच्चे रे बाणीड़ा तमाकू-रो मोल ।
कये-रे पारे माँ-जा गाढा मारू तमाकू चोखी ।
रे म्हाँ-रा राज ॥

रूपये-री दीनी अध टाँक रे ।
म्होर-री दीनी म्हाँ-री साची सुंदर पा-भरी ।
रे म्हाँ-रा राज ॥ ५ ॥

सोने रूपे-रा चेलइया घडाय ।
रूपे-री डाँडी रे गाढा मारू भली तोले ।
रे म्हाँ-रा राज ॥

रातडली रे भँवर गर्दे अध रात ।
मोडा क्वाँ पधारिया रे माँ-जा गाढा मारू भँवर जी ।
रे म्हाँ-रा राज ॥

गया-ता गया-ता गोरा दे साँईणाँ-रे साथ रे ।
हुक्को हजारी क्वाकियो माँ-जी साची सुंदर क्वाकियो ।
रे म्हाँ-रा राज ॥

हुक्के-री आवे भुंडी बास उपराँटा पोढी रे ।
हुक्को थाँ-रो तालरिये पटकाय चिलम पटकावाँ रावले चोवटे ।
रे म्हाँ-रा राज ॥

आवे रे आवे गोरा दे थाँ-ई-पर रीस ।
 परणीजे ले आवाँ पुगळ-गढ-री पदमणी ।
 रे म्हाँ-रा राज ॥ १० ॥

परणी भवर पाँच पचीस ।
 में भाभे-जी-रे बेटी लाडकी रे माँ-जा गाढा मारु ।
 रे म्हाँ-रा राज ॥

आगे रे आगे घोडाँ-री घमसाँण ।
 भाँसिया रे रथ माँ-जी सोकड़ बेरण-रो बाजणी ।
 रे म्हाँ-रा राज ॥

भालाँ भालाँ घुडले-री लगाम ।
 कडियाँ-री भालाँ रे गाढा मारु-रो कटारो ।
 रे म्हाँ-रा राज ॥

आँगणिये रे मुँगड़ला रऊकाय ।
 पितलक भागे रे माँ-जी सोकड़ बेरण सावकी ।
 रे म्हाँ-रा राज ॥

आँगणिये घरट रोपाय रे ।
 काँने न सुणाँ माँ-जी सोकड़-नाँ बोलती ।
 रे म्हाँ-रा राज ॥ १५ ॥

आडी आडी भीतड़ली चुणाय रे ।
 अँखिये न देखाँ माँ-जी सोकड़ली-नाँ मालती ।
 रे म्हाँ-रा राज ॥

हाँथड़-ले रे रमाया बासंग नाग ।
 बिच्छू-री खाधी माँ-जी गाढा मारु हँ तो नहीं डराँ ।
 रे म्हाँ-रा राज ॥

जाजमड़ी रे थाँ-ई-री ढलाय ।
 बेक्रीड़ा तड़ावाँ रे गाढे मारु-रा साँईणा ।
 रे म्हाँ-रा राज ॥

लाँगाँ डोडाँ-री धँयड़ली रे दुखाय ।
 हाथाँ-सूँ चाडाँ रे भँवर-जी-रा चिलमिया ।
 रे म्हाँ-रा राज ॥

सोने रूपे-रो हुकियो कराय ।
 मोतीड़े जडावाँ रे गाढे मारु-री चिलमड़ी ।
 रे म्हाँ-रा राज ॥ २० ॥

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

STATE JAISALMER.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Āī āī, dhōlā, baṇ³jārē-rī pōṭh.
Came came, beloved, a-merchant-of package.

Tamākū lāyō, rē mā-jā gādhā mārū, sōraṭhī.
Tobacco he-brought, O me-of intimate friend, of-Kāṭhiāwāḍ.

Rē mhā-rā rāj.¹
O me-of prince.

Āṇ utārī baḍ³lē-rē hēṭh.
Having-brought it-is-put-down a-fig-tree-of under.

Baḍ³lō chhāyō, rē mā-jā gādhā mārū, jājhē mōṭiyē.
The-fig-tree was-adorned, O me-of intimate friend, with-numerous pearl.

Lēṣē lēṣē sir³dārā-rō sāṭh.
Will-take will-take Sardārs-of party.

Kāyēk lēṣē gādhē mārū-rā Bāmaṇ Bāniyā.
A-little will-take intimate friend-of Brāhmaṇ Baniyā.

Kahē, rē bānī-rā, tamākū-rō mōl,
Tell, O Baniyā, the-tobacco-of price,

Kayē-rē pārē, mā-jā gādhā mārū, tamākū chōkhī.
What-of circumstance, me-of intimate friend, tobacco excellent.

5 Rupayē-rī dīnī adh ṭāk rē ;
A-rupee-of is-given half chittuck O ;

Mhōr-rī dīnī, mhā-rī sāchī sundar, pā-bharī.
A-mohar-of is-given, me-of true beautiful, a-quarter-of-a-seer-full.

Sōnē rūpē-rā chēlaiyā ghadāy,
Gold silver-of scales having-formed,

Rūpē-rī ḍāḍī, rē gādhā mārū, bhalī tōlē.
Silver-of scale-beam, O intimate friend, well weigh.

Rātaḍ³lī, rē bhāwar, gai adh rāt ;
Night, O darling, passed half night ;

¹ This line is repeated as a refrain after each verse. I shall not give it again in the transliteration.

Mōḍā kyā padhāriyā, rē mā-jā gādhā mārū bhāwar-jī ?
Late why arrived, O me-of intimate friend darling !

Gayā-tā gayā-tā, gōrā dē, sāñā-rē sāth rē,
(We-)gone-had gone-had, fair body, companions-of with O,
 Hukkō hajārī chhākiyō, mā-jī sāchī sundar,
A-hukka worth-a-thousand(-rupees) was-smoked, me-of true beautiful,
 chhākiyō.
was-smoked.

Hukkē-rī āwē bhunḍī bās, up^arātā pōdhō rē,
Hukka-of comes fetid smell, turning-away sleep O,
 Hukkō thā-rō tālariyē paṭ^akāy, chilam paṭ^akāwā
Hukka thee-of on-open-ground having-thrown, the-bowl I-will-cause-to-be-dashed
 rāw^alē chōw^atē.
on-public cross-road.

10. Āwē rē āwē, gōrā dē, thā-i-par rīs ;
There-comes O comes, fair body, thee-even-on anger ;
 Par^anijē lē āwā Pugaḷ-gaḍh-rī pad^amañī.
Having-married having-taken I-will-come Pugal-gaḥ-of a-padminī.
 Par^anō, bhāwar, pāch pachīs ;
Marry, darling, five twenty-five ;
 Mē bhābhē-jī-rē bēṭī lāḍ^akī, rē mā-jā gādhā mārū.
I father-of daughter beloved, O me-of intimate friend.
 Āgē rē āgē ghōḍā-rī gham^asāñ,
In-front O in-front horses-of crowd,
 Bhāsiyā rē rath mā-jī sōkaṛ bērañ-rō bāj^anō.
Behind O carriage me-of rival enemy-of sounding.
 Jhālā jhālā ghuḍ^alē-rī lagām,
I-may-catch catch horse-of bridle,
 Kaḍiyā-rō jhālā rē gādhā mārū-rō kaṭārō.
Loins-of I-may-catch O intimate friend-of dagger.

Āgañiyē rē mūgaṛ^alā raḷ^akāy,
In-the-courtyard O mung-grain having-scattered,
 Pit^alak bhāgē rē mā-jī sōkaṛ bērañ sāw^akī.
Having-slipped may-break O me-of rival enemy co-wife.

15. Āgañiyē gharat rōpāy rē,
In-the-courtyard a-millstone having-set-up O,
 Kāñē na suṇā mā-jī sōkaṛ-nā bōl^atī.
By-ear not I-may-hear me-of rival speaking.
 Āḍī āḍī bhītaṛ^alī chuṇāy rē,
Across across a-small-wall having-built O,
 Ākhiyē na dēkhā mā-jī sōkaṛ^alī-nā mā^atī.
With-the-eye not I-may-see me-of rival walking-about.

- Hāthar-lē rē ramāyā bāsaṅ nāg,
With-the-hand O have-been-played-with venomous snakes,
 Bichehhū-rī khādhī, mā-jī gādhā mārū, hū tō nahī darā.
Scorpion-of sting, me-of intimate friend, I indeed not fear.
 Jājam-rī rē thā-i-rī dhalāy,
Carpet O thee-indeed-of having-caused-to-be-spread,
 Bēli-rā tēdāwā rē gādhē mārū-rā sāṇā.
Friends I-may-call O intimate friend-of companions.
 Lāgā dōdā-rī dhūyār¹li rē dukhāy,
Cloves cardamoms-of fire-bowl O having-lit-up,
 Hāthā-sū chādā rē bhāwar-jī-rā chilamiyā.
Hands-with I-may-fill-with-fire O darling-of the-hukka-bowl.
- 20 Sōnē rūpē-rō hukaiyō karāy,
Gold silver-of hukka having-caused-to-be-made,
 Mōti-rē jadāwā rē gādhē mārū-rī chilam-rī.
With-pearls I-may-get-it-studded O intimate friend-of the-hukka-bowl.

FREE TRANSLATION OF THE FOREGOING.

Wife addresses husband.—O my intimate friend! A merchant has arrived with packages of Kāthiāwār tobacco laden on bullocks.

O my intimate friend! He has put down the packages under a fig tree which seems adorned (by the tobacco) as if it were studded with numerous pearls.

It will be purchased by Sardārs and a little by the Brahmaṇs and Baniās of my intimate friend.

Wife to the tobacco merchant.—O Baniā! tell me the circumstance of the tobacco and at what rate you will sell it.

Wife to her husband.—O my intimate friend, the tobacco is an excellent one.

Tobacco merchant replies.—O my beautiful damsel. I have sold half a chittack of tobacco for a rupee and one quarter of a seer for a gold mohar.

Wife addresses merchant.—O my friend, have the scales and the beam made of gold and silver and weigh the tobacco properly.

After a few days the husband having come home late at night the wife says.—O my intimate friend, my darling! Why have you come so late as when half the night has passed?

Husband answers.—O fair coloured, true, and beautiful damsel! I had gone for a walk with my friends and there we smoked a hukka worth a thousand rupees.

Wife with an anger.—A fetid smell of a hukka comes from your breath. Turn your face to the other side and sleep. I would throw away the hukka on the open ground and its bowl on the public cross-road.

Husband's answer.—I am displeased with you, O fair coloured and beautiful damsel, I will now get the Padminī from Pugal and marry her.¹

¹ Pugal or Pungal is a famous fortress of West Rajputana. Padminī is the name of the most excellent kind of women.

Wife says.—Never mind, O my lover, you may marry five or twenty-five such women. I am a darling daughter of my father.

The husband then goes to marry and returns with his new wife. The former wife says.—Numerous horses are in front, and in the rear is heard the sound of the carriage of my rival wife and enemy.

I may catch my husband by the reins of the horse ridden by him or by the dagger fastened by him at his loins.

I will strew *mung* grain on the courtyard so that my rival may slip and break her leg.

I will get a millstone set up in the courtyard and have it worked, so that I may not hear the voice of my rival.

I will get a wall built across that I may not see my rival walking about.

The wife gets courage again and says.—I have played with venomous snakes and I am not afraid of a scorpion sting.

Then again becomes softened and entreats her husband.—Let me get a carpet spread and let me invite your companions to sit on it with you : having lit the burning charcoal, let me myself fill the bowl of your hukka with cloves and cardamoms.

Let me get you a hukka made of gold and silver, and let me have its bowl studded with pearls.

MIXED MĀRWĀRĪ AND SINDHĪ.

The word *Dhāt* means 'desert,' and it is applied specifically to the desert tract of the Sind district of Thar and Parkar as well as to the adjoining portion of the State of Jaisalmer. Native authorities say that it includes the following towns:—

In Thar and Parkar—

Umarkot.

Chhor.

Gadhra.

Mitti.

Rangdar.

Chachra.

Jaisinghdar.

Chelar.

Parno.

Naursar.

Gundra.

In Jaisalmer—

Mayajlar.

Khuri of Samkhabha Pargana.

The district of Thar and Parkar consists of three tracts, (1) the *Pat* or plain of the Eastern Nara, in the North-West and Centre-West of the district; (2) the *Parkar* tract to the South-East; and (3) the *Thar* or desert (corresponding to the *Dhāt*). The language of the Pat is Sindhī. That of the Parkar tract is Sindhī, and, in the extreme South, Gujarātī.

To the East of the district of Thar and Parkar lies the Marwar State of Mallani. The main language of Mallani is Mārṡārī, but along the common frontier there is a narrow tract in which the language is said to be 'Sindhī'; no specimens have been received from this tract, but we may safely conclude that it is a mixture of Mārṡārī and Sindhī in which Sindhī predominates. To the North-East of this tract there is an acknowledged mixture of the two languages. North of Mallani, up to the frontier of Jaisalmer, the language is described by the Marwar officials as a mixture of Thaḷī and Sindhī. This tract is really a continuation of the *Dhāt*, and the language in no way differs from *Dhāt^akī*.

Dhāt^akī, or the language spoken in the *Dhāt*, is simply Thaḷī with a stronger infusion of Sindhī forms than elsewhere. It is a mixed dialect and necessarily varies from place to place. In Thar and Parkar, the influence of Sindhī is naturally stronger than in Jaisalmer.

To sum up, we have in South-West Marwar-Mallanī, and in the *Dhāt* of Jaisalmer a number of forms of speech all of which are mixtures of Standard Mārṡārī or of Thaḷī with Sindhī in varying proportions. It is unnecessary to consider them separately. All that we need do is to record the estimated number of speakers of each, which are as follows:—

Marwar-Mallani so-called 'Sindhī'	46,960	
Mārṡārī and Sindhī mixed	15,000	
Thaḷī and Sindhī mixed	70,000	
		131,960
Jaisalmer <i>Dhāt^akī</i>		150
Thar and Parkar <i>Dhāt^akī</i> ¹		72,639
		<hr/>
TOTAL mixed dialects of Mārṡārī and Sindhī		204,749

¹ Standard Mārṡārī is also spoken in Thar and Parkar, but by immigrants.

I do not propose to give specimens of all these varieties. It will suffice to print two popular songs in Dhātākī, one from Thar and Parkar, and the other from Jaisalmer. Dhātākī is also known by other names, such as Tharēchī, or Tharēlī, the language of the Thar. The employment of these latter names leads to confusion with the true Tharēlī dialect of Sindhī, and I therefore avoid their use.

The specimen from Thar and Parkar, while in the main Mārwarī, or rather Thalī, shows many Sindhī peculiarities. Such are the employment of the Sindhī letters **ब** (ب) and **ग** (گ) which I transliterate *bba* and *gga* respectively. The letter **ळ** *la*, which is strange to Sindhī, but is common in Mārwarī, does not occur. Note also the Sindhī termination *u* in *sharamu*, shame, *bichāru*, a pretext. It is worthy of remark that *nāhar* (we should read *nahār* according to the metre) means (like the Sindhī *nāharu*) 'a wolf,' while in Rajputana it means 'a tiger.' As in the Bhīl dialects, and also as in the Pisāca dialects of the North-Western Frontier and in Sindhī, there is a tendency to confuse cerebral for dental letters (e.g. *dijē* for *dijē*, give, *khēt* for *khēt*, a field) and to harden soft ones, as in *kawalī* for *gāw*, a cow.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀṬAKĪ THALĪ).

DISTRICT THAR AND PARKAR.

आज अवेला क्यूँ आविआ कहरो सुज-मेँ काम । थाँ-रो मँहतो घर नहीँ इए सुगणी-रो शाम ॥
 शहर उजेणी हूँ फिरिओ महले आविओ आज । तास अवेलो आविओ तुज बलावण काज ॥
 चंदर ग्यो घर आपने राजा तूँ भी घर जा । मैँ अबला-सी-से कैसी बलणो तूँ केहिर हूँ गा ॥
 केहिर कवली बखे छाली बखे नाहर । जोखो लागे जिंदु-नाँ लाखों करे बिचार ॥
 अईओ शीँह पचाणा हेकल गिर अबह । घर जँदराँ-रा दुखि तो त-नाँ शरमु न आवे शीँह ॥ ५ ॥
 सज सहेची सिंगार राजा करे पुकार । जोखमु लागसी-जिअ-नाँ लाखों करे बिचार ॥
 बारि डीजे खेतर-नाँ बारि खेट-नाँ खाइ । राजा डण्डे रईअत-नाँ जिणे-रे कूक कणे लग जाइ ॥
 कूक मत कर रे सहेची कूक कैआँकि होइ । केहर-के मुख बकरी छूटी सुणी न कोइ ॥
 आणि डिआँ आप-री आणि मत लोपो आप । हूँ कवली तूँ ब्राह्मण हूँ बटो तूँ बाप ॥

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀT^{AKĪ} THAḤĪ).

DISTRICT THAR AND PARKAR.

TRANSLITERATION AND TRANSLATION.

Āj avēlā kyū āviā, kah-rō muj-mē kām ?
Today late why came, what-of me-in business ?

Thā-rō mäh^{to} ghar nahī, iē sugaṇī-rō śām.
You-of clerk at-home not, this chaste-one-of husband.

Śah^r Ujēṇī hū phiriō, mah^{le} āviō āj.
City Ujjain I walked, in-(this)-quarter came today.

Tās avēlō āviō, tuj bbalāwan kāj.
Therefore late came, to-you talking for.

Chandar gyō ghar āp^{nē}, rājā tū bhī ghar jā.
The-moon has-gone house its-own, O-king thou also house go.

Maī abbalā-sī-sē kaisō bbalāṇō, tū kēhir hū gā.
Me humble-like-with what talking, thou lion I cow.

Kēhir kawali bakhē, chhālī bakhē nāhar,
Lion cow devours, goat devours wolf,

Jōkhō lāggē jindu-nā, lākhō karē bichāru.
Peril happens life-to, hundreds-of-thousands you-may-make pretext.

5. Aīō, śīh pachāṇā, hēkal gir abbīh.

Ah, lion fearless, alone roaring brave.

Ghar ūd^{rā}-rā ḍhunḍī tō ta-nā, śaramu na āwē śīh.
Houses mice-of searching then thee-to, shame not comes lion.

Saj Sahēchī sīgār, rājā karē pukār,
Put-on Sahēchī good-apparel, king makes command,

Jōkhamu lāgg^{sī} jia-nā, lākhō karē
Peril will-happen life-to, hundreds-of-thousands you-may-make
bichāru.
pretext.

Bbāri ḍijē khētar-nā, bbāri khēt-nā khāi ?
Hedge put fields-to, hedge the-field eats ?

Rājā ḍaṇḍē raiat-nā jiṇ-rē, kūk kaṇē lagg jāi ?
King injures subjects his, complaint whom near goes ?

Kūk mat kar, rē
Complaint not make, O
 Sahēchī, kūk kaiāki hōi?
Sahēchī, from-complaint what results?
 Kēhar-kē mukh bbak^ari, chhūṭi suṇi na kōi.
Lion-of (in-)mouth goat, escaped was-heard not by-any-one.
 Āṇi ḍiā āp-i, āṇi mat lōpō āp,
Oath I-give thee-of, oath not transgress thou,
 Hū kawali tū brāhmaṇ, hū bbēṭi tū bbāp.
I cow thou brāhmaṇ, I daughter thou father.

FREE TRANSLATION OF THE FOREGOING.

DIALOGUE BETWEEN A WOMAN AND A KING.

Woman.—Why have you come today at this late hour; what business have you with me? I am an honest woman and my husband, who is your clerk, is not in the house.

King.—I have walked over the whole of Ujjain city and at last today have come to your quarter. That is why I have come so late to converse with you.

Woman.—The moon has gone to her abode. You, O king, go to your own abode. What converse can you have with a humble woman like me? You are the lion, I the cow.

King.—The lion devours the cow, the wolf the goat. You may put forward a thousand pretexts, but your life will only be imperilled.

Woman.—O fearless lion, roaring alone so bravely, are you not ashamed to come searching the houses of mice?

King.—O Sahēchī, put on your best apparel for so the king desires. You may make a thousand pretexts, but you will only imperil your life.

Woman.—Round the field is put a hedge. Does that hedge swallow up the field (by overgrowing it)? If the king injures his subjects to whom can they go for redress?

King.—Do not complain, Sahēchī; what will you gain by complaint? Have you ever heard that a goat, once in the lion's mouth, escaped?

Woman.—I hold you on your honour, do not transgress your oath. I am the cow, you are the Brāhmaṇ. I am the daughter, you my father.

The following song is sung in the Ḍhāt at marriage festivities. It is in praise of a Sōḍhā Rajput, of Khūrī, named Hāthī Singh, the son of Daulat Singh. It tells how he visited Haidarabad in Sind, where he was honoured by the Mīrs. On his return to Khūrī he learns from Bhagwān Singh, the son of Aṇḍā Singh of Chhor (in Thar and Parkar) how Bhagwān's uncle Hēm-Rāj had been arrested by Jōdhā the Hākim (*i.e.* Maharajah) of Jodhpur in Marwar. Hāthī Singh was sufficiently powerful to meet Jōdhā on equal terms and to settle the dispute without a conflict.

Hāthī Singh lived in the time of Mūl Rāj, the Chief of Jaisalmer, who died in the year 1820.

This specimen of Ḍhāt^{kī} is not so strongly influenced by Sindhī as that which comes from Thar and Parkar. The Sindhī letters **ब** (ب) and **ग** (گ) do not occur, and there is one instance of a cerebral **ळ** *ḷa*. The verb 'to give' is, however, spelt with a cerebral *ḍ*, as in *ḍinhō*, given. The mixed nature of the dialect is well shown by the use of the Bikānērī *chhē* to form the present tense of verbs. The oblique form *rā* of the genitive is employed to form an accusative in *mōjā-rā pāwē*, may they obtain pleasures.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (ḌHĀṬ^{kī} THALĪ).

STATE JAISALMER.

१. सरसती माता तुज पाए लागीं । जाणा घणैरी साहे बध माँगाँ ॥
२. बरिओ रे सोढो देसाँ-मेँ बंको । बेरी उवे-रा सूता उदरके ॥
३. सिव हाथी-सिंघ-रे सदाए सुखे । रिध-सिध-री कमी न काहे ॥
४. राजा माने-के मूल-राज राजा । जीते-रा बाजा खूरी-मेँ बाजा ॥
५. हाथी-सिंघ चढिया हैदराबाद जावे । जावे मीराँ-नाँ मालम किधे ॥
६. मीर साहिब टूथो हुक्म डिन्हो । रूड़ी सिरपाव ने घोड़ो डिन्हो ॥
७. सिरपाव पेहरे-ने डेरे पधार्या । डेरे-रा बेली दीसे सजोड़ा ॥
८. हाथी सिंघ चढिया देस-नाँ आवे । सारी टाट-मेँ उचरंग पावे ॥
९. भगवान अंडे-रो छोड़-सूँ आवे । काके हेमराज-रा कागद लावे ॥
१०. कागद बचावे रीस चढावे । एड़ो नजर-माँ कोई न आवे ॥
११. वक्रियो थो सोढो बेर घतावे । हाथी सिंघ-रा कागद जोधाँ-नाँ जावे ॥
१२. हाथी सिंघ हाकम हुवा-के भेला । भेला हुए-ने बात बिचारी ॥
१३. भलाँ दौलत-सिंघ-रे सपूत जायो । थाल भरे-ने मोतिया बधायो ॥
१४. चारन भाट गुण गीत गावे । ऊँट घोड़ा न मोजाँ-रा पावे ॥

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀṬ^{AKĪ} THAḤĪ).

STATE JAISALMER.

TRANSLITERATION AND TRANSLATION.

1. Sarasatī mātā tuj pāē lāgā.
Sarasvatī mother thy at-feet I-fall.
 jāṇā ghaṇērī sāhē budh māgā.
to-know much all wisdom we-beg.
2. Bariō rē Sōḍhō dēsā-mē bankō.
Brave O Sōḍhā countries-in gallant.
 bēri uwē-rā sūtā udar^akē.
enemies him-of while-asleep start-up.
3. Siwa Hāthī-Singh-rē sadāē sukhē.
Subjects Hāthī-Singh-to always are-happy.
 ridh-sidh-rī kamī na kāhē.
prosperity-success-of want not any.
4. Rājā mānē-chhē Mūl-rāj rājā.
King respecting-is Mūl-rāj king.
 jītē-rā bājā Khūrī-mē bājā.
victory-of musical-instruments Khūrī-in are-sounded.
5. Hāthī-Singh chadhiyā Haidarābād jāwē.
Hāthī-Singh mounted Haidarabad goes.
 jāwē Mirā-nā mālam kidhē.
goes the-Mirs informed made.
6. Mir Sāhib tūthō hukm dīnhō.
Mir Sāhib was-pleased order was-given.
 rūri sir^apāw nē ghōrō dīnhō.
excellent robe and horse was-given.
7. Sir^apāw pēh^arē-nē dērē padhāryā
Robe put-on-having to-camp he-set-out
 dērē-rā bēli dīsē sajoṛā.
camp-of followers appear well-pleased.
8. Hāthī-Singh chadhiyā dēs-nā āwē.
Hāthī-Singh mounted country-to comes.
 -sārī Dhāt-mē uch^araṅg pāwē.
all Dhāt-in festivities he-gets.

9. Bhag^awān Aṇḍē-rō Chhōṛ-sũ āwē.
Bhagawān Aṇḍā-of Chhōṛ-from comes.
 kākē Hēm-Rāj-rā kāgad lāwē.
uncle Hēm-Rāj-of papers he-brings.
10. Kāgad bachāwē rīs chaḍhāwē
Papers he-reads anger he-raises.
 ‘ērō najar-mā kōi na āwē.’
‘such sight-in any-one not comes.’
11. Walīyō-thō Sōḍhō bēr ghatawē.
Returned-was Sōḍhā enmity puts.
 Hāthī-Singh-rā kāgad Jōdhā-nā jāwē.
Hāthī-Singh-of papers Jōdhā-to go.
12. Hāthī-Singh Hākam huwā-chhē bhēlā.
Hāthī-Singh the-Hākim become-are together.
 bhēlā huē-nē bāt bichārī.
together become-having affair was-considered.
13. Bhalā! Daulat-Singh-rē sapūt jāyō.
Well! Daulat-Singh-to good-son was-born.
 thāl bharē-nē mōtiyā badhāyō.
tray filled-having pearls present.
14. Chāran Bhāṭ ḡuṇ ḡīt ḡāwē.
Bards Panegyrists virtues song sing.
 ūṭ, ḡhōṛā, nē mōjā-rā pāwē.
camels, horses, and pleasures may-they-obtain.

FREE TRANSLATION OF THE FOREGOING.

1. O Mother Sarasvatī,¹ we prostrate ourselves before thee, and implore thee to grant unto us wisdom.
2. In many countries the Sōḍhā Rajput is known as a brave man and a gallant. In fear of him his enemies start up in the midst of their slumbers.
3. Hāthī Singh's subjects are always happy, and he has no lack of prosperity and success.
4. Mūl Rāj, the Chief of Jaisalmer, respects him, and the drums of his victories are beaten at Khūrī.
5. Hāthī Singh mounted his horse and went to Haidarabad, and news of his arrival reached the Mīrs of Sindh.
6. The Mīr Sāhib was pleased and presented him with a grand robe of state, and a horse.
7. Hāthī Singh put on the robe and returned to his camp, and at the sight his followers rejoiced.

¹ The Goddess of poetry.

8. Hāthī Singh mounted his horse and returned to his own country, and all Dhāt rung with festivities.

9. Then Bhagwān, the son of Aṇḍā, came to him from Chhor, and gave him a letter from his uncle Hēm Rāj.

10. As soon as he read it he became inflamed with rage, and cried 'I know no one who would act so.'¹

11. So mighty are the Sōdhās that when any of them returns displeased (there is great trouble). So Hāthī Singh sent a letter to Jōdhā, the Hākim of Jodhpur.

12. Hāthī Singh and the Hākim met, and the matter was decided (favourably to Hēm Rāj).

13. Well done ! Daulat Singh's son is a good son. Let us receive him with a dish filled with pearls.

14. Bards and Panegyrists sing his virtues, may they obtain camels, horses, and every pleasure as their reward.

¹ The letter informed him that Hēm Rāj had been arrested by the Hākim of Jodhpur. Hāthī Singh is loath to believe that anyone should dare to do this.

NORTHERN MĀRWĀRĪ.

BĪKĀNĒRĪ-SHĒKHĀWĀṬĪ.

To the north of the Marwar State lie the State of Bikaner and the Shēkhāwāṭi tract of the State of Jaipur.

Bikaner is bounded on the west by the State of Bahawalpur, the main language of which is Lahndā, and on the north by the Cis-Sutlej Panjab districts of Ferozpur and Hissar, which are, in the main, Pañjābī speaking. The language, however, of the portion of Hissar which lies along the north-east of Bikaner is Bāgrī.

In the north-west of Bikaner in the triangle enclosed by the Bahawalpur and Ferozpur frontiers, there is a mixed dialect spoken. It is called Bhaṭṭiānī, and is a compound of Lahndā, Pañjābī, and Bīkānērī. It is dealt with under the head of Pañjābī.¹ In the north-east of Bikaner, in the country near Hissar, the language is Bāgrī. Over the rest of the State the language is Bīkānērī. Bīkānērī is also spoken in Bahawalpur along the common frontier of the two States.

Immediately to the east of the Bikaner State, lies the Shēkhāwāṭi tract of Jaipur. The language of the adjoining portion of Jaipur is Jaipurī, which has been discussed on pp. 31 and ff. The language of Shēkhāwāṭi bears the same name as the tract in which it is spoken. It will be observed that it is conterminous with the Bīkānērī spoken to its west.

In the north-east of Bikaner, and in the neighbouring tract of the Panjab, Bāgrī is spoken. This is Bīkānērī merging into Pañjābī and Bāngarū, but as it possesses some peculiarities of its own, it will be dealt with separately.

Bīkānērī and Shēkhāwāṭi are the same language. They are simply Mārwarī with an infusion of Jaipurī, which naturally increases as we go eastwards. We may call the joint Bīkānērī-Shēkhāwāṭi dialect, together with Bāgrī, 'Northern Mārwarī.' The approximate number of speakers of this form of Mārwarī is :—

Bīkānērī—		
Bikaner	. . . . .	533,000
Bahawalpur	. . . . .	10,770
		<hr/>
Shēkhāwāṭi	. . . . .	543,770
Bāgrī	. . . . .	488,017
		327,359
		<hr/>
	TOTAL	1,359,146

A version of the New Testament in Bīkānērī was published by the Serampore Missionaries in 1820. The language is the same as that now about to be described.

The following points may be noted in connexion with this Bīkānērī-Shēkhāwāṭi dialect.

In the declension of nouns the oblique form of strong tadbhava nouns in *ō*, like *ghōrō*, a horse, often ends in *ai*, (especially in the ablative) as in *bīkai-sū*, from *Bīkā* (nom. *Bīkō*) ; *pōtai-hū*, from a grandson. In Bīkānērī, the postposition of the genitive is the Mārwarī *rō*, while in Shēkhāwāṭi it is the Jaipurī *kō*. This is one of

¹ See Vol. IX, Part I.

the few points of difference between the two dialects. It will be remembered that *kō* is also met in Eastern Mārwarī.

In the pronoun of the first person, the form of the genitive varies, we have *mhārō*, *mhār'lo*, *mērō*, and *mēr'lo*, 'my,' so we have *thārō*, *thār'lo*, *tērō* and *tēr'lo*, 'thy.' With *mhār'lo*, *thār'lo*, etc., compare the Western Mārwarī *mayālō*, *tayālō*. In Shēkhāwāṭī we often find Jaipurī forms of the pronoun of the third person, such as *bō*, he; *bē*, by him. In Bikanērī, the Mārwarī forms are used. *Kē* is 'what?'

Over the whole tract, both the Mārwarī and the Jaipurī forms of the verb substantive are in constant use. Both *hū* and *chhū*, I am, and *hō* and *chhō*, was.

In the finite verb, the future is usually formed with *s*, as in *mār'syū*, I shall strike. In Shēkhāwāṭī we also now and then find the Jaipurī (Tōrāwāṭī) form with *gō* (*mārūgō*). Tōrāwāṭī is the form of Jaipurī spoken immediately to the east of Shēkhāwāṭī. In other respects, the verb is conjugated as in Mārwarī.

I give examples of this Northern Mārwarī from both Bikaner and Shēkhāwāṭī.

The following account of the fortunes of Bīkā and of the founding of Bikaner comes from the State of that name. The language is the same as that just explained. Both *chhai* and *hai* are used as verb substantives and the oblique forms of strong masculine tadbhava nouns in *ō* often end in *ai*. The only peculiarity which may be noted is the Gujarātī fashion of making the participle of a transitive verb in the past tense agree in gender with the object even when in the impersonal construction. Thus *jāṭā-rī jāṭā-nai jītī* (not *jītō*), tribes of Jāṭs were conquered.

As the original MS. is a good example of the writing of this part of India, I give it in facsimile. In the transliteration I have silently corrected the numerous instances in which the vowels are incorrectly written.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP,

RĀJASTHĀNĪ.

BIKĀNĒRĪ.

STATE BIKANER.

राज की नीजी सोद पर नीजी प्रानी जल
 ६१० जी च पु र सु व डी र डी व ल
 प्र र मे नी र मे प्र र सु डी र

ક્રીપો ઝોર પોર દેસ ળોર
 સીપાતા કરણીજીરી હાજરીમે
 હાજર હાવા ઝોર બઠેલુ
 જીન્નાંકાસરમે ઝામર ઠેહરા
 ઝોર બઠેલુ કીમત દેસર ઝામર
 તીન વરસતાંરે કીમત દેસરમે
 રેપા ઝોર કામત દેસરમે ઝીર ઠો
 રેસી કોર કરવાયો ઝોર કીમત દે
 સરલુ વિર વીજાળહુમે
 વરસવંતેરીરહા જોવેવન નાદીપારો
 રાજ ઝરેયો જીરાંદા માલકે

સિકોળી નાટી ઉગલરા રાજહા

રાવલિલોળી રી કૌરી રંગકુતરનીસુ

વી કૈજીરો વીહા કી ધો

ગોનમદેનમમે જાદ રાવલિલોળી

કીલો કુદાવગરી મનમે કુદીલ

તો નારીયો વગા વગા નહી દીધો

ગોર વીકોળી ગોરે નાટી યાંરે

નપાપસમે લડાહી ડાહી કીલે

લડાહીમે નાટી હારા ગોર રાવલિલોળી

જીના પગનાટી રેર હી

જાળો મળો મીઠો પાપર રાવલિલોળીસુ

લગાવ રહા ઝોર પછે
 ઘેમેલું નાની ચાલીને જમે નાચાર
 વાજાનિરો સેતુ વચી હોઠે
 ક્રીલો ક્રનાવણરી મનમે ક્રી ઝોર
 મીપપઠપ નીતી વચાવવદેટું ને શ્વેરી
 તીલી ખાની ઝોર ફીલે દીનલું
 રાત્રવીક્રોળી ગ્રાપરી રાજચોની
 વીક્રાગેર ક્રર લીલી ઝો પછે મોકો
 દેશર જોમસરુ રી જાવેરો ઝો પારાં
 જાલીને બીસલીયા ઝોર મેરે
 ઉસરી જાલીરી જાગમીને જાલી

ਜ਼ੋਰ ਓਵਾਂਰੈਂ ਜੀ ਵਾਂਗੋਂ ਓਸਰ ਜ਼ਾਪਰੀ

ਰਾਜ ਧੌਂਗੀ ਕੀ ਕਾਨੀਰੈਂ ਓਰੈਂ ਜਾਪਾ

ਜ਼ੋਰ ਜਾਟਾਂ ਓਰ ਪਰਾ ਕੀ ਕੋਜੀਰੈਂ

ਜ਼ਾਪਰਾ ਧਾਈ ਕਰਲੀਧਾ ਰਾਧੇ ਪਠੇ

ਰਾਕਵੀ ਕੋਜੀ ਕੋਜੀ ਜੀਤ ਜੀਵੀ

ਰਾਜਪੁਰਾ ਜੀਤਰ ਜ਼ਾਪਰੈਂ ਰਾਜਮੈਂ

ਜੇਲਲੀਧਾ ਜ਼ੋਰ ਰੀਧੇਓਂ ਪਠੇ

ਰਾਕਵੀ ਕੋਜੀਰੈਂ ਓਟੋਂ ਜਾਣੀ ਕੀ ਦੋਜੀ

ਮੋਹਲ ਰਾਜਪੁਰਾ ਰਾਜ ਜੀਠਾਪਾ

ਸੋਧਾਪੁਰ ਮੋਠੇ ਰਾਕਵੀ ਦੋਜੀ

ਜੀਤਰ ਕੋਸਲੀਧੇ ਮੋਹਲਾਂ ਰੋ

માલકે ત્રજીનમલજી મોહલકા

ફીલે ત્રજીનમલજીને રાવજીધેજી

માર પલો ફીલાં મોહલકોરો

રાજ ત્રાપરો બોલો વીલેજીને

દેવદીપો ફેફી લીનાપલો રાવવીધેજીને

મોહલકોરો દવાપા ફીલેરો

કાલગા ત્રો હો કો મોહલાને

દીલીરો વાદલા ફાફી હીમગા બંધાફી

મારંલાં જીકો દીલીરો વાદલાહી

કંતીલુ હીમારહી લુબેદારહો

મહિલીને મદન ફીલેમારંગા બંધી

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĪKĀNĒRĪ.

STATE BIKANER.

TRANSLITERATION AND TRANSLATION.

Rāw Bīkō-jī sambat 1522 miti Āsōj sud 10 Jōdh-pur-sū
Prince Bīkā year 1522 date Āsōj bright-half 10th Jodhpur-from
 babir huā, ar Maṇḍōr-māi āyar mukāṁ kiyo; ōr
started became, and Mandor-in having-come a-halt was-made; and
 phēr Dēs^anōk Śrī Mātā-jī Kar^anī-jī-rī hāj^arī-māi hājar huā; ōr
again (at-)Desnok Srī Mother Karni-of presence-in present became; and
 baṭhai-sū gāw Chāḍāsar-māi āyar thēh^arā. Ōr baṭhai-
there-from village Chandasar-in having-come he-remained. And there-
 sū Kōḍam-dēsar āyar tin baras tāi Kōḍam-dēsar-māi
from (to-)Kodamdesar having-come three years during Kodamdesar-in
 rēyā. Ōr Kōḍam-dēsar-māi ēk chhōṭō-sō kōt kar^awāyō.
he-remained. And Kodamdesar-in a small fort was-cursed-to-be made.
 Ōr Kōḍam-dēsar-sū ūthar gāw Jāg^alū-māi baras das tāi
And Kodamdesar-from having-risen (in-)village Janglu-in years ten during
 rabā. Bai bakhat Bhāṭiyā-rō rāj aṭhai chhō, jikā-rā mālak
he-dwelt. At-that time the-Bhāṭis-of rule here was, whom-of lord
 Sēkhō-jī Bhāṭi Pūgal-rā rāw hā. Rāw Sēkhō-jī-rī bēṭi Raṅg
Sekhā Bhāṭi Pugal-of prince was. Prince Sekhā-of daughter Raṅg
 Kūwar-jī-sū Bīkai-jī-rō bihā kiyo. Kōḍam-dēsar-māi jad Rāw
Kūwar-with Bīkā-of marriage was-made. Kodamdesar-in when by-Prince
 Bīkai-jī kilō karāwaṇ-rī man-māi karī-chhi. tō Bhāṭiyā
Bīkā the-fort causing-to-make-of mind-in (it-) done-was, then by-the-Bhāṭis
 baṇāwaṇ nahī diyō; ōr Bīkai-jī ōr Bhāṭiyā-rai
to-get-it-built not was-allowed; and Bīkā and the-Bhāṭis-of
 āpas-māi laṛāi hūi. Iyai laṛāi-māi Bhāṭi
themselves-among fighting took-place. This fighting-in the-Bhāṭis
 hārā, ōr Rāw Bīkō-jī jītā. Paṇ Bhāṭi
were-defeated, and Prince Bīkā was-victorious. But the-Bhāṭis
 phēr-hī jānai-tanai mōkō pāyar Rāw Bīkai-jī-sū
again-even whenever opportunity having-obtained Prince Bīkā-with
 laṭ^atārahā. Ōr pāchhai uṭhai-sū Rāṭi ghāṭi-māi jāṭhai abār
fighting-remained. And afterwards there-from Rati valley-in where now

Bikānēr-rō sēhar basō-rō chhai kilō karāwan-rī man-maĩ
Bikaner-of city situated is a-fort causing-to-make-of mind-in
 karī; ōr sambat 1545 mitī Bēsākh badai tīj-nai
(intention-) was-made; and year 1545 date Baisākh dark-half third-on
 kilai-rī nīvī ghātī. Ōr iyai din-sū Rāw Bikai-jī
the-fort-of foundation was-laid. And this day-from Prince by-Bīkā
 āp-rī rāj-dhānī Bikānēr kar-livī. Ai pachhai mōkō
himself-of capital Bikaner was-established. This after opportunity
 dēkhar Saik^asar Rōniyai-rai Gōdārā Jāṭā-nai jīt-liyā.
having-seen Saiksar Raniya-of the-Gōdārā Jāṭs-to they-were-conquered.
 Ōr phēr dūs-rī Jāṭā-rī jātā-nai bhī jīti ōr
And again other Jāṭs-of tribes-to also they-were-conquered and
 uwā-rē gāwā-nai khōsar āp-rī rāj-dhānī Bikānēr
them-of villages-to having-taken-possession-of himself-of capital Bikaner
 lārai lāyā. Ōr Jāṭā hār-parā Bikai-jī-nai
with(-him) they-were-brought. And by-the-Jāṭs (who-)were-defeated Bīkā-to
 āp-rā dhanī kar-liyā. Iyai pachhai Rāw Bikai-jī
their-own lord he-was-acknowledged. This after Prince by-Bīkā
 kaii gāw Khīchī Rāj^aputā-rā jītar āp-rai rāj-maĩ
several villages Khīchī Rajputs-of having-conquered his-own rule-in
 bhēl-liyā. Ōr iyai-sū pachhai Rāw Bikai-jī-rai chhōṭai bhāi
were-united. And this-from after Prince Bīkā-of by-younger brother
 Bīdai-jī Mōhal Rāj^aputā-rō rāj gāw Chhāpar Drōṇpur-maĩ
Bīdā the-Mōhal Rajputs-of rule village Chhapar Dronpur-in
 chhō. Rāw Bīdai-jī jītar khōs-liyō.
was. By-Prince Bīdā having-conquered they-were-taken-possession-of.
 Mōhalā-rō mālak Ajīt-Mal-jī Mōhal chhā. Iyai Ajīt-Mal-jī-nai
The-Mōhals-of ruler Ajīt-Mall Mōhal was. This Ajīt-Mall-to
 Rāw Jōdhai-jī mār-parō. Iyā Mōhalā-rō rāj āp-rai bētai
by-Prince Jōdhā was-killed. These Mōhals-of rule his-own son
 Bīdai-jī-nai dēw-diyō. Kaii dinā pachhai Rāw Bīdai-jī-nai
Bīdā-to was-given. Several days after Prince Bīdā-to
 Mōhalā phēr dabāyā. Iyai-rō kārān ō hō kai
by-the-Mōhals again he-was-attacked. This-of reason this was that
 Mōhalā-nai Dilī-rai Bād^asāhā-kī-(for rī) himat bādhāi. Sārang
the-Mōhals-to Delhi-of Emperor-of encouragement was-offered. Sārang
 Khā jikō Dilī-rai Bād^asāhā-rī kani-sū Hisār-rō subaidār chhō,
Khān who Delhi-of Emperor-of side-from Hissar-of subadār was,
 Mōhalā-nai madat iyai Sārang Khā dī.
the-Mōhals-to help by-this Sārang Khān was-given.

FREE TRANSLATION OF THE FOREGOING.

Prince Bīkā set out from Jodhpur on the 10th of the bright half of Āsōj of the Sambat year 1522, and made his first halt at Mandor. Thence he went to Desnok where he presented himself to mother Karṇī.¹ Thence he went on to Chandasar. From Chandasar he went to Kodamdesar, where he stayed three years, and built a small fort. Thence he went to the village of Janglu where he dwelt for ten years. At that time this country was under the rule of the Bhātīs, the over-lord of whom was Sēkhō Bhātī of Pugal. Bīkā married Sēkhō's daughter Rang Kūwar.

When Bīkā thought of building the fort in Kodamdesar the Bhātīs objected, and a war arose on this score, in which the Bhātīs were defeated, and Bīkā was victorious. But the Bhātīs, ever and anon as they found opportunity, kept attacking him.

Subsequently Bīkā went on to the Rātī valley, where now stands the city of Bikaner, and there he determined to build a fort. Its foundations were laid on the third of the dark half of Baiśākh Sambat 1545, and from that date Bīkā made Bikaner his capital.

After this, as he saw opportunity, he conquered the Gōdārā Jāts of Saiksar Roniya, and also brought other Jāt tribes under subjection, and after taking possession of their villages, brought the inhabitants to Bikaner where he settled them. The Jāts admitted their defeat, and acknowledged Bīkā as their ruler.

After this Bīkā conquered several villages of the Khichī Rajputs, and brought them under his rule.

After this Bīkā's younger brother Bīdā was in the territory of the Mōhal Rajputs of Chhapar Dronpur. He conquered them and took possession of their villages. The over-lord of the Mōhals had been Ajīt Mall Mōhal, who had been slain by Bīdā's father Jōdhā, and Jōdhā gave the territory to his son Bīdā. For a long time the Mōhals continued to attack Bīdā. The reason of this was that they were encouraged by the Emperor of Delhi. Sārang Khān was Sūbadār of Hissar on behalf of the Emperor, and he it was who gave them assistance.

¹ Karṇī was a Chāraṇ woman, whose supernatural power secured the country to Bīkā and his descendants. She is much worshipped and her chief shrine is at Bikaner.

MĀRWĀRĪ (SHĒKHĀWĀTĪ).

From Shēkhāwātī I give two specimens. One is a portion of a version of the Parable of the Prodigal Son, and the other is a folktale, curiously like our nursery story of the old woman and the bonny bunch of black berries.

Both have been provided by the Rev. G. Macalister, to whom I am indebted for so many excellent specimens from the Jaipur State.

For further information regarding Shēkhāwātī, the reader is referred to that gentleman's *Specimens of the Dialects spoken in the State of Jeypore*. Specimens of the dialect will be found on pp. 1 and ff. of Part I, and a grammar on pp. 1 and ff. of Part II of that work.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SPECIMEN I.

SHĒKHĀWĀTĪ.

STATE JAIPUR.

(Rev. G. Macalister, M.A., 1899.)

एक जणा-कै दीय बेटा हा । बाँ-मै-सँ छोटक्यो आप-का बाप-ने कैयो बाबा धन-मै-मँ मेरा बन्त-को आवै जको मन्ने दे-दे । बी आप-को धन बाँ-नै बाँट-दीयो । थोड़ा दिन पक्के छोटक्यो बेटो सो सोर-समेटर परदेस-मै घणी दूर ऊठ-ग्यो अर बठे खोटा गेला चालर आप-को सो धन गमा-दीयो । ओर बी मोक्ख विगाड़-दीयो जणा बी देस-मै जवरो काळ पड़ो अर वो कंगाल हूय-ग्यो । वो जार बी देस-का एक रेवाला-कै रह्यो अर वो वो-नै आप-का खेताँ-मै सूर चरावण-ने खिनातो । जका पातड़ा सूर खाय-का बाँ-ने खार आप-को पेट भरण-ने राजी हो अर कोई आदमी बै-नै कोनी दे-हो । अर बी-नै ग्यान आयो जणा बै कही मेरा बाप-का नोकर-चाकराँ-ने रोटी घणी अर मै भूकाँ मरुं । मै ऊठस्यँ अर मेरे बाप-के कने जास्यँ अर बै-नै कैस्यँ बाप मै राम-जी-को पाप कखो अर तेरो पाप कखो अर अब मै तेरो बेटो कुहवावण जोगो कोनी । तेरे नोकराँ-मै एक मन्ने बी राख-लै॥

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHĒKHĀWĀṬĪ.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-kai dōy bēṭā hā. Bā-māi-sū chhōṭ^akyō
A-certain person-to two sons were. Them-among-from (by-)the-younger
 āp-kā bāp-nai kaiyō, ‘bābā, dhan-māi-sū mērā baṇṭ-kō āwai
his father-to it-was-said, ‘father, wealth-in-from my share-of comes
 jakō man-nai dē-dē.’ Bī āp-kō dhan bā-nai bāṭṭ dīyō.
that me-to give.’ By-him his-own wealth them-to dividing was-given.
 Thōrā din pachhai chhōṭ^akyō bēṭō sō sōr-samēṭar par-dēs-māi
A-few days after the-younger son all having-collected foreign-country-into
 ghaṇī dūr uṭh-gyō. Ar baṭhē khōṭā gailā chālar
very far went. And there (in-)evil ways having-behaved
 āp-kō sō dhan gamā-dīyō. Ōr bī sōkyū bigāp-dīyō,
his-own all wealth was-squandered. And by-him all was-wasted,
 jaṇā bī dēs-māi jab^arō kāl paryō, ar bō kaṅgāl
then that country-in severe famine fell, and he poor
 hūy-gyō. Bō jār bī dēs-kā ēk raibālā-kai rahyō.
became. He having-gone that country-of one citizen-in-of lived.
 Ar bō bī-nai āp-kā khētā-māi sūr charāwaṇ-nai khinātō.
And (by-)him him-to his fields-into swine to-feed it-was-sent.
 Jakā pāt^arā sūr khāy-chhā bā-nai khār āp-kō pēt bharāṇ-nai
What husks swine eating-were them-to having-eaten his belly to-fill
 rājī chhō. Ar koī ād^amī bāi-nai kōnī dē-chhō. Ar bī-nai
willing he-was. And any man him-to not giving-was. And him-to
 gyān āyō, jaṇā bāi kahī, ‘mērā bāp-kā nōkar-chāk^arāi-nai
understanding came, then by-him it-was-said, ‘my father-of servants-to
 rōṭī ghaṇī, ar māi bhūkā marū. Māi uṭh^asyū ar mērai
bread much-(is), and I hungry am-dying. I will-arise and my
 bāp-kai kanai jāsyū ar bāi-nai kaisyū, “bāp, māi Rām-jī-kō
father-to near will-go and him-to will-say, “father, by-me God-of
 pāp karyō, ar tērō pāp karyō; ar ab māi tērō bēṭō kuh^awāwaṇ
sin was-done, and thy sin was-done; and now I thy son to-be-called
 jōgō kōnī; tērai nōk^arā-māi ēk man-nai bī rākh-lai.”’
worthy am-not; thy servants-among one me-to also keep.”’

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHĒKHĀWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक तो चिड़ी ही ओर एक कागली हो । दोनूँ धरम-भाई हा । चिड़ी-नै तो लायो मोती अर कागलै-नै पाई लाल । कागलै कही कै देखाँ चिड़ी तेरो मोती । मोती लैर नीमड़ी-पर जा बैयो । चिड़ी कही कै नीमड़ी २ काग उड़ा-दे । मै क्यूँ उड़ाऊँ भाई । मेरो के लीयो । जणाँ खाती कनै गई कै खाती २ तूँ नीमड़ी काट । कै मै क्यूँ काटूँ भाई । मेरो के लीयो । जणाँ पकै राजा कनै गई कै राजा २ तूँ खाती डंड । मै क्यूँ डंडूँ भाई । मेरो के लीयो । जणाँ पकै राणीयाँ कनै गई कै राणीयो २ थे राजा-सूँ रूसो । म्हे क्यूँ रूसाँ भाई । म्हारो के लीयो । जणाँ पकै चूसाँ कनै गई कै चूसो २ थे राणीयाँ-का कपड़ा काटो । म्हे क्यूँ काटाँ भाई । म्हारो के लीयो । जणाँ पकै बिल्ली कनै गई कै बिल्ली २ थे चूसा मारो । म्हे क्यूँ माराँ भाई । म्हारो के लीयो । जणाँ पकै कुत्ते कनै गई कै कुत्तो २ थे बिल्ली मारो । कुत्ता बोल्या भाई म्हे क्यूँ माराँ । म्हारो के लीयो । जणाँ पकै डाँगाँ कनै गई कै डाँग २ थे कुत्ता मारो । म्हे क्यूँ माराँ भाई । म्हारो के लीयो । जणाँ पकै बास्ते कनै गई कै बास्ते २ थे डाँग बाळो । म्हे क्यूँ बाळाँ भाई । म्हारो के लीयो । जणाँ पकै जोड़े कनै गई कै जोड़ा २ तूँ बास्ते भुजाय । मै क्यूँ भुजाऊँ भाई । मेरो के लीयो । जणाँ पकै हात्याँ कनै गई कै हाती २ थे जोड़ो सोसो । म्हे क्यूँ सोसाँ भाई । म्हारो के लीयो । जणाँ पकै कीड़ीयाँ कनै गई कै कीड़ीयो २ थे हाती की सँड-मैँ बड़ो । म्हे क्यूँ बड़ाँ भाई । म्हारो के लीयो । थे हाती-की सँड-मैँ नै बड़ोगी तो मैँ थाँ-नै मारस्युँ ॥

जणाँ कीड़ी बोली म्हां-नै क्यूँ मारै भाई । म्हे हाती-की सँड-मैँ बड़स्याँ । जणाँ पकै हाती बोळ्यो भाई मेरी सँड-मैँ क्यूँ बड़ो । मैँ जोड़ो सोसस्युँ । जोड़े कही भाई म-नै क्यूँ सोसो । मैँ बास्ते भुजास्युँ । बास्ते कही म-नै क्यूँ भुजावो भाई । मैँ डाँग बाळस्युँ । डाँग कही म्हां-नै क्यूँ बाळाँ भाई । म्हे कुत्ता मारस्याँ । कुत्ता कही म्हां-नै क्यूँ मारो भाई । म्हे बिल्ली मारस्याँ । बिल्लीयाँ कही म्हां-नै क्यूँ मारो भाई । म्हे चूसा मारस्याँ । चूसा कही म्हां-नै क्यूँ मारो भाई । म्हे राणीयाँ-का कपड़ा काटस्याँ । राणीयाँ कही म्हारा कपड़ा क्यूँ काटो भाई । म्हे राजा-सूँ रूसस्याँ । राजा कही मेरे-सूँ क्यूँ रूसो भाई । मैँ खाती डंडस्युँ । खाती बोळ्यो म-नै क्यूँ डंडो भाई । मैँ नीमड़ी काट-गेरस्युँ । नीमड़ी कही म-नै क्यूँ काटो भाई । मैँ काग उड़ास्युँ । काग कही म-नै क्यूँ उड़ावो भाई । मैँ चिड़ी-को मोती देख्युँ ॥

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHĒKHĀWĀṬĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

Ēk-tō chirī hī, ōr ēk kāg^alō hō. Dōnyũ dharam-bhāi
A hen-sparrow was, and a crow was. Both religious-brothers
 hā.
were.

Chirī-nai tō lādyō mōtī, ar kāg^alai-nai pāi
The-sparrow-to on-the-one-hand was-found a-pearl, and the-crow-to was-got
 lāl. Kāg^alai kahī kai, 'dēkhā, chirī, tērō mōtī.'
a-ruby. By-the-crow it-was-said that, 'let-me-see, sparrow, thy pearl.'
 Mōtī lēr nīm^arī-par jā baiṭhyō. Chirī
The-pearl having-taken a-neem-tree-on going he-sat. By-the-sparrow
 kahī kai, 'nīm^arī nīm^arī kāg urā-dē.' 'Maĩ kyũ
it-was-said that, 'O-neem-tree neem-tree the-crow cause-to-fly.' 'I why
 urāũ, bhāi? Mērō kē liyō?' Janā khātī kanai
should-cause-to-fly, brother? Of-me what is-taken?' Then a-carpenter near
 gaī kai, 'khātī khātī, tũ nīm^arī kāt.' Kai,
she-went that, 'carpenter carpenter, thou the-neem-tree cut.' (He-said-)that,
 'maĩ kyũ kātũ, bhāi? Mērō kē liyō?' Janā
'I why should-cut, brother? Of-me what is-taken?' Then
 pachhai rājā kanai gaī kai, 'rājā rājā, tũ khātī
after the-king near she-went that, 'king king, thou the-carpenter
 ḍaṇḍ.' 'Maĩ kyũ ḍaṇḍũ, bhāi? Mērō kē liyō?' Janā
fine.' 'I why should-fine, brother? Of-me what is-taken?' Then
 pachhai rāṇiyā kanai gaī kai, 'rāṇiyō rāṇiyō, thē rājā-sũ
after the-queens near she-went that, 'queens queens, you the-king-with
 rūṣō.' 'Mhē kyũ rūṣā, bhāi? Mhārō kē liyō?'
be-angry.' 'We why should-be-angry, brother? Of-us what is-taken?'
 Janā pachhai chūsā kanai gaī kai, 'chūsō chūsō, thē rāṇiyā-kā
Then after the-mice near she-went that, 'mice mice, you the-queens-of
 kap^arā kātō.' 'Mhē kyũ kātā, bhāi? Mhārō kē liyō?'
clothes cut.' 'We why should-cut, brother? Of-us what is-taken?'
 Janā pachhai billī kanai gaī kai, 'billī billī, thē chūsā
Then after the-cats near she-went that, 'cats cats, you the-mice

mārō.' 'Mhē kyũ mārā, bhāi ? Mhārō kē liyō ? ' Janā
kill. ' *We why should-kill, brother ? Of-us what is-taken ?* ' Then
 pachhai kuttai kanai gai kai, 'kuttō kuttō, thē billi
after the-dog near she-went that, 'dogs dogs, you the-cat
 mārō.' Kuttā bōlyā, 'bhāi, mhē kyũ mārā ? Mhārō kē
kill. *The-dogs spoke, 'brother, we why should-kill ? Of-us what*
is-taken ? ' Janā pachhai ḍāgā kanai gai kai, 'ḍāg
is-taken ? ' Then *after the-cudgels near she-went that, 'cudgels*
ḍāg, thē kuttā mārō. 'Mhē kyũ mārā, bhāi ? Mhārō
cudgels, you the-dogs beat. ' *We why should-beat, brother ? Of-us*
kē liyō ? ' Janā pachhai bāstē kanai gai kai, 'bāstē bāstē,
what is-taken ? ' Then *after the-fire near she-went that, 'fire fire,*
thē ḍāg bālō. 'Mhē kyũ bālā, bhāi ? Mhārō kē
you the-cudgels burn. ' *We why should-burn, brother ? Of-us what*
is-taken ? ' Janā pachhai jōrai kanai gai kai, 'jōrā jōrā, tū bāstē
is-taken ? ' Then *after a-tank near she-went that, 'tank tank, thou the-fire*
bhujāy. 'Maĩ kyũ bhujāũ, bhāi ? Mērō kē liyō ? ' Janā
extinguish. ' *I why should-extinguish, brother ? Of-me what is-taken ?* ' Then
 pachhai hātyā kanai gai kai, 'hātī hātī, thē jōrō
after the-elephants near she-went that, 'elephants elephants, you the-tank
sōsō. 'Mhē kyũ sōsā, bhāi ? Mhārō kē liyō ? '
drink-up. ' *We why should-drink-up, brother ? Of-us what is-taken ?* '
 Janā pachhai kīriyā kanai gai kai, 'kīriyō kīriyō, thē
Then after the-ants near she-went that, 'ants ants, you
hātī-kī sūḍ-maĩ baṛō. 'Mhē kyũ baṛā, bhāi ? Mhārō
the-elephant-of trunk-in enter. ' *We why should-enter, brother ? Of-us*
kē liyō ? ' 'Thē hātī-kī sūḍ-maĩ nai baṛōgī tō maĩ
what is-taken ? ' ' *You elephant-of trunk-in not will-enter then I*
thā-nai mār'syũ.
you will-kill.

Janā kīri bōli, 'mhā-na kyũ mārai, bhāi ? Mhē
Then the-ant said, 'us why dost-thou-kill, brother ? ' *We*
hātī-kī sūḍ-maĩ baṛ'syũ. Janā pachhai hātī bōlyō, 'bhāi,
the-elephant-of trunk-in will-enter. ' Then *after the-elephant spoke, 'brother,*
mērī sūḍ-maĩ kyũ baṛō ? Maĩ jōrō sōs'syũ.' Jōrai
my trunk-in why do-you-enter ? I the-tank will-drink-up. ' *By-the-tank*
kahī, 'bhāi, ma-nai kyũ sōsō ? Maĩ bāstē bhujāsyũ.'
it-was-said, 'brother, me why drink-up ? I the-fire will-extinguish.
 Bāstē kahī, 'ma-nai kyũ bhujāwō, bhāi ? Maĩ ḍāg
By-the-fire it-was-said, 'me why extinguish, brother ? I the-cudgel

bāl'syũ.'	Dāg	kahī,	'mhā-nai	kyũ	bālō,	bhāi ?
<i>will-burn.'</i>	<i>By-the-cudgel</i>	<i>it-was-said,</i>	<i>'us</i>	<i>why</i>	<i>burn,</i>	<i>brother ?</i>
Mhē kuttā	mār'syā.'	Kuttā	kahī,	'mhā-nai	kyũ	mārō,
<i>We the-dogs</i>	<i>will-beat.'</i>	<i>By-the-dogs</i>	<i>it-was-said,</i>	<i>'us</i>	<i>why</i>	<i>beat,</i>
bhāi ?	Mhē billi	mār'syā.'	Billiyā	kahī,	'mhā-nai	
<i>brother ?</i>	<i>We the-cat</i>	<i>will-kill.'</i>	<i>By-the-cats</i>	<i>it-was-said,</i>	<i>'us</i>	
kyũ mārō,	bhāi ?	Mhē chūsā	mār'syā.'	Chūsā	kahī,	
<i>why kill,</i>	<i>brother ?</i>	<i>We the-mice</i>	<i>will-kill.'</i>	<i>By-the-mice</i>	<i>it-was-said,</i>	
'mhā-nai	kyũ mārō,	bhāi ?	Mhē rāṇiyā-kā	kap'rā	kāt'syā.'	
<i>'us</i>	<i>why kill,</i>	<i>brother ?</i>	<i>We the-queens-of</i>	<i>clothes</i>	<i>will-cut.'</i>	
Rāṇiyā	kahī,	'mhārā	kap'rā	kyũ	kātō,	bhāi ?
<i>By-the-queens</i>	<i>it-was-said,</i>	<i>'our</i>	<i>clothes</i>	<i>why</i>	<i>cut,</i>	<i>brother ?</i>
rājā-sũ	rūs'syā.'	Rājā	kahī,	'mērai-sũ	kyũ	
<i>the-king-with</i>	<i>will-be-angry.'</i>	<i>By-the-king</i>	<i>it-was-said,</i>	<i>'me-with</i>	<i>why</i>	
rūsō,	bhāi ?	Maĩ khātī	ḍaṇḍ'syũ.'	Khātī	bōlyō,	
<i>be-angry,</i>	<i>brother ?</i>	<i>I the-carpenter</i>	<i>will-fine.'</i>	<i>The-carpenter</i>	<i>spoke,</i>	
'ma-nai	kyũ ḍaṇḍō,	bhāi ?	Maĩ nīm'rī	kāt-gēr'syũ.'		
<i>'me</i>	<i>why fine,</i>	<i>brother ?</i>	<i>I the-neem-tree</i>	<i>having-cut-will-cause-to-fall.'</i>		
Nīm'rī	kahī,	'ma-nai	kyũ	kātō,	bhāi ?	Maĩ
<i>By-the-neem-tree</i>	<i>it-was-said,</i>	<i>'me</i>	<i>why</i>	<i>cut,</i>	<i>brother ?</i>	<i>I</i>
kāg	urās'yũ.'	Kāg	kahī,	'ma-nai	kyũ	
<i>the-crow</i>	<i>will-cause-to-fly.'</i>	<i>By-the-crow</i>	<i>it-was-said,</i>	<i>'me</i>	<i>why</i>	
urāwō,	bhāi ?	Maĩ chirī-kō	mōti	dēs'yũ.'		
<i>cause-to-fly,</i>	<i>brother ?</i>	<i>I the-sparrow-of</i>	<i>pearl</i>	<i>will-give.'</i>		

FREE TRANSLATION OF THE FOREGOING.

There were a hen-sparrow and a crow who were sworn friends. It chanced that the sparrow found a pearl and the crow a ruby. The crow asked the sparrow to show him the pearl, and then flew away with it to the top of a neem tree.

Said the sparrow, 'O neem tree, neem tree, shake the crow off his perch and make him fly away.'

Said the neem tree, 'why should I make him fly away ? What has he taken of mine ?'

So the sparrow went to a carpenter. 'O carpenter, carpenter, cut down the neem tree.' 'Why should I cut it down ? What has it taken of mine ?'

So she went to the king. 'O king, king, fine the carpenter.' 'Why should I fine him ? What has he taken of mine ?'

So she went to the queens. 'O queens, queens, be angry with the king.' 'Why should we be angry with him ? What has he taken of ours ?'

So she went to the mice. 'O mice, mice, gnaw the clothes of the queens.' 'Why should we gnaw ? What have they taken of ours ?'

So she went to the cats. 'O cats, cats, kill the mice.' 'Why should we kill them ? What have they taken of ours ?'

So she went to the dogs. 'O dogs, dogs, kill the cats.' 'Why should we kill the cats? What have they taken of ours?'

So she went to the sticks. 'O sticks, sticks, beat the dogs.' 'Why should we beat? What have they taken of ours?'

So she went to the fire. 'Fire, fire, burn the sticks.' 'Why should we burn them? What have they taken of ours?'

So she went to the pond. 'Pond, pond, quench the fire.' 'Why should I quench it? What has it taken of mine?'

So she went to the elephants. 'Elephants, elephants, suck the pond dry.' 'Why should we suck it dry? What has it taken of ours?'

So she went to the ants. 'Ants, ants, crawl up the elephants' trunks.' 'Why should we crawl up the trunks? What have they taken of ours?' 'If you don't crawl up the elephants' trunks, I will kill you.'

Then said the ant, 'why kill me, I will crawl up the elephants' trunks.'

Then said the elephants, 'why crawl up our trunks? We will suck the pond dry.'

Then said the pond, 'why suck me dry? I will quench the fire.'

Then said the fire, 'why quench me? I will burn the sticks.'

Then said the sticks, 'why burn us? We will beat the dogs.'

Then said the dogs, 'why beat us? We will kill the cats.'

Then said the cats, 'why kill us? We will kill the mice.'

Then said the mice, 'why kill us? We will gnaw the queens' clothes.'

Then said the queens, 'why gnaw our clothes? We will be angry with the king.'

Then said the king, 'why be angry with me? I will fine the carpenter.'

Then said the carpenter, 'why fine me? I will cut down the neem tree.'

Then said the neem tree, 'why cut me down? I will make the crow fly away.'

Then said the crow, 'why make me fly away? I will give the sparrow back her pearl.'

BĀGRĪ.

The word *Bāgrī*, or more correctly *Bāgrī*, literally means the language of the Bāgar country. A range of rocky hills intersects nearly the whole of Shekhawati in the Jaipur State, in a north-eastern direction, and close upon its eastern frontier. The country on the east side of these hills is called *Dhūṇḍhār* (a name which was formerly applied to a large part of Rajputana), while that to the west is called Bāgar, which includes nearly the whole of Shekhawati, and is generally applied to the sandy country where water is only procurable at a great depth.¹ This Bāgar tract extends to the north-west, far beyond Shekhawati, and it is this tract, outside Shekhawati, which is the home of Bāgrī. The language of Shekhawati, etc., though closely allied to Bāgrī, is not that dialect, and has been already dealt with on pp. 130 and 140 and ff.

The word Bāgar² also appears under the form Bāngar, and this, in its turn, gives its name to the dialect of Western Hindī called Bāngarū which is mainly spoken in East Hissar, Delhi District, and Karnal. Bāngarū is a form of speech quite different from Bāgrī. The latter is a dialect of Rājasthānī.

Bāgrī has to its north Pañjābī, to its east Bāngarū, to its south-east Abīrwāṭī, and to its south and west the Bikānērī-Shēkhāwāṭī form of Mārwarī. It represents Mārwarī merging into Pañjābī and Bāngarū, and though it is certainly affected by these two forms of speech, its backbone is essentially Mārwarī.

The home of Standard Bāgrī is in the north-east corner of the Bikaner State. Immediately to its east and north lies the Panjab district of Hissar. The part of Hissar which lies to the north is mainly the Sirsa Tahsīl, in the south of which Bāgrī is also spoken. In the north of Sirsa we have Pañjābī. Bāgrī is also spoken in that part of the rest of the Hissar district which lies to the east of Bikaner. It extends north even into a small tract of the Patiala State.³ Here it has to its north Pañjābī, and to its east Bāngarū. The western boundary of Bāngarū may be defined as a line passing through Fatahabad, Hissar, and Kairu. There is, however, no hard-and-fast division between the two forms of speech. West of the line just described there is a good deal of debateable ground, a considerable portion of the tract being held by Bāgrī immigrants, and the effect of their immigration has been to introduce a decidedly Bāngarū element into their Bāgrī rather than the reverse. True Bāgrī, as distinguished from Bāngarū, is found close to the Bikaner frontier.

South of Hissar lie the State of Loharu and the Dadri Nizāmat of the Jind State. In Loharu the language is Bāgrī, and so it is in Dadri, except at the eastern end, where it is Bāngarū.

¹ See Boileau M.S. Journal, quoted in Elliot's *Supplemental Glossary*, ed. Beames, i. 9.

² Many derivations have been proposed for this word, but the above is the most probable one. It has been connected with *bagar*, a kind of coarse grass, used for making mats, which grows in the tract, and with the Panjābī *bakar* or *hakkar*, a goat.

³ Bāgrī is here spoken in Sardulgarh-Dhudal in Nizāmat Anahadgarh; i.e., in the extreme south of the central portion of Patiala State, where it juts out into the Hissar District, immediately to the east of Sirsa Tahsīl.

South, again, of Loharu and Dadri lies the Narnaul Nizāmat of Patiala. Here a mixed language is spoken, which I have classed as a form of Ahīrwātī.

Bāgrī is also reported to be spoken in the south-west of the Fazilka Tahsil of the district of Ferozpur. An examination of the specimens received shows that it is not a true Bāgrī, but is rather a mixture of Bikānērī and Pañjābī. It has none of the peculiar characteristics of Bāgrī. Specimens of it will be found in the section devoted to Pañjābī (Vol. IX, Pt. I).

Shēkhāwātī, which is spoken immediately to the south of Bāgrī, is often said to be the same as that dialect, but that is not the fact. It is true that a great part of the Shēkhāwātī area consists of Bāgar country, and hence it is not incorrect to speak of Shēkhāwātī as Bāgrī, but the dialect which is known as Bāgrī is not Shēkhāwātī, although it is closely allied to it. Shēkhāwātī represents Bikānērī Mārwarī merging into Jaipurī, while Bāgrī represents it merging into Pañjābī and Bāngarū.

The number of speakers of Bāgrī is estimated to be as follows:—

Number of speakers.	
RAJPUTANA—	
Bikaner	3,000
PANJAB—	
Hissar	271,820
Anahadgarh of Patiala	13,000
Loharu	20,139
Dadri of Jind	19,400
	<hr/>
	324,359
TOTAL	<hr/>
	327,359

I know of no literary work written in Bāgrī. The only account of the dialect with which I am acquainted is in Mr. J. Wilson's *Final Report on the Revision of Settlement of the Sirsā District in the Punjab, 1879-83*. In Section 100 (pp. 120 and ff.) there is a general account of the dialect, and Appendix II gives a brief grammar, and some short verses in the dialect.

Some of the specimens of Bāgrī which I received were written in the Persian character, others in the Dēva-nāgarī, and others again in that form of the Dēva-nāgarī character which is used in Marwar, and which has separate signs for *ḷ* and *ṛ* (see p. 20).

The **pronunciation**¹ of Bāgrī mainly differs from that of the neighbouring Pañjābī and Bāngarū in being broader in its vowel sounds. The vowel *ā* sounds almost like the *a* in 'all.' Thus *kākā*, an uncle, is pronounced *cawcaw*, and the people themselves often spell this sound with *ō*, not *ā*. Similarly in pronouncing the other vowels a speaker of Bāgrī makes them as broad as he can, while a speaker of Pañjābī often cuts them short, at the same time often doubling the following consonant, *e. g.*, Bāgrī *tābar*, a child, Pañjābī *tabbar*, a family; Bāgrī *tībā*, Pañjābī *tibbā*, a sandhill; Bāgrī *kūṭ*, Pañjābī *kut*, a bruise. The Mārwarī pronunciation of *ē* or *ai* like the *a* in 'hat' also prevails, and so much is this the case that *ṛ ē* is quite commonly written *a*. Thus the suffix *ṛ gē* (sign of the conjunctive participle) is as often as not written *ṛ ga*.

¹ Much of this is taken from pages 121 and ff. of Mr. J. Wilson's Sirsā Settlement Report.

In the pronunciation of consonants *k* is often pronounced as *g*. This is most noticeable in the suffix of the genitive गी *gō*, which is often written को *kō* or even *kā*, but is always pronounced *gō*, the *ō* having a tendency to be pronounced like *aw*.

As in Standard Marwārī, a medial *h* is commonly dropped, as in *kasū*, for *kah'sū*, I will say; *kayō*, for *kahyō*, said; *chāyō*, for *chāhyō*, he wished.

In Bikaner, the Bāgrī often prefers an initial *b* to *w* or *v*. Thus *bō*, not *wō*, he. Mr. Wilson observed the same peculiarity in Sirsa, but in other parts of the Bāgrī area which are more under the influence of Pañjābī, Bāngarū, or Ahīrwātī, the *w* or *v* sound is retained. This will be noted in the specimen from Hissar.

Bāgrī having Pañjābī to its north, and Bāngarū and Ahīrwātī to its east, varies considerably from place to place, as it comes under the influence of these languages. I give two specimens, one of which is in what I may call the Standard Bāgrī of Bikaner. The other comes from the Punjab district of Hissar, and shows the language as influenced by Bāngarū. I do not propose to give a complete grammar. Bāgrī closely resembles Mārwarī, and reference can be made to the grammar of that language, on pp. 19 and ff., for further particulars. As already stated, I take the Bāgrī of Bikaner as the standard.

The **declension** of nouns closely follows Mārwarī. Strong tadbhava nouns of the *a* base, have their nominative singular in *ō*, as in Mārwarī.
Declension. Thus :—

	Sing.	Plur.
Nom.	<i>ghōrō</i> , a horse	<i>ghōrā</i>
Obl.	<i>ghōrā</i>	<i>ghōrā̃</i>
Voc.	<i>ghōrā</i>	<i>ghōrō</i>

The *ō* of the nominative is sometimes written *ā*, under the influence of Pañjābī or Bāngarū, but its sound is that of *ō*, or of the *aw* in 'caw' (see above).

The case of the agent of these nouns ends in *ē* in the singular, and *ā̃* in the plural. Thus, *ghōrē*, *ghōrā̃*. The suffix *nai* or *nē* is not used for this case except under the influence of neighbouring languages. In the case of other nouns, the Agent Singular is the same as the nominative, while the plural ends in *ā̃*. Thus *bāp mār̄yō*, the father struck; *bāpā̃ mār̄yō*, the fathers struck. The oblique plural of all nouns ends in *ā̃*.

The Rājasthānī locative in *ē* or *ā̃* is also common. Thus *gharē* or *gharā̃*, in a house.

For the case-postpositions, the *Dative-Accusative* suffixes are *gē*, *nē*, and (in Hissar) *nai*, *nū̃*. The last is borrowed from Pañjābī. गी *gē* is often written ग *ga*. This does not affect the pronunciation (see above). It is really, as usual, the locative of the genitive postposition *gō*.

The suffixes of the *Instrumental-Ablative* are *sū̃* and *tā̃*.

The *Locative* has a variety of suffixes, of which the commonest are *mā̃* and *mē̃*.

The *Genitive* suffix is peculiar to Bāgrī, and is typical of the dialect. It is *gō*, oblique *gā*, locative and agent masc. *gē*, fem. *gī̃*. As usual *gē* is used before a noun in the agent or locative case singular, and *gā* before other oblique cases. Thus *rājā-gē man-mē̃*, in the king's mind; *rājā-gē āgē*, before the king; *rājā-gē bāp dēkhyō*, the king's father saw; *rājā-gā hāt-sū̃*, from the king's hand; *rājā-gā rupaiyā*, the king's rupees. As the influence of Panjābī and Bāngarū is stronger, the use of *gē* increases.

and it is often used instead of *gā*, and becomes the general form of the oblique genitive masculine, following the example of Pañjābī and Hindōstānī.

In writing, *gō* sometimes appears as *gā*, and *gē* as *ga*, but this does not affect the pronunciation. Similarly, *k* is sometimes written for *g*, thus *kō*, *kā*, *kē*, *kī*. This again does not affect the pronunciation, which is that of *g*. If *k* is heard in such cases, it is an instance of borrowing from Bāngarū.

Instead of *gō*, *gā*, *gē*, *gī*, the true Mārwarī forms *rō*, *rā*, *rē*, *rī* also often appear, and are subject to the same rules, *mutatis mutandis*. *Rō* is sometimes written *rā*, and *rē* is sometimes written *ra*.

Adjectives require few remarks. Strong tadbhava adjectives of *a*-bases, end in *ō*, and are treated exactly like the genitive terminations.

Pronouns.—The pronouns of the first and second persons are as follows :—

	I.	You.
Sing. Nom.	<i>hū</i>	<i>tū</i>
Agent	<i>maī</i>	<i>taī</i>
Genitive	<i>mērō</i>	<i>tērō</i>
Oblique	<i>ma</i>	<i>ta</i>
Plur. Nom. & Agent	<i>mhē</i>	<i>thē</i>
Genitive	<i>mhārō</i> , <i>mhā-gō</i>	<i>thārō</i> , <i>thā-gō</i>
Oblique	<i>mhā</i> , <i>mhā</i> , <i>mhē</i>	<i>thā</i> , <i>thā</i> , <i>thē</i>

Maī and *taī* are only used in the Agent case, not in the nominative. Thus *hū karū*, I do ; *maī karyō*, I did. In both pronouns the plural is frequently used in the sense of the singular.

The Demonstrative Pronouns are *yō* or *ō*, this, and *bō*, that. They have feminine forms in the nominative singular only, *viz.*, *yā* or *ā*, this ; *bā*, that. The Hissar forms differ slightly from the Standard Bāgrī ones. The latter are as follows :—

	This.	That.
Sing. Nom.	<i>yō</i> , <i>ō</i> ; fem. <i>yā</i> , <i>ā</i>	<i>bō</i> ; fem. <i>bā</i>
Agent	<i>ī</i> , <i>a</i> , <i>iya</i>	<i>bī</i> , <i>ta</i> , <i>uwa</i>
Oblique	<i>ī</i> , <i>iya</i>	<i>bī</i> , <i>uwa</i>
Plur. Nom.	<i>ai</i>	<i>bai</i>
Obl.	<i>ā</i> , <i>in</i>	<i>bā</i> , <i>bin</i> , <i>un</i>

The Hissar forms are :—

Sing. Nom.	<i>yeh</i> ; fem. <i>yā</i> , <i>ā</i>	<i>voh</i> ; fem. <i>wā</i> .
Agent	<i>ī</i>	<i>vī</i> , fem. <i>wā</i>
Obl.	<i>ī</i>	<i>vī</i>
Plur.	<i>ai</i>	<i>wai</i>
	<i>ā</i> , <i>in</i>	<i>wā</i> , <i>vin</i> , <i>un</i>

The Relative pronoun is *jakō* (gen. *ji-gō*), fem. *jakā*. It is often used in the sense of a demonstrative pronoun, as all over Rajputana.

The Interrogative Pronouns are *kun* (genitive *ki-gō*) who? and *kē*, what? In Hissar, we have *kihyā* and *kāī* for 'what?' *Kūhī* is 'anything' and *kōī* (oblique forms the same) is 'anyone.'

CONJUGATION—Auxiliary Verb and Verb Substantive.

Present—I am.

	Sing.	Plur.
1.	<i>hũ</i>	<i>hã</i>
2.	<i>hai</i>	<i>hō</i>
3.	<i>hai</i>	<i>hai</i>

It will be seen that it follows Mārwarī. Note that the third person plural is not nasalized.

In Sirsa, and other parts affected by Bāngarū or Ahirwātī, we have,—

	Sing.	Plur.
1.	<i>sũ</i>	<i>sã</i>
2.	<i>sai, sē</i>	<i>sō</i>
3.	<i>sai, sē</i>	<i>san</i>

The past is—

	Sing.	Plur.
Masc.	<i>hō</i>	<i>hā</i>
Fem.	<i>hī</i>	<i>hī</i>

In Hissar and other parts affected by Bāngarū and Ahirwātī, we have *thō, thā, thī*.

Finite Verb.—As usual in Rājasthānī the tense which in Hindōstānī is the present subjunctive is used in its original sense of a present indicative. Thus :—

Present.—I strike, etc.—

	Sing.	Plur.
1.	<i>mārũ</i>	<i>mārã</i>
2.	<i>mārē</i>	<i>mārō</i>
3.	<i>mārē</i>	<i>mārē</i>

In Hissar, the third person plural is *mārē*.

The Definite Present is formed by conjugating the preceding tense (not the present participle) with the verb substantive. Thus :—

Definite Present.—I am striking, etc.—

	Sing.	Plur.
1.	<i>mārũ-hũ</i>	<i>mārã-hã</i>
2.	<i>mārē-hai</i>	<i>mārō-hō</i>
3.	<i>mārē-hai</i>	<i>mārē-hai</i>

The Imperfect is formed by conjugating the past tense of the Auxiliary verb with a verbal noun in *ē*. It does not change for person. Thus :—

Imperfect.—I was striking, etc.—

	Sing.	Plur.
Masc.	<i>mārē-hō</i>	<i>mārē-hā</i>
Fem.	<i>mārē-hī</i>	<i>mārē-hī</i>

In Hissar and the neighbourhood, the present participle is used, as in Hindōstānī. Thus, *hũ mār̃tō-thō*.

The *Future*, as in Bikaner and elsewhere in Rajputana, has the letter *s* as its characteristic. It is conjugated as follows :—

Future.—I shall strike, etc.—

	Sing.	Plur.
1.	<i>mār^asyũ</i>	<i>mār^asã</i>
2.	<i>mār^asĩ</i>	<i>mār^asō</i>
3.	<i>mār^asĩ</i>	<i>mār^asĩ</i>

In Hissar the *s* becomes *ś*, pronounced like an English *sh*, and we have the following conjugation :—

	Sing.	Plur.
1.	<i>mār^aśũ</i>	<i>mār^aśã</i>
2.	<i>mār^aśĩ</i>	<i>mār^aśō</i>
3.	<i>mār^aśĩ</i>	<i>mār^aśan</i>

The following are the Verbal Nouns and Participles :—

Infinitive, *mār^abō*, *mār^anō*, *māraṇ*, to strike.

Present Participle, *mār^atō*, striking.

Past Participle, *māryō* (often written *māriō*), struck.

Conjunctive Participle, *mār-gē*, *mārar*, *mār-kar*, having struck.

Noun of Agency, *māraṇ-ālō*, *mār^anē-ālō*, a striker.

From these elements the remaining tenses can be formed as in Hindōstānī. Tenses formed from the past participle of a transitive verb require, as usual, the subject to be in the case of the agent.

Regarding the three forms of the conjunctive participle, *mār-gē* is the true Bāgrī form. *Mārar* is Mār-wārī and *mār-kar* is Bāngarū. We may note the form *bulā-ar* in the second specimen, meaning 'having summoned.'

As regards irregular verbs, they are as usual, except that the past participle of *karaṇ*, to do, is *karyō*.

The Mār-wārī compound verbs with *parō* and *warō* occur in Bāgrī. Thus *parō-gayō*, he went away. Cf. pp. 30 and ff.

The Mār-wārī termination *rō* is common with adjectives and participles. Thus *mōṭō-rō*, the elder son; *bādhō-rō*, fem. *bādhō-rĩ*, tied up; equivalent in meaning to the Hindōstānī *bādhī-huĩ*.

A common form of the negative is *kō-nĩ*, which is also frequently met elsewhere in Rajputana. Thus *kō gayō nĩ*, he did not go at all.

VOCABULARY.—In Vocabulary, we may note *sō* or *sō-kũĩ* (*sab-kōĩ*), all; *kanē*, near, from near, from; *dhōrōĩ*, from; *gail*, with; *aṭhē*, *iṭhē*, here; *baṭhē*, there; *kaṭhē*, where? *ēsō*, such; *hambē*, yes. In the second specimen, the phrase *ghaṭē na badhē*, neither diminishes nor increases, deserves notice. The negative *na*, not, refers both to the preceding and to the following verb. In such a case it is known as *dēhalī-dīpak*, threshold-illuminating, as it gives light backwards as well as forwards, like a lamp set in a doorway.

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

कोई माँणस-गा दीय बेटा हा । बाँ-माँय-सूँ ल्होड़किये बाप-नेँ कयो क ओ बाबा घर-गे धन-माल-में-ता जतो म्हारे बँट आवे जको म-नेँ दे-दी । जकता बाप घर-गा धन-माल-गा बाँटा कर-गे बाँ-नेँ बाँट-दियो । थोड़ा-सा दिन पछे ल्होड़कियो बेटो आप-गो सो धन भेळो कर-गे अलग मुलक-में परो-गयो ओर बठे कुमारग-में सो-कई खोय-दियो । सगळो बिगाड़ा पछे बीँ मुलक-में जबरो भारी कूसमो हुवो ओर वो कंगाळ हुय-गयो । ओर वो बीँ मुलक-रे रहण-आळे एक माँणस कने जाय-गे बीँ-गे भेळे रहण लागो । ओर बी उव-नेँ आप-गा खेता-में सूर चरावण-वेई हेड़ो । ओर वो सूर-गा खावण-गा छोड़ा-सूँ घणी दोरी पेट भराई करतो-हो । ओर बी-नेँ कोई कूँहीं नहीँ देतो । जणाँ बी-नेँ चेतो हुयो ओर आप-गे मन-में कयो क म्हारे बाप-गे तो घणाई माँणस है ओर बाँ माँणसाँ-गे रोटो अगाँण-पगाँण पड़ी रहै-है ओर हँ मरतो मरूँ-हँ । सूँ अठियाँ चाल-गे म्हारे बाप कने जासूँ ओर बी-नेँ कसूँ क ओ बाबा मैं भगवान-गे आगे ओर थारे मूँढा-गे पाप कखा-है । जकता अब थारो बेटो कवावण जोगो नहीँ रह्यो । पण म-नेँ थारे माँणसाँ-में एक माँणस बणाय-ले । ओर वो उठ-गे आप-गे बाप कने आयो । बी-नेँ घणी-सारी दूर-सूँ बी-रे बाप देख्यो । जराँ दया कर-गे भाग-कर साँमें जायर बी-नेँ गळा-गे लगायो ओर बाळा लिया । ओर बेटे कयो क ओ बाबा भगवान-गे साँमने ओर थारी आँख्याँ आगे मैं पाप कखा-है ओर थारो बेटो बजण जोगो नहीँ हँ । पण बाबे आप-गे माँणसाँ-नेँ कयो सगळाँ-सूँ चोखा गाभा ल्याय-गे ई-नेँ पैरावो । ओर ई-गे हात-में मूँदड़ी पैरावो । ओर पगाँ-में पगरखी पैरावो । ओर आपाँ जीमण जीमाँ ओर मजा कराँ ई-वेई क म्हारे ओ बेटो मर गयो फेरूँ जीयो-है । गूम-गयो-हो फेरूँ लाधो-है । ओर बै कोड करण लागो ॥

अबार-ताँई उव-रो मोटोड़ी बेटो खेत-में हो । जराँ वो घर-नेँ आयो ओर घर-गे नेड़ो पूगो ती बी गीत गावणो ओर नाचणो सुणो । जराँ बी आप-गे माँणसाँ-मंडयाँ एक जणे-नेँ बुलाय-गे बूझो क ओ के है । जराँ बी बी-नेँ कयो क तेरो भाई आयो-है अर तेरे बाप जीमण कखो-है ई-वेई बी-नेँ वो राजी-खूसी मिळ्यो-है । जराँ वो घणी रीसाँणो हुयो ओर घर-में बड़णो नहीँ चायो । जकता ई-गो बाप मँनावण-नेँ बार आयो ओर मँनायो । जराँ इय बाप-नेँ कयो क देखो अता बरस-ताँई मैं तेरो हीड़ो कखो-है । ओर कदेई थारो अण-कयो नहीँ कखो । पण तोही थे म-नेँ कदे-ही बकरियो-ही नहीँ दियो क हँ म्हारे मीतराँ-गे साँगे खूसी करतो । पण थारो ओ बेटो जके थारो धन-माल रांडाँ-गे साँगे कुमारग-में खोय-दियो जक-रे आवताँ पाण-बी-गे वेई जीमण कखो । जराँ बी बी-नेँ कयो क अरे बेटा तूँ तो सदाई म्हारे भेळो है । ओर सो-कुई म्हारे कने है जको तेरो-ई है । ओ तेरो भाई मर-गयो-हो जको फेरूँ जीयो-है । ओर गूम-भयो-हो जको फेरूँ लाभो है । जकता राजी हुणो ओर कोड करण चाहीजे-हो ॥

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

TRANSLITERATION AND TRANSLATION.

Kōi māṇas-gā dōy bēṭā hā. Bā-māy-sū lhōṛ^akiyē bāp-nē
A-certain man-of two sons were. Them-in-from by-the-younger the-father-to
 kayō ka, 'ō bābā, ghar-gē dhan-māl-mē-tā jatō mhārē
it-was-said that, 'O father, the-house-of property-in-from what-much to-me
 bāṭ āvē, jakō ma-nē dē-dō.' Jak^atā bāp ghar-gā dhan-māl-gā
share may-come, that me-to give-away.' Then by-the-father the-house-of property-of
 bāṭā kar-gē bā-nē bāṭ-diyō. Thōṛā-sā din pachhē
shares having-made them-to it-was-divided-and-given. A-few-very days afterwards
 lhōṛ^akiyō bēṭō āp-gō sō dhan bhēḷō kar-gē alag mulak-mē
the-younger son himself-of all wealth together made-having a-distant country-in
 parō-gayō, ōr bathē kumārag-mē sō-kūi khōy-diyō. Sag^alō
went-away, and there evil-conduct-in everything was-squandered. All
 bigāṛā pachhē bī mulak-mē jab^arō bhārī kūś^amō huwō, ōr bō kaṅgāl
on-being-destroyed after that country-in very heavy famine became, and he poor
 huy-gayō. Ōr bō bī mulak-rē rah^anē-ālē ēk māṇas kanē jāy-gē
became. And he that country-of an-inhabitant a man near gone-having
 bī-gē bhēḷē rahan lāgō. Ōr bī uwa-nē āp-gā khētā-mē
him-of with to-remain began. And by-him him-to himself-of fields-in
 sūr charāwan-bēi hēryō. Ōr bō sūrā-gā khāwan-gā chhōḍā-sū
swine grazing-for it-was-sent. And he the-swine-of eating-of husks-with
 ghaṇī dōrī pēṭ bharāi kar^atō-hō. Ōr bī-nē kōi kūhī nah
(with-)great difficulty belly filling doing-was. And him-to any-one anything not
 dētō. Janā bī-nē chētō huyō, ōr āp-gē man-mē kayō
used-to-give. Then him-to thought became, and himself-of mind-in it-was-said
 ka, 'mhārē bāp-gē tō ghaṇā-i māṇas hai, ōr bā māṇ^asā-gē
that, 'my father-to indeed many-indeed men are, and those men-to
 rōṭī agāṇ-pagāṇ paṛī rabai-hai, ōr hū mar^atō marū-hū. Sū
bread abundantly fallen remains, and I dying dying-am. Therefore
 aṭhiyā chāl-gē mhārē bāp kanē jāśū, ōr bī-nē kasū ka, "ō
from-here gone-having my father near I-will-go, and him-to I-will-say that, "O
 bābā, māi Bhag^awān-gē āgē ōr thārē mūḍhā-gē pāp karyā-hai.
father, by-me God-of before and your face-to sins done-are.

Jak'tā ab thārō bēto kawāwan jōgō nahī rahyō. Paṇ ma-nē
Therefore now your son to-be-called fit not (I-) remained. But me
 thārē māṇ'sā-mē ēk māṇas baṇāy-lē. " ' Ōr bō uṭh-gē āp-gē
your men-among one man make-for-yourself. " ' And he arisen-having himself-of
 bāp kanē āyō. Bī-nē ghaṇī-sārī dūr-sū bī-rē bāp dēkhyō.
father near came. Him-to very-great distance-from him-of by-father it-was-seen.
 Jarā dayā kar-gē bhāg-kar sāmē jāyar bī-nē gaḷā-gē
Then compassion made-having run-having near having-gone him-to neck-to
 lagāyō, ōr bālā liyā. Ōr bēte kayō ka, 'ō
it-was-applied, and kisses were-taken. And by-the-son it-was-said that, 'O
 bābā, Bhag'wān-gē sām'nē ōr thārī ākhyā āgē māi pāp karyā-hai,
father, God-of before and your eyes before by-me sins done-are,
 ōr thārō bēto bājan jōgō nahī hū.' Paṇ bābē āp-gē
and your son to-be-called fit not I-am.' But by-the-father himself-of
 māṇ'sā-nē kayō, 'sag'ā-sū chōkhā gābhā lyāy-gē ī-nē
men-to it-was-said, 'all-than excellent garments brought-having this-one-to
 pairāwō; ōr ī-gē hāt-mē mūd'rī pairāwō, ōr pagā-mē pagar'khi
put-on; and this-one-of hand-on a-ring put-on, and feet-on shoe
 pairāwō; ōr āpā jīman jīmā, ōr majā karā; ī-bēi ka, mhārē
put-on; and we a-feast may-eat, and rejoicing may-do; this-for that, to-me
 ō bēto mar-gayō, phērū jīyō-hai; gūm-gayō-hō, phērū lādhō-hai.
this son dead-went, again living-is; lost-gone-was, again got-is.'
 Ōr bai kōḷ karan lāgā.
And they merriment to-make began.

Abār-tāi uwa-rō mōṭō-rō bēto khēt-mē hō. Jarā bō ghar-nē āyō,
Now-up-to him-of the-elder son field-in was. Then he house-in came,
 ōr ghar-gē nērō pūgō, tō bī gīt gāw'nō ōr nāch'nō suṇō.
and house-of near arrived, then by-him song singing and dancing was-heard.
 Jarā bī āp-gē māṇ'sā-māiyā ēk janē-nē bulāy-gē
Then by-him himself-of men-among a person-to summoned-having
 būjhō ka, 'ō kē hai?' Jarā ba bī-nē kayō ka,
it-was-enquired that, 'this what is?' Then by-him him-to it-was-said that,
 tērō bhāi āyō-hai, ar tērē bāp jīman karyō-hai, ī-bēi bī-nē
thy brother come-is, and thy by-father a-feast made-is, this-for him-to
 bō rāji-khūsī miḷyō-hai.' Jarā bō ghaṇō risāṇō huyō, ōr ghar-mē
he safe-sound got-is.' Then he very angry became, and the-house-in
 bar'nō nahī chāyō. Jak'tā ī-gō bāp māṇāwan-nē
to-enter not it-was-wished. Then him-of the-father remonstrating-for
 bār āyō, ōr māṇāyō. Jarā iya bāp-nē kayō
outside came, and it-was-remonstrated. Then by-this-one the-father-to it-was-said
 ka, 'dēkhō, atā baras-tāi māi tērō hīrō karyō-hai; ōr kadē-i
that, 'see, so-many years-during by-me thy service one-is; and ever-even

thārō aṇ-kayō nahī̃ karyō. Paṇ tō-hī thē ma-nē̃ kadē-hī̃
your disobeying not was-done. But nevertheless by-you me-to ever-even
 bak^ariyō-hī nahī̃ diyō ka hū̃ mhārē mīṭ^arā-gē sāgē khūsī
a-kid-even not was-given that I my friends-of with rejoicing
 kar^atō. Paṇ thārō ō bētō, jakē thārō dhan-māl rāḍḍā-gē
might-have-made. But your this son, by-whom your possession harlots-of
 sāgē kumārāg-mē̃ khōy-diyō, jaka-rē āw^atā pāṇ bī-gē
with evil-conduct-in was-squandered, that-one-of on-coming as-soon-as him-of
 bēī jīmaṇ karyō.' Jarā bī bī-nē̃ kayō ka, 'arē bētā,
for a-feast was-made.' Then by-him him-to it-was-said that, 'O son,
 tū̃ tō sadā-ī mhārē bhēlō hai. Ōr sō-kūī mhārē kanē
thou indeed ever-indeed of-me with art. And everything of-me near
 hai, jakō tērō-ī hai. Ō tērō bhāī mar-gayō-hō, jakō phērū̃
is, that thine-even is. This thy brother dead-gone-was, he again
 jīyō-hai; ōr gūm-gayō-hō, jakō phērū̃ lābhō-hai; jak^atā rājī huṇō
living-is; and lost-gone-was, he again got-is; therefore happy to-become
 ōr kōḍ karan chāhījē-hō.'
and merriment to-make fitting-was.'

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

एक राजा थो । वीं एक साहुकार कने दस पांच क्रोड़ रुपैयो देखिओ और सुण्यो । वीं राजा-गे मन-में एसी-क आई कि ई-रा रुपैया खोसणा चाहीजे । एसी तजवीज-सँ लेणा चाहीजे कि ई-हँ बुरो बी मालूम न देवे । वीं राजा वीं साहुकार-नै बुलायो । बुलाओर साहुकार-नै एसी फरमाई कि चार चीज म्हे-नूँ पैदा कर-दे । एक तो घटे-ही घटे । एक बधे-ही बधे । एक घटे न बधे । एक घटे और बधे । साहुकार इकरार कखो कि छे महीने-में चारा चीज हाजिर करशूँ । वीं-सँ राजा इकरार-नामा लिखवा-लीयो कि छे महीने-में हाजिर न करूँ तो मेरे घर-माँही जो धन है सो राज-रो होयो । इकरार लिख साहुकार घर-में गयो । घराँ जा गुमाश्ता-नै कानी-कानी कागज दीया कि किछाँ भाउ मिऊँ ऐ चारा चीज खरीद-कर भेज देओ गुमाश्तां बुतेरी टूँड करी लाधी नहीं । गुमाश्तां उलटो जवाब सेठ-नै लिख-दीयो कि इठे किछाँ भाउ ऐ चीजाँ लाधी नहीं और न कोई इठे इहाँ चीजाँ-नूँ जानै-है । साहुकार-नै बड़ो भारी फिकर होयो अब काँई जाबता करीजे । धन तो राजा ले-लेशी । भँडो ढाँको होशी ॥

तो साहुकार-गो लुगाई बोली था-नूँ काँई एसो फिकर है सेठ-जी सो म्हाँ-नै तो बताओ । सेठ कहण लाग्यो । लुगाई-गे किछाँ बताऊँ । लुगाई हठ पकड़-लीयो । हँ तो पूछाँ-ही रहशूँ । सेठ-जी हार-कर बतावण लाग्यो । चार चीज बादशाह माँगी-है । सो गुमाश्तां कने लिखा-था । सो गुमाश्तां जवाब दे भेज्यो-है । चारा चीज न द्याँगा तो माल-धन सब राज ले-लेशी । साहुकारणी बोली कि आँ चीजाँ खातर राज काँई म्हारो धन ले-लेशी । ऐ चारा चीजाँ म्हे म्हारे बाप कने ल्याई-थी । म्हारा बुगचा-में बाँधोड़ी पड़ी है । राज माँगशी दे-देशाँ । साहुकार एसी कही म्हा-नै आँख्याँ दिखाओ । साहुकारणी एसी कही कि जाओ थे राज-में अरजी कर-देओ कि आप म्हारा-सँ काँई चीजाँ माँगी । एसी एसी चीज तो लुगायाँ-रे कने लाध-जावें ॥

राजा आप-रे मन-में एसी बिचारी कि थे तो सोच-समझ बात कही-थी । पण एसी चीज लुगायाँ कने लाध-जावें तो लुगाई बुलाओ । राजा साहुकार-गी लुगाई-नै हरकारो बुलावण भेज्यो । साहुकारणी कछो कि राजा-जी आप-री कोई मुतबर बाँदी भेज-देवे तो हँ बाँदी-नूँ दे-देशुँ । बाँदी रानी-नै दे-देशी । रानी राजा-नै दे-देशी । राजा न मानी । ईं ढाले चार बेर हरकारो गयो अर चार हेऊँ आयो । पछे साहुकार-बची आई । हात-में एक थाऊ ल्याई । एक दूध-गो कटोरो थाऊ-माँही राख्यो आर एक दाना चना-गो एक दाना मोठ-गो एक दूब घास-गी । एक एक दाना अहल-काराँ-गे आगे और घास बी अहल-काराँ-गे आगे । दूध-गो बाटको राजा-जी-गे आगे धर-दीयो । राजा एसी फरमाई कि साहुकार-बची तूँ म्हारी धरम-गी पुत्री है । वोह चीज पछे देओ । येह काँई कियो येह बता म्हा-नै । वाँ कछो अन्न-दाता पहलाँ आप-री चीज ले-लेओ । पछे बताऊँगी । आप पूछो-थो कि एक घटे-ही घटे । वोह तो उमर है । और आप कछो बधे-ही बधे सो वोह तुणा है । बधी-ही चकी-जाए । और

एक घटे न बधे सो कर्म-गी रेखा है। और घटे और बधे सो वोह सृष्टि है। राजा पूछी येह तैं काँई कखो। बोली आप-री कचहरी-में बैठ्यो कोई गधो है कोई घोड़ो है कोई डाँगर है कि कोई ओ न कह्यो कि क्रोड़-पती-गे घर-सँ बीरवानी कचहरी-में किछाँ आ सके। और आप बच्चो हो सो दूध पीओ। दूसराँ मालिक हो। हँ आप-ने कह नहीं सकती। म्हारे पीहर-गे राजवाड़-में पधारो। तो आप-नै बी डाँगर बतावे।

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

DISTRICT HISSAR.

TRANSLITERATION AND TRANSLATION.

Ēk rājā thō. Vĩ ēk sāhukār kanē das pāch krōṛ rupaiyō
A king was. By-him a merchant near ten five crores rupee
 dēkhiō aur sunyō. Vĩ rājā-gē man-mē ēsi-k āi ki,
was-seen and was-heard. That king-of mind-in such (-a-thought) came that,
 'ĩ-rā rupaiyā khōsānā chāhijē. Ēsi taj'wīj-sũ
'this-one-of rupees to-be-taken-away it-is-proper. Such device-by
 lēnā chāhijē ki ĩ-hũ burō bī mālūm na
they-are-to-be-taken it-is-proper that to-him-also evil also apparent not
 dēvē.' Vĩ rājā vĩ sāhukār-nai bulāyō. Bulāar
it-may-give.' By-that king that merchant-to it-was-called. Having-summoned
 sāhukār-nai ēsi phar'māi ki, 'chār chīj mhē-nũ paidā kar-dē.
the-merchant-to such was-ordered that, 'four things me-for produced make.
 Ēk tō ghaṭē-hī ghaṭē. Ēk badhē-hī badhē. Ēk
One verily decreases-verily decreases. One increases-verily increases. One
 ghaṭē na badhē. Ēk ghaṭē aur badhē.' Sāhukār ik'rār
decreases not increases. One decreases and increases.' By-the-merchant promise
 karyō ki, 'chhē mahinē-mē chārā chīj hājir kar'sũ.
was-made that, 'six months-in the-four things present I-will-make'
 Vĩ-sũ rājā ik'rār-nāmā likh'wā-lyō ki, 'chhē mahinē-mē
Him-from by-the-king a-bond was-caused-to-be-written that, 'six months-in
 hājir na karũ, tō mērē ghar-māhī jō dhan hai sō rāj-rō
present not I-make, then my house-in what wealth is that the-Government-of
 hōyō.' Ik'rār likh sāhukār ghar-mē gayō.
became.' Bond having-written the-merchant house-in went.
 Gharā jā, gumāstā-nai kānī-kānī kāgaj diyā ki,
In-the-house having-gone, agents-to one-by-one letters were-sent that,
 'kihyā bhāu milai, ai chārā chīj kharīd-kar bhēj-dēō.
'at-whatever rate they-may-be-got, these four things purchased-having send.'
 Gumāstā butērī dhūḍ karī, lādhi nahī. Gumāstā
By-the-agents much search was-made, (the-things-)were-got not. By-the-agents
 ul'tō jawāb sēṭh-nai likh-di-yō ki, 'ithē kiyā bhāu ai
in-return answer the-banker-to was-written that, 'here at-any rate these

chijā lādhī nahī, aur na kōi ithe inhā chijā-nū jānai-hai.
things are-got not, and not any-one here these things knows.'

Sāhukār-nai barō bhārī phikar hōyō, 'ab kāñ jāb'ta karijē?
The-merchant-to very great anxiety became, 'now what arrangement is-to-be-made?

Dhan tō rājā lē-lēśī. Bhūḍō dhālō hōśī.
Wealth indeed the-king will-take-for-himself. Bad state will-be.'

Tō sāhukār-gī lugāī bōlī, 'thā-nū kāñ ēsō phikar
Then the-merchant-of wife spoke, 'you-to why such anxiety
 hai, sēth-jī? Sō mhā-nai tō batāō. Sēth kahan lāgyō,
is, banker-sir? That me-to indeed explain. The-banker to-say began,
 'lugāī-gē kihyā batāñ?' Lugāī haṭh pakar-liyō.
'a-woman-to what may-I-show?' By-the-woman obstinacy was-taken-up.

'Hū tō pūchhā-hī rah'sū.' Sēth-jī hār-kar batāwan
'I indeed in-asking-verity will-remain.' The-banker given-up-having to-explain
 lāgyō. 'Chār chīj Bād'sāh māgi-hai. Sō gumāstā kanē
began. 'Four things by-the-Emperor asked-for-are. So the-agents near
 likhā-thā. Sō gumāstā jāwāb dē-bhējyō-hai.
(letters-) written-were. So by-the-agents reply-in-the-negative been-sent-is.

Chārā chij na dyāgā, tō māl-dhan sab rāj
The-four things not I-shall-give, then property-wealth all the-Government
 lē-lēśī. Sāhukār'ni bōlī ki, 'ā chijā khatar
will-take-for-itself. The-merchant's-wife spoke that, 'these things for

rāj kāñ mhārō dhan lē-lēśī? Ai chārā chijā
the-Government why my wealth will-take-for-itself? These four things
 mhē mhārē bāp kanē lyāi-thī. Mhārā lug'chā-mē bādhō-ṛī
I my father from-near brought-had. My bundle-in tied
 parī hai. Rāj māg'sī, dē-dēsā. Sāhukār
lying they-are. The-Government will-ask-for, I-will-give-up. By-the-merchant

ēsī kahī, 'mhā-nai ākhyā dikhāō. Sāhukār'ni ēsī
such was-said, 'me-to in-eyes show. By-the-merchant's-wife such

kahī ki, 'jāō thē rāj-mē ar'ji kar-dēō ki, "āp
was-said that, 'go you court-in representation make that, "by-Your-Honour
 mhārā-sū kāñ chijā māgi. Ēsī ēsī chij tō lugāyā-rē
me-from why the-things were-asked-for. Such such things indeed women-of
 kanē lādh-jāwē."'
near are-obtained.'"

Rājā āp-rē man-mē ēsī bichārī ki, 'thē tō
By-the-king his-own mind-in such was-considered that, 'by-you indeed
 sōch-samajh bāt kahī-thī. Paṇ ēsī chij lugāyā-kanē
having-thought (-and)-understood word said-was. But such things women-near
 lādh-jāwē, tō lugāī bulāō. Rājā sāhukār-gī lugāī-nai
are-got, then (your-)wife summon. By-the-king the-merchant-of wife-for

har^akārō bulāwan bhējyō. Sāhukār^anī kahyō ki,
a-messenger to-call was-sent. By-the-merchant's-wife it-was-said that,
 'rājā-jī āp-rī kōi mut^abar bādi bhēj-dēwē, tō hū
'His-Majesty his-own some trustworthy female-slave may-send, then I
 bādi-nū dē-dēsū. Bādī rānī-nai dē-dēsī.
the-female-slave-to will-give-up. The-female-slave the-queen-to will-give-up.
 Rānī rājā-nai dē-dēsī.' Rājā na mānī. Ī
The-queen the-king-to will-give-up.' By-the-king not she-was-heeded. In-this
 dhālē chār bēr har^akārō gayō, ar chār hēlā āyō.
manner four times the-messenger went, and four times came(-back).
 Pachhē sāhukār-bachchī āi. Hāt-mē ēk thāl lyāi. Ēk
Afterwards the-merchant-girl came. Hand-in a tray she-brought. A
 dūdh-gō kaṭōrō thāl-māhī rākhyō, aur ēk dānā chanā-gō, ēk
milk-of cup tray-on was-placed, and a grain gram-of, a
 dānā mōṭh-gō, ēk dūb ghās-gī. Ēk ēk dānā ahal-kārā-gē
grain vetch-of, a blade grass-of. One one grain the-officials-of
 āgē, aur ghās bī ahal-kārā-gē āgē, dūdh-gō bāt^akō rājā-jī-gē
before, and grass also the-officials-of before, milk-of dish His-Majesty-of
 āgē dhar-diyo. Rājā ēsī phar^amāi ki, 'sāhukār-bachchī,
before were-placed. By-the-king thus it-was-ordered that, 'merchant-girl,
 tū mhārī dharam-gī puttrī hai. Woh chīj pachhē dēō.
thou my religion-of daughter art. Those things afterwards give.
 Yeh kāi kiyō, yeh batā mhā-nai.' Wā kahyō,
This what is-done, this explain me-to.' By-her it-was-said,
 'ann-dātā, pah^alā āp-rī chīj lē-lēō. Pachhē batāūgi.
'food-giver, first Your-Honour's things take. Afterwards I-will-explain.
 Āp pūchhō-thō ki, "ēk ghaṭē-hī ghaṭē." Woh
By-Your-Honour asked-it-was that, "one decreases-veryly decreases." That
 tō umar hai. Aur āp kahyō, "badhē-hī
indeed life is. And by-Your-Honour it-was-said, "increases-veryly
 badhē," sō woh trishṇā hai. Badhī-hī chalī-jāē. Aur "ēk
increases," so that ambition is. Increasing-veryly it-goes-on. And "one
 ghaṭē na badhē," sō karm-gī rēkh hai. Aur "ghaṭē aur
decreases not increases," so fate-of line is. And "decreases and
 badhē," sō woh sṛishṭi hai.' Rājā pūchhī, 'yeh taī
increases," so that creation is.' By-the-king it-was-asked, 'this by-thee
 kāi karyō?' Bōli, 'āp-rī kachah^arī-mē baiṭhyō kōi
why was-done?' She-spoke, 'Your-Honour's court-in seated some-one
 gadhō hai, kōi ghōrō hai, kōi dāgar hai, ki kōi
ass is, some-one horse is, some-one beast is, because by-any-one
 'ō na kahyō ki, "krōṛ-patī-gē ghar-sū bīr^abānī kachah^arī-mē
this not was-said that, "millionaire-of house-from a-woman court-in

kihyā ā sakē." Aur āp bachchō hō, sō dūdh pīō. Dūs'rā
how come can." And Your-Honour baby is, so milk drink. Besides
 mālik hō, hū āp-nai kah nahī sak'tī. Mhārē pīhar-gē
lord you-are, I Your-Honour-to say not can. In-my father-of
 rāj'wār-mē padhārō. Tō āp-nai bī dāgar batāwē.
kingdom-in go. Then Your-Honour also beast they-will-point-out.'

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a king who got news of a merchant who was reputed to possess five or ten crores of rupees. So the king thought to himself that he must get this money out of the merchant, but in such a way that the latter could not complain of injustice being done to him.

So the king sent for the merchant, and told him he wanted four things, namely (a) a thing which is ever decreasing; (b) a thing which is ever increasing; (c) a thing which neither decreases nor increases; and (d) a thing which both decreases and increases. The merchant promised to bring these four things in six months, and signed a bond that, if he did not do so, all his property might be confiscated. He then went home and wrote to each of his agents abroad to procure these four things for him, no matter at what cost. The agents searched as best they could, but had to report that they could not get the things at any price, and that, in fact, no one knew of them. Then the merchant fell into great anxiety. 'What am I to do?' thought he. 'The king will confiscate my property, and I shall be a ruined man.'

His wife noticed his anxiety and asked the cause. The merchant at first refused to tell her. 'What is the use,' he said, 'of explaining this to a woman?' But she persisted and the merchant gave in and told her how the king had asked for these four things, how his agents had failed to find them, and how his property would be confiscated. She replied, 'why should your property be confiscated on this account? I brought these four things from my father's house when I was married, and have them safely tied up in my bundle.' The merchant asked to see them with his own eyes, but she said, 'go now to court and say, "why did Your Majesty ask me for these things? These are the kind of things that are got from a woman."'

(The merchant did so), and the king replied, 'you agreed to provide the things with your eyes open, but now you say that they are only to be found with a woman. So send for your wife.' Then the king sent a messenger for the merchant's wife. When the messenger came to her, she said, 'let His Majesty send some trusty woman from among his maid servants. I will give her the things. She will give them to the Queen, and the Queen will give them to the king.' The king refused to accept this reply, and sent the messenger again with the same result. Four times did the messenger go and return, and at last the merchant's wife came to the court. She brought with her a tray on which was a cup of milk, a grain of gram, a grain of vetch, and a blade of grass.

She laid the blade of grass, or one of the grains before each of the courtiers, and the cup of milk before the king. The king said to her, 'I look upon you as my daughter. Before you give me the four things, explain to me what you have just been doing.' She

replied, ' Cherisher of the poor, first accept the four things. You ask for a thing that is ever decreasing. That is life. You ask for a thing that is ever increasing. That is ambition, which is never satisfied. The thing which never increases or diminishes is one's fated lot; and the thing which both increases and diminishes is the created universe.'¹ Then the king asked her the meaning of her actions. She said, some of your courtiers seated here, are asses, some are horses, and some are brutes, for they had not the sense to remonstrate against bringing a millionaire's wife into public view in open court. (Hence I offered them their appropriate food). And you, sire, are a baby, therefore please drink this milk which I have brought. But you are also my Lord and King, and hence I cannot say more to you. But go to my father's kingdom, and there Your Majesty will also be pointed out as a brute.

¹ Here there is a pun. The Hindi *ghat-nā bah-nā* means 'to change.' Creation is always changing.

CENTRAL-EASTERN RĀJASTHĀNĪ.

JAIPURĪ.

The following two specimens of Jaipurī come from Jaipur itself. They are a version of the Parable of the Prodigal Son and a portion of a folktale, and illustrate the grammatical sketch given on pp. 33 and ff. They have been prepared for this survey by the Rev. G. Macalister. On pages 34—74 of that gentleman's *Specimens*, the student will find a further number of excellent examples of this form of speech.

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD),

JAIPUR STATE.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

एक जणा-कै दो बेटा छ। वां-मै-सूँ छोटक्यो आप-का बाप-नै खई दादा-जी धन-मै-सूँ जो बांटो म्हारै बाँटे आवे सो मूँ-नै द्यो । वो आप-को धन वाँ-नै बाँट दीनू । थोड़ा-ई दिना पाछे छोटक्यो बेटो सब सोर-समेटर दूर परदेस-मै चळ्यो-गयो अर ऊँडे कुम्हिलाँ चालर आप-को । धन उड़ा-दीनू । ऊँ-नै सब-क्यूँ उड़ा-दीयाँ पाछे ऊँ देस-मै एक बड़ो काळ पड़ो अर वो ज्हे-गो कंगारू । वो गयो अर ऊँ देस-का रैबाहाळाँ-मै-सूँ एक जणा-कै रैबा लग्यो । वो ऊँ-नै सूर चराबा-नै आप-का खेताँ-मै खिनातो । सूर जो पातड़ा खाय-छा वाँ-सूँ वो आप-को पेट भरवा-नै राजी छो । ऊँ-नै कोई-ई आदमी को-देतो-नै । अब ऊँ-की अक्कल ठिकाणै आई । जेद वो बोळ्यो अक म्हारा बाप-का नरा मँजूरान् कनै अतरो छे-क वै आप खा-ले अर और पाछो पटक-ले अर मै भूकाँ मरूँ । मै ऊठस्यूँ अर म्हारा बाप कनै जास्यूँ अर ऊँ-नै खैस्यूँ अक दादा-जी मै पणमसर-को पाप कख्यो-छे अर थाँकै आगे पाप कख्यो-छे अर अब ई लायक कोनै अक थाँ-को बेटो बाजू । मूँ-नै भी थाँ-का मँजूरान्-मै एक मँजूर राख-ल्यो । वो ऊळ्यो अर आप-का बाप कनै आयो । ऊँ-नै दूर-सूँ आतो देख्यो-र बाप-नै दया आ-गई । वो भागर ऊँ-नै गलै लगायो अर ऊँ-सूँ हित कख्यो । बेटो बाप-नै खई दादा-जी मै पणमसर-को पाप कख्यो-छे अर थाँ-कै आगे पाप कख्यो-छे अर अब मै ई लायक कोनै अक थाँ-को बेटो बाजू । पण बाप आप-का आदम्याँ-नै खई-क चोखा-सूँ चोखा लत्ता ल्यावो अर ऊँ-नै पैरावो । ऊँ-का हाताँ-मै बीटी पैरावो अर पगाँ-मै जूत्याँ पैरावो । अर आपाँ खाँवाँ पीवाँ अर कुसी कराँ । क्योँक यो म्हारो बेटो मर-गयो-छो जो फेर जीयायो अर गुम-गयो-छो जो लाद्यायो । अर वै कुसी करवा लाग्यो ॥

जँ-को बड़ो बेटो खेत-में हो । वो आयो अर घर-के कनैसीक पौँछो जिद नाचबो गाबो अर बजाबो सुण्य । वो आदम्याँ-में-सँ एक-ने बुलायो अर जँ-ने पूछी अक ये काँई बातों न्हे-हे । वो जँ-ने खई-क थारो भाई आयो हे । जी-सँ थारो बाप जीमण कखो-हे क्योँक जँ-कने वो नीकाँ भळाँ आ-गयो । वो रोस न्हे-गयो अर माँई-ने को-गयो-ने । ई-सँ जँ-को बाप बाराँ-ने आयो अर जँ-ने मनायो । वो जुवाब देर आप-का बाप-ने खई-क देख याँ अतरा बरसाँ-सँ में थारी ठैऊ कहुँ-कुँ अर थारो खैबो कदेई को-नाख्यो-ने । तौ-बी तू मूँ-ने तो एक बकरा-को बच्च्यो भी कदे को-दीनू-नै-क में म्हारा साती भायळाँ-ने लेर कुसी करतो । पण थारा ई बेटा-ने आताँ-ई जो थारो धन राँडाँ-में उड़ा-दीनू तू जँ-के-ताँई जीमण कखो । वो जँ-ने खई बेटा तू सदा म्हारी साथ हे । ज्यो-क्यूँ म्हारै कने हे सो थारो-ई हे । कुसी करबो अर राजी न्हेबो न्हेती बात-ई ही क्योँक यो थारो भाई मर-गयो हो सो फेर जीयायो अर गुम गयो हो सो लादायो-हे ॥

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-kai dō bēṭā chhā. Wā-māi-sū chhōṭ*kyō āp-kā
A man-to two sons were. Them-among-from by-the-younger his-own
 bāp-nai khai, 'dādā-jī, dhan-māi-sū jō bāṭō mhārai
father-to it-was-said, 'O-father, wealth-among-from what share my
 bāṭai āwai, sō mū-nai dyō.' Wō āp-kō dhan wā-nai bāṭ-dinū.
in-share comes, that me-to give.' He his-own wealth them-to divided.
 Thōrā-ī dinā pāchhai chhōṭ*kyō bēṭō sab sōr-samētar dūr
A-few-indeed days after younger son all gathering far
 par-dēs-māi chalyō-gayō, ar ūḍai kuggailā chālar āp-kō
foreign-country-into went-away, and there in-evil-ways walking his-own
 dhan urā-dinū. Ū-nai sah-kyū urā-diyā pāchhai ū
wealth was-wasted-away. Him-to all-whatever-was being-wasted after that
 dēs-māi ēk barō kāl paryō, ar wō whai-gō kāgāl. Wō gayō ar
country-in a great famine fell, and he became poor. He went and
 ū dēs-kā raibāhālā-māi-sū ēk jaṇā-kai raibā laggō. Wō
that country-of dwellers-among-from one man-with to-live began. By-him
 ū-nai sūr charābā-nai āp-kā khētā-māi khinātō. Sūr jō pāt'rā
him-to swine feeding-for his-own fields-into it-was-sent. Swine what husks
 khāy-chhā wā-sū wō āp-kō pēt bhar'bā-nai rājī chhō.
eating-were them-from he his-own belly filling-for pleased was.
 Ū-nai kōi-ī ād'mī kō-dētō-nai. Ab ū-kī akkal thikānai
Him-to any-even man (was-)giving-not. Now his wisdom in-a-right-place
 āi. Jid wō bōlyō ak, 'mhārā bāp-kā narā mājūrā-kanai
came. Then he said that, 'my father-of many labourers-with
 at'rō chhai-'k wai āp khā-lē ar aur pāchhō-patak-lē, ar
so-much is-that they themselves may-eat and also may-spare, and
 māi bhūkā marū. Māi ūṭ'syū ar mhārā bāp-kanai jāsyū.
I in-hunger die. I will-arise and my father-near I-will-go,

ar ũ-nai khaisyũ ak, “dādā-jī, maĩ Paṇ^amēsar-kō pāp
and him-to I-will-say that, “O-father, by-me God-of sin
 karyō-chhai, ar thā-kai āgai pāp karyō-chhai, ar ab ĩ
done-has-been, and you-of before sin done-has-been, and now this
 lāyak kōnai ak thā-kō bēṭō bājũ. Mũ-nai bhī thā-kā
worthy (am-)not that your son I-may-be-called. Me-to also your
 mājūrā-maĩ ēk mājūr rākh-lyō.” Wō ũthyō ar āp-kā
labourers-among one labourer keep.” He arose and his-own
 bāp-kanai āyō. ũ-nai dūr-sũ ātō dēkhyō-’r bāp-nai
father-near came. Him-to far-from coming it-was-seen-and father-to
 dayā ā-gaĩ. Wō bhāgar ũ-nai galai lagāyō ar
compassion came. By-him running him-to on-neck it-was-applied and
 ũ-sũ hēt karyō. Bēṭō bāp-nai khai, ‘dādā-jī,
him-with love was-made. By-the-son father-to it-was-said, “O-father,
 maĩ Paṇ^amēsar-kō pāp karyō-chhai, ar thā-kai āgai pāp
by-me God-of sin done-has-been, and you-of before sin
 karyō-chhai, ar ab maĩ ĩ lāyak kōnai ak thā-kō bēṭō
done-has-been, and now I this worthy (am-)not that your son
 bājũ.’ Paṇ bāp āp-kā ād^amyā-nai khai-’k,
I-may-be-called.’ But by-the-father his-own men-to it-was-said-that,
 ‘chhōkhā-sũ chhōkhā lattā lyāwō ar ũ-nai pairāwō; ũ-kā hātā-maĩ
‘good-than good clothes bring and him-to clothe; his hands-on
 bīṭi pairāwō, ar pagā-maĩ jūtyā pairāwō. Ar āpā
a-ring place, and feet-on shoes put. And let-us-all
 khāwā pīwā ar kusī karā; kyōk yō mhārō bēṭō mar-gayō-
eat drink and merriment make; because this my son dead-
 chhō, jō phēr jīy-āyō; ar gum-gayō-chhō, jō lādy-āyō. Ar
was, that-one again is-alive; and lost-was, that-one is-found. And
 wai kusī kar^abā laggyā.
they merriment to-make began.

Ū-kō barō bēṭō khēt-maĩ chhō. Wō āyō ar ghar-kai kanaisik
His elder son field-in was. He came and house-of near
 paūchhyō, jid nāch^abō gābō ar bajābō sunyũ. Wō ād^amyā-
reached, then dancing singing and playing he-heard. He men-
 maĩ-sũ ēk-nai bulāyō ar ũ-nai pūchhī ak, ‘yē kāĩ bātā
among-from one-to called and him-to asked that, ‘these what things
 whai-chhai?’ Wō ũ-nai khai-’k, ‘thārō bhāī āyō-chhai,
are-being-done?’ He him-to said-that, ‘thy brother come-is,
 jī-sũ thārō bāp jīmaṇ karyō-chhai; kyōk ũ-kanai wō nīkā-
which-for thy father a-feast has-made; because him-to he safe-and-
 bhaṭā ā-gayō.’ Wō rōs whai-gayō, ar māĩ-nai kō-gayō-nai. Ī-sũ
sound came.’ He angry became, and within went-not. This-for

ũ-kō bāp bārā~nai āyō, ar ũ-nai manāyō. Wō
his father outside came, and him-to persuaded. He
 juwāb dēr āp-kā bāp-nai khai-'k, 'dēkh, yā at^arā bar'sā-
answer giving his-own father-to said-that, 'behold, these so-many years-
 sū māi thārī thaiḷ karū~chhū, ar thārō khaibō kadē-i kō-nākhyō-
from I thy service am-doing, and thy order ever broke-
 nai; tau-bī tū mū~nai tō ēk bak^arā-kō bachchyō bhī kadē
not; yet thou me-to indeed a goat-of young-one even ever
 kō-dinū-nai-'k māi mhārā sātī-bhāy^alā~nai lēr kusī
gavest-not-that I my companions-and-friends having-taken merriment
 kar^atō; paṇ thārā ī bētā-nai ātā~ī, jō thārō dhan
might-make; but thy this son-to on-coming-immediately, who thy wealth
 rāḍā~māi urā-dinū tū ũ-kai-tāi jīmaṇ karyō.' Wō ũ-nai
harlots-among wasted thou him-for a-feast made.' He him-to
 khai, 'bētā, tū sadā mhārī sāth chhai; jyō-kyū mhārai-kanai
said, 'son, thou always me with art; whatever me-near
 chhai sō thārō-i chhai. Kusī kar^abō ar rājī whaibō
is that thine-alone is. Merriment to-make and pleased to-be
 whaiti bāt-i chhī; kyōk yō thārō bhāi mar-gayō-
becoming (proper-)thing-veryly was; because this thy brother dead-
 chhō, sō phēr jīy-āyō; ar gum-gayō chhō, sō lādy-āyō chhai.'
was, he again is-alive; and lost was, he found is.'

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक राजा छो । अर जँ-कै दो बेटा छः । भगवान-की असी मरजी हुईस वो राजा बेटा बाळक छः जिदी मर-गयो । मरती भगत आप-का छोटा भाई-नै बुलार आप-का दोन्यूँ बाळकाँ-की अर आप-की राँणी-की सरम ज-नै घाल गयो अर या खै-गयो अक ये दोन्यूँ काम-काज-में नै समजै जित्तै काम-काज राज-को तू करबो करजे । अर ये स्याँण समजणा ज्हे-जाय जिद याँ-को राज-पाट याँ-नै समझा-दीजे । सो राजा-नै मखाँ पाछै यो-ई काम-काज करै अर सारा राजपाट-को कुलाँकुल यो-ई मालिक ज्हे-गो । थोड़ा-सा दिनाँ पाछै यो आप-का मन-में बिचारी-अस ये दोन्यूँ भतीजा बड़ा ज्हे-जायला तो राज-पाट आपणा हात-सँ खुस-जायलो । जै ज्हे तो याँ-नै पैली-ई मरा-नँखावा-को उपाय कराँ । सो वो या बात बिचारर घर-का नाई-नै बुलायो अर जँ-नै लालच देर या खई-अस, तू याँ दोन्यूँ छोराँ-नै मार-नाँख । नाई हाँमळ तो भर-लीनी पण मन-में घणू-ई पिस्तावै । अर जँ काका-का कैबा-सँ भैर-का राख करार वाँ दोन्याँ-की सँवार करबा-नै रणवास-में गयो । वै दोन्यूँ भाई सँवार करावा-नै आया । जिद नाई राख पेटी-में-सँ काड़र मेळ्या अर रोबा लाग गयो जिद राँणी खई अरे भाई खवास तू क्यों रोवै-छै । राजा-जी मर-गया तो पड़ा मर-जावो । नाराँण करी तो थोड़ा-सा दिनाँ-में ये बी राजा ज्हे-जायला । नेवगी बोल्थो म्हराज मैं ई बात-सँ कोनै रोजँ । मैं औरी बात-सँ रोजँ-छूँ । राँणी पूछी-स वा काँई बात छै जी-सँ तू रोवै-छै । नेवगी खई अक म्हराज याँ कँवराँ-का काका-जी मूँ-नै याँ दोन्याँ-नै मारबा-कै-ताँई भैर-का राख दीना-छै । अर या खई छै-क तू याँ दोन्याँ-नै मार-नाँख । सो म्हराज मूँ-सँ तो माखा को-जाय-नै । म्हरै तो ये-ई राजा छै । सो मैं ई बात-सँ रोजँ-छूँ । राँणी खवास-नै तो पाँच म्हीर देर बिदा-कर-दीयो अर आप बिचारी-अस अब ऐँडै रैबा-को धरम कोनै । जै ज्हे तो याँ दोन्याँ-नै लेर कौड़ी-नै चळी चालूँ ॥

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk rājā chhō. Ar ũ-kai dō bētā chhā. Bhag^awān-kī asī
One king was. And him-to two sons were. God-of such
 mar^ajī huī-'s wō rājā bētā bālak chhā jidi mar-gayō. Mar^atī
will became-to-him that king sons children were then he-died. Dying
 bhagat āp-kā chhōtā bhāi-nai bulār āp-kā dōnyū bāl^akā-kī
time his-own younger brother-to having-called his-own both children-of
 ar āp-kī rāñī-kī saram ũ-nai ghāl-gayō, ar yā khai-gayō
and his-own queen-of protection him-to he-entrusted, and this said
 ak, 'yē dōnyū kām-kāj-māī nai sam^ajai jittai kām-kāj
that, 'these both works-duties-in not understand till-then works-duties
 rāj-kō tū kar^abō-kar^ajē. Ar yē syāñā samāj^añā whai-jāy,
kingdom-of thou continue-to-do. And these of-age understanding may-become,
 jid yā-kō rāj-pāt yā-nai sam^alā-dījē.' Sō rājā-nai maryā pāchhai
then them-of throne them-to make-over.' So the-king-to dying after
 yō-i kām-kāj karai, ar sārā rāj-pāt-kō kulākul yō-i mālik
he-alone works-duties does, and entire throne-of complete he-alone master
 whai-gō. Thōrā-sā dinā pāchhai yō āp-kā man-māī bichārī-as,
became. Very-few days after by-him his-own mind-in it-was-thought-by-him,
 'yē dōnyū bhatijā barā whai-jāy-lā, tō rāj-pāt āp^añā hāt-sū
'these two nephews big will-become, then the-throne our hand-from
 khus-jāy-lō. Jai whai, tō yā-nai pailī-i marā-nākhābā-kō
will-be-taken-away. If it-may-be, then them-to first-even killing-causing-to-be-thrown-for
 upāy karā.' Sō wō yā bāt bichārar ghar-kā nāi-nai
device let-us-make.' So by-him this thing having-considered house-of barber-to
 bulāyō, ar ũ-nai lālach dēr yā khai-as,
it-was-called, and him-to temptation having-given this (-word) was-said-by-him,
 'tū yā dōnyū chhōrā-nai mār-nākh.' Nāi hāmaḷ tō bhar-līnī,
'thou these two boys-to kill-cast.' By-the-barber assent indeed was-given,
 paṇ man-māī ghañū-ī, pistāwai. Ar ũ kākā-kā kaibā-sū jhair-kā
but mind-in much-indeed he-repents. And that uncle-of saying-from poison-of

rāchh karār wā dōnyā-kī sāwār karābā-nai raṇwās-māi
implements having-got-made them both-of hair-cutting doing-for female-apartments-in
 gayō Wai dōnyū bhāi sāwār karābā-nai āyā. Jid
went. Those two brothers hair-cutting getting-done-for came. When
 nāi rāchh pēṭi-māi-sū kārār mēlyā ar
by-the-barber the-implements case-in-from having-drawn-forth were-laid-out and
 rōbā lāg-gayō, jid rāṇī khāi, 'arai bhāi Khawās,¹ tū
to-weep he-began, then the-queen-by it-was-said, 'O brother Barber, thou
 kyō rōwai-chhai? Rājā-jī mar-gayā, tō paryā-mar-jāwō. Nārāṇ kari,
why dost-weep? The-King is-dead, then let-him-be-dead. (If)-by-God it-is-done,
 tō thōrā-sā dinā-māi yē bī rājā whai-jāy-lā.' Nēw^agī bōlyō,
then a-very-few days-in these also king will-become.' The-servant spoke,
 'Mhārāj, māi ī bāt-sū kō-nai rōū. Māi aur-ī bāt-sū
'Your-Majesty, I this thing-from not weep. I another-indeed thing-from
 rōū-chhū.' Rāṇī pūchhī's, 'wā kāi bāt chhai jī-sū
am-weeping.' By-the-Queen it-was-asked-by-her, 'that what thing is which-from
 tū rōwai-chhai?' Nēw^agī khāi ak, 'Mhārāj, yā
thou dost-weep?' By-the-servant it-was-said that, 'Your-Majesty, these
 kāwarā-kā kākā-jī mū-nai yā dōnyā-nai mārābā-kai-tāi jhair-kā rāchh
princes-of by-the-uncle me-to these two-for killing-for poison-of implements
 dinā-chhai, ar yā khāi-chhai-'k, 'tū yā dōnyā-nai mār-nākh.'
have-been-given, and this has-been-said-that, "thou these two-to kill-cast."
 Sō, Mhārāj, mū-sū tō mārāyā kō-jāy-nai. Mhārāj tō yē-ī
So, Your-Majesty, me-by indeed killed (they-)do-not-go. To-me indeed these-verily
 rājā chhai. Sō māi ī bāt-sū rōū-chhū.' Rāṇī khawās-nai tō
king are. So I this thing-from am-weeping.' By-the-queen the-barber-to then
 pāch mhaur dēr bidā-kar-diyō, ar āp bichārī-
five gold-coins having-given he-was-dismissed, and by-her-herself it-was-thought-
 as, 'ab aṭṭai raibā-kō dharam kō-nai. Jai whai, tō yā
by-her, 'now here living-of propriety (is-)not. If it-may-be, then these
 dōnyā-nai lēr kauṛī-nai chālī-chālū.'
two having-taken somewhere-to let-me-depart.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had two sons. By the will of God it was so ordained that he died while they were yet children. On his deathbed he called to him his younger brother and entrusted to him the care of his two children and of his queen. He said to him, 'as long as these children are too young to understand the business of the state, you must rule the kingdom, but as soon as they have reached years of discretion, you must make over the throne to them.' So after the king's death the brother performed all the duties of the state and became complete master of the throne. After a short while he thought to himself that in course of time his nephews would grow up and take the

¹ The word *khawās* or *khawās* (خواجه), a confidential servant, is employed in Jaipuri to mean 'barber.'

kingdom from him. So he determined, if it were possible, to get them murdered beforehand. He therefore sent for his domestic barber and bribed him to murder the two princes. The barber, it is true, consented to do the deed, but in his heart of hearts he sorely repented of his task. As instructed by the uncle he provided himself with poisoned implements for hair cutting and repaired to the inner apartments to cut the princes' hair. The two brothers came to get their hair cut, and the barber, while he was taking the implements out of their case, and laying them out, began to weep. Then the Queen Mother asked him why he was weeping. 'The king is dead and gone,' said she, 'and regrets are unavailing. Please God, these boys will soon be kings themselves.' 'Your Majesty,' said he, 'that is not why I am weeping. I am weeping for something altogether different.' 'And what is that?' asked the queen. The barber replied, 'Your Majesty, I have been given poisoned barber's tools by their uncle with which to kill these two princes. But, Your Majesty, I *can't* do it. To me, it is only these two who are king. And that is why I am weeping.' So the queen gave the barber five gold sequins and sent him away. Then she considered that it was no longer safe to stay there, and that she had better take the two lads somewhere else.

(The above is only the commencement of a long story. The reader who wishes to learn the rest, how one brother found two rubies, how the other slew an ogre and married his daughter, and how both finally came by their rights and pardoned the wicked uncle, will find it on pp. 71 and ff. of Mr. Macalister's book on the Jaipur dialects.)

JAIPURĪ (TĪRĀWĀṬĪ).

The hilly district in the north of Jaipur state is known as Tōrāwāṭī, the ancient home of the Tōmar or Tuar Rājputs of Delhi. To its east lies the state of Alwar, the main language of which is Mēwāṭī. To its north lies a portion of the state of Patiala of which also the language is a form of Mēwāṭī. To its west and north-west lies the Shēkhāwāṭī district of the state of Jaipur, the language of which is Shēkhāwāṭī. The number of its speakers is estimated at 342,554.

As might be expected, Tōrāwāṭī differs from Standard Jaipurī in being mixed with Shēkhāwāṭī and Mēwāṭī. It represents Jaipurī shading off into these two dialects. We note the typical Jaipurī disuse of aspirates in the word *mē* for *mēh*, cloud or rain. We may also note that *k* and *g* are interchangeable as in the root *thāk* or *thāg*, to be weary. This is a very old peculiarity, dating from at least the 12th century.

The genitives singular of the first and second personal pronouns are *mērō* and *tērō*, 'my' and 'thy' respectively. The plurals are *mārō*, our, and *thārō*, your. The oblique plural of the first personal pronoun is *mā*.

The proximate demonstrative pronoun is *ō*, *au*, or *yō*, this, plural *ai*. Its singular oblique base is *aī* or *aū*. Its plural oblique base is *ā*.

The remote demonstrative pronoun is *bō*, that, plural *bai*, *bā*, or *baī*. The obl. sing. is *bai*, *baī*, or *bī*, and the oblique plural is *bā*.

The relative pronoun is *jakō*, who, obl. sg., *jakā*, *jaī*, or *jī*; nom. pl. and obl. pl. *jakā*.

The interrogative pronoun *kun*, who? has an obl. sg. *kaī*. *Kē*, obl. sg. *kyā*, is 'what'? *Kōi* or *kayō* is 'any,' with an obl. sg. *kaī*.

Janā is 'then.'

In the conjugation of the verb, the noun of agency ends in *tū*, as in *mār^atū*, one who strikes. The future takes *gō*, as in *mār^u-gō*, I will strike. We may note the irregular causal verb, *pāy^abō*, to cause to drink.

The negative is *kōnyai*.

In other respects the grammar follows that of Standard Jaipurī, and standard forms are also freely used instead of those given above. For further particulars the student is referred to Mr. Macalister's grammar in his *Specimens*.

The following specimen of Tōrāwāṭī is a portion of a folktale, and has been provided by Mr. Macalister.

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (TŌRĀWĀṬĪ).

JAIPUR STATE.

Rev. G. Macalister, M.A., 1899.)

फूलजी भाटी छो सिंदी-को राजा । सो सिंदी-का राज-में मेड़ता-का पिंडतां मे बाँदियो । जद सात बरस तांणी मे कोन्यै बरस्यो जको देस हुतळ फुतळ है-गयो । काळ पड़ गयो । जद कौबाळा कही-अस थाँ-कै तो सिंदी-का राज-में मेड़ता-का पिंडतां मे बाँदियो-अस । हिरणाँ-की डार है जीँ-में किसतूखो हिरण है । बीँ-कै सीगड़ी-कै मे बाँदियो । जको बीँ हिरण-ने मारो जद थारा राज-में मे बरसै । सो राजा हज्जारूँ घोड़ो लेर हिरणाँ-की गैल दिया-है । सो घोड़ा थागता-गया । जे घोड़ा रैता-गया अर हिरण बी रैता-गया । सो ओर तो रै-गया अर वो किसतूखो हिरण अर राजा कोई सैकड़ी कोस चळ्या-गया । सो हिरण थाकर ऊवो रै-गयो । जणाँ राजा हिरण-ने मार-गयो । सो सात बरस-को आसूदो छो सो मूसळ धार मे आर पड़ो । सो राजा मे-को माखो घोड़ा-का हाँना-कै चिप-गयो । थाक्योड़ो तो छो-ई राजा । सो राजा नै सुरत नई अर घोड़ा-नै सुरत । जो कोई उजाड़ बगान-कै माँई एक हीर-की टाँणी छो । सो मिनखाँ-की बोली सुणर घोड़ो बीँ हीर-की टाँणी कनै आर खड़ो रह्यो अर हीँस्यो । जणाँ हीर कही रै घोड़ो सो काँई हीँस्यो । बारों-नै देखौ । कँवाड़ खोळर देखो । सो दो चार जणाँ आर देखै तो घोड़ा-का हाँना-कै एक मानबी चिप-रह्यो-है । सो बीँ-नै उतार माँई-नै ले-गया । घोड़ा-नै घास दाणू दे-दियो । बीँ-नै सुवाण दियो । रूई में डपटर सुवाण दियो । सो आदेक रात-को बीँ-कै निवाँच बापखो । सो बीँ खाबा-नै माँग्यो । सो जाट-की बेटी आप-की मा-कनै-सूँ दूद ल्यार पायो अर पार सुवाण दियो । फेर सुँवार हुयोर वो ऊव्यो-ई । जणाँ तम्मा हम्मा सबी पूछ्यो । तू कुण है । खटे को है । खटे आयो है । जणाँ बीँ खयो सिंदी-को तो मैं राजा हूँ । फूलजी भाटी मेरो नाँव है ॥

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (TĪRĀWĀTĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Phul-jī Bhāṭī chhō Sindī-kō rājā. Sō Sindī-kā rāj-māi Mēr^atā-kā
Phul-jī Bhati was Sindh-of king. So Sindh-of kingdom-in Merta-of
 piṇḍatā mē bāḍiyō. Jad sāt baras tāñī mē kōnyai bar^asyō,
by-pandits rain was-tied-up. Then seven years during rain not rained,
 jakō dēs hutaḷ-phutaḷ whai-gayō, kāl paṛ-gayō. Tad
so-that the-land ruined became, a-famine fell. Then
 kaibālā kahī-as, 'thā-kai tō Sindī-kā rāj-māi
by-those-who-say it-was-said-by-them, 'you-of verily Sindh-of kingdom-in
 Mēr^atā-kā piṇḍatā mē bāḍiyō-as. Hir^añā-kī dār chhai,
Merta-of by-pandits rain has-been-tied-up-by-them. Deers-of herd is,
 jī-māi kis^atūryō hiraṇ chhai. Bī-kai sīg^aṛī-kai mē bāḍiyō. Jakō bī
which-in musk deer is. It-of horn-to rain was-tied. So that
 hiraṇ-nai mārō. Jad thārā rāj-māi mē bar^asai. Sō rājā
deer kill. Then your kingdom-in rain may-rain.' So by-the-king
 hajjārū ghōṛō lēr hir^añā-kī gail diyā-chhai. Sō ghōṛā
thousands horse having-taken the-deers-of pursuit was-given. So the-horses
 thāg^atā-gayā, jē ghōṛā raitā-gayā ar hiraṇ bī
became-tired, so-that the-horses remained(-behind) and the-deers also
 raitā-gayā. Sō ōr tō rai-gayā, ar bō kis^atūryō hiraṇ
remained(-behind). So others verily remained(-behind), and that musk deer
 ar rājā kōi saik^aṛī kōs chaḷyā-gayā. Sō hiraṇ thākar ūbō
and the-king some hundreds kos went-away. So the-deer being-weary standing-still
 rai-gayō. Jaṇā rājā hiraṇ-nai mār-gēryō. Sō
remained. Then by-the-king the-deer-to having-killed-it-was-caused-to-fall. So
 sāt baras-kō āsūdō chhō, sō mūsāḷ dhār mē ār paṛyō.
seven year-of stored-up was, so pestle(-like) torrent rain having-come fell.
 Sō rājā mē-kō māryō ghōṛā-kā hānā-kai chip-gayō. Thākyō-rō tō
So the-king rain-of was-struck horse-of pommel-to clung. Wearied indeed

chhō-i rājā. Sō rājā-nai surat naĩ, ar ghōrā-nai
was-verity the-king. So the-king-to consciousness was-not, and the-horse-to
 surat. Jō-kōi ujār-bēgān-kai māĩ ēk hīr-kī dhāñi chhī. Sō
consciousness. A-certain wild-jungle-of within an Ahir-of hamlet was. So
 min^akhā-kī bōli suṇar ghōrō bĩ hīr-kī dhāñi kanai ār
men-of voice having-heard the-horse that Ahir-of hamlet near having-come
 kharō rahyō ar hīsyō. Jaṇā hīr kahī, ‘rai, ghōrō
standing remained and neighed. Then by-the-Ahir it-was-said, ‘O, horse
 sō kāĩ hīsyō? bārā-nai dēkhā. Kāwār khōlar dēkhō.’
that what neighed? outside-to let-us-see. The-door having-opened see.’
 Sō dō chyār jaṇā ār dēkhai, tō ghōrā-kā hānā-kai ēk
So two four persons having-come see, verily a-horse-of pommel-to a
 mān^abī chip-rah-yō-chhai. Sō bĩ-nai utār māĩ-nai lē-gayā.
man clinging-is. So him having-taken-down within-to they-brought.
 Ghōrā-nai ghās dāñū dē-diyō. Bĩ-nai suwāṇ-diyō. Rūi-maĩ
The-horse-to grass grain was-given. Him-to it-was-put-to-sleep. Cotton-in
 ḍap^atar suwāṇ-diyō. Sō ādek rāt-kō bĩ-kai niwāch bāp^aryō.
having-rolled he-was-put-to-sleep. So about-half night-of him-to warmth arrived.
 Sō bĩ khābā-nai māgyō. Sō jāṭ-kī bēṭi āp-kī
So by-him food-for it-was-asked. So a-Jat-of by-daughter her-on
 mā-kanai-sū dūd ly-ār pāyō, ar pār
mother-near-from milk having-brought he-was-given-to-drink, and having-given-to-drink
 suwāṇ-diyō. Phēr sūwār huyō-r bō uṭhyō-i. Jaṇā
he-was-put-to-sleep. Again morning came-and he arose-immediately. Then
 tammā-hammā sab-i pūchhyō, ‘tū kuṇ chhai? Khaṭē-kō chhai?
‘you-we’ by-all-even it-was-asked, ‘thou who art? Where-of art-thou?
 Khaṭē āyō-chhai?’ Jaṇā bĩ khayō, ‘Sindī-kō tō māĩ
Whence come-art-thou?’ Then by-him it-was-said, ‘Sindh-of indeed I
 rājā chhū. Phul-ji Bhāṭi mērō nāw chhai.’
king am. Phul-ji Bhati my name is.’

FREE TRANSLATION OF THE FOREGOING.

Phul-ji Bhati was the King of Sindh. Now the Pandits of Merta tied up the rain in the kingdom of Sindh. For seven years no rain fell, so that the country was ruined, and a famine arose. Then the Tellers said, ‘In your kingdom of Sindh the Pandits of Merta have tied up the rain. There is a herd of deer amongst which there is a musk-deer. They have tied the rain to its horn. So you must kill that musk-deer, and then rain will fall in your kingdom.’ So the King took thousands of horses and pursued the herd of deer. All the horses became tired, and they and the herd of deer stopped running. Only the musk deer went on for some hundreds of leagues pursued by the King. At last it too wearied and halted, and the King slew it. Then all the rain which

had been stored up for seven years, fell like a pestle in torrents. It struck the King, so that he had to cling to the pommel of his saddle. He was so wearied that he lost consciousness, but the horse retained its consciousness. There was a hamlet of an Ahir there in the wild forest, and the horse, hearing the voice of men, came near the hamlet, and, halting, neighed. Cried the Ahir, 'what is that horse which neighed? Let us go outside, and see. Open the door and look' So three or four people went outside, and there they saw a horse, with a man clinging to the pommel of its saddle. So they brought him inside, and gave the horse some fodder. The King they wrapped in cotton and put to bed. At about midnight he became warm and asked for food. A Jat's daughter fetched some milk from her mother, and after giving him a drink put him to sleep. At dawn he got up and they asked him who he was and he told them. 'Who art thou?' they asked, 'and whence art thou come?' He replied that he was the King of Sindh, and that his name was Phul Bhati.

(The rest of this interesting folktale will be found in Mr. Macalister's *Specimens*, pp. 17 and ff.)

JAIPURĪ (KĀṬHAIRĀ).

The dialect of that portion of the Jaipur state which lies to the south of the Sambhar lake and to the north-east of the Kishangarh state, is known as Kāṭhairā, and is spoken by an estimated number of 127,957 people. I have no information as to the origin of the name.

It is Jaipurī, with a few very minor variations. I give as an example a folktale contributed by Mr. Macalister. In Kāṭhairā *kũ* may be used as the sign of the accusative-dative and *syũ* as that of the ablative. The agent case of the second personal pronoun is *taĩ*, the nominative being *tũ*. The oblique form is also *taĩ*. The proximate demonstrative pronoun is *aĩ* or *ō* (fem. *ā*), this; obl. sg. *ĩ*; nom. pl. *ai*, obl. pl. *yā*. The remote demonstrative pronoun is *waĩ* or *bō* (fem. *bā*), obl. sg. *waĩ* or *bĩ*; nom. pl. *bai* or *wai*, obl. pl. *wā*.

All pronouns, except those of the first and second persons, form the agent by adding the postposition *nai*. This is not used with substantives. Thus, *bānyũ* (not *bānyā-nai*, which would mean 'to the shopkeeper'), by the shopkeeper; *maĩ*, by me; *taĩ*, by thee; *ĩ-nai*, by this; *waĩ-nai*, by that, and so on.

In verbs, the verb 'to become,' has the following irregular forms *hair*, having become; *haitā-ĩ*, immediately on becoming; *haibālō*, one who becomes; *kaĩ* (not *khaĩ*) is 'he said'; *kiyō* is 'a thing said.' *Jājyō* or *jājē* is 'be good enough to go.' *Jāṇũ* is translated 'you know.' 'Gone' is *giyō*, *gayō* and *gyō*.

In other respects Kāṭhairā is the same as Standard Jaipurī. We may note the change of *i* to *a* in forms like *bakai-lĩ*, it will be sold; *bachārĩ*, considered; *paṇḍ* for *piṇḍ* in *paṇḍ chhūtabō*, to be rid off; and *jad* for *jid*, then. There is the usual disaspiration in *ādĩ*, half, *baṛ* for *baṛh*, enter, and even *bagat* as well as *bhagat*, time.

An excellent example of the locative of the genitive occurs in *āp-kai ghar-kai bārai*, lit., in the outside of the house of herself, i.e., outside her own house.

In the specimen we find an example of a construction which I have not noticed in Standard Jaipurī, though it probably occurs in that dialect, as I have met it in the Ḍāṅg dialects still further to the east. I allude to the Gujarātī way in which the impersonal construction of the past tense of a transitive verb is perverted by making the verb agree in *gender* with the object. Thus, *bānyũ āp-kĩ lugāĩ-nai jagāĩ* (not *jagāyō*), by-the-shop-keeper his-own wife-as-to she-was-wakened. Strictly speaking the impersonal construction requires the verb to be in the neuter or (when that gender does not occur) in the masculine. Here, however, *jagāĩ* is put in the feminine to agree with *lugāĩ*. This is the regular idiom of Gujarātī.

Further examples of Kāṭhairā will be found in Mr. Macalister's *Specimens*.

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KĀṬHAIRĀ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक बाँखूँ छी । रात-की भगत दोन्यूँ लोग लुगाई घर-में सूता छ । आदी रात गियाँ एक चोर आर घर-में बड़-गयो । ऊँ भगत-में बाँखूँ-नै नींद-सँ चेत हो-गयो । बाँखूँ-नै चोर-को ठीक पड़-गयो । जद बाँखूँ आप-की लुगाई-नै जगाई । जद लुगाई-नै कई आज सेठाँ-कै दसावराँ-सँ चीखीं लागी छै । सो राई भोत मैंगी हो-ली । तड़के रिप्याँ बराबर बकै-ली । राई-का पाताँ-ने नीकाँ जाबता-सँ मेऊ-दे । जद लुगाई कई राई-का पाता बारकी तवारी-का खूणाँ-में पड़ा-छै । तड़के-ई नीकाँ मेऊ-देख्युँ । चोर आ बात सुणर मन-में वचारी राई पाताँ-में-सँ बाँदर ले-चालो । ओर चीज-सँ काँई काम छै । जद वो चोर राई-का पाताँ-की पोठ बाँदर ले-गियो । बाँखूँ देखी ओर माल-सँ बच्यो । राई ले-गयो । माल-सँ पंड-कूथ्यो । जद दन ऊग्याँ-ई वो चोर राई-की भोकी भरर बेचवा-नै बजार-में ल्यायो । तो बजार-का पीसा-की ठाई सेर-का भाव-सँ मांगी । जद चोर मन-में समझी बाँखूँ चालाकी करर आप-का घर-को धन बचा-लियो । पण बीं बाँखूँ-कै तो फेर बीं चालर चोरी करणी । मीनूँ बीस दन बीच-में देर फेरूँ बीं-ई बाँखूँ-कै चोरी करवा चक्यो-गियो । रात-की बगत फेर बाँखूँ जाग्यो । चोर बाँखूँ-को धन माल सारी एक गाँठड़ी-में बाँदर हाँ-नै कर लियो । जद बाँखूँ देखी अक हेको करस्युँ तो न जाणाँ चोर म-नै मार नाखसी । अर हेको नै कखो तो धन ले-जासी । जद बाँखूँ आप-की लुगाई-नै जगाई । चोर एक बखारी-पर जार चड-गयो । बखारी-में जा बैठ्यो । जद बाँखूँ दीवो जोयो अर लुगाई-नै कई मै तो गंगा-जी जास्युँ । एक छोटी-सी गाँठ-में कपड़ा लत्ता बाँदर ल्यार हुयो । जद लुगाई बोली ओ बगत गंगा-जी जावा-को काँई । दनूग्याँ-ई चक्या-जाज्यो । ऐ समाँचार चोर बैठ्यो सुणे । जद बा लुगाई आप-के घर-के बारे आर आड़ोसी पाड़ोस्याँ-नै जगाया । म्हारो घर-को धनी गंगा-जी जाय-कै बार ई भगत सो थे चालर समझा-दो कै दनूग्याँ-ई चक्यो-जाजे । जद दस बीस आदमी बाँखूँ-का घर-में मेऊा हो-ग्या अर सारा जणाँ बीं बाँखूँ-नै समझायो बार तो रात छै । दनूग्याँ-ई थारी खुसी छै तो चक्यो-जाजे । जद वो बाँखूँ कई थे जाणूँ मै तो थाँ-को कियो मान जास्युँ । पण ओ चोर गाँठ बाँद्याँ बैठ्यो । म्हारा सगका घर-की ओ कियो रै-लो । असी चालाकी बाँखूँ करर चोर-नै पकड़ा-दियो ॥

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KĀṬHAIṚĀ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk bānyũ chhō. Rāt-kī bhagat dōnyũ lōg lugāi ghar-maĩ
A shopkeeper was. Night-of time both husband wife house-in
 sūtā-chhā. Ādī rāt giyā ēk chōr ār ghar-maĩ
asleep-were. Half night on-having-gone a thief having-come house-in
 bar-gayō. Ū bhagat-maĩ bānyā-nai nīd-sũ chēt hō-gyō.
entered. That time-in the-shopkeeper-to sleep-from awakening became.
 Bānyā-nai chōr-kō thīk paṛ-gyō. Jad bānyũ
The-shopkeeper-to the-thief-of knowledge came. Then by-the-shopkeeper
 āp-kī lugāi-nai agāi. Jad lugāi-nai kaĩ, 'āj
his-own wife(-to) was-awakened. Then the-wife-to it-was-said, 'to-day
 sēthā-kai dasāwarā-sũ chīthyā lāgi-chhai, sō rāi bhōt
merchants-to foreign-countries-from letters have-arrived, that mustard very
 maĩgī hō-lī, tarʼkai ripyā barābar bakai-lī. Rāi-kā
dear will-be, to-morrow to-rupees equal it-will-be-sold. Mustard-of
 pātā-nai nīkā jābʼtā-sũ mēl-dē. Jad lugāi kaĩ, 'rāi-kā
vessels well safety-with keep.' Then by-the-wife it-was-said, 'mustard-of
 pātā bārʼlī tabārī-kā khūṇā-maĩ paṛyā-chhai. Tarʼkai-ī nīkā
vessels outer verandah-of corners-in lying-are. To-morrow-even well
 mēl-dēsyũ. Chōr ā bāt sunar man-maĩ bachārī,
I-will-arrange.' By-the-thief this thing having-heard mind-in it-was-thought,
 'rāi pātā-maĩ-sũ bādar lē-chālō; ōr chīj-sũ kāĩ
'mustard vessels-in-from having-packed-up take-away; other thing-from what
 kām chhai? Jad bō chōr rāi-kā pātā-kī pōt
business is?' Then that thief mustard-of vessels-of package
 bādar lē-giyō. Bānyũ dēkhī, 'ōr māl-sũ
having-tied-up took-away. By-the-shopkeeper it-was-seen, 'other goods-from
 bachyō; rāi lē-gyō, māl-sũ paṇd-chhūtyō.
he-escaped; mustard he-took-away, goods-from he-was-rid.'
 Jad dan ūgyā-ī bō chōr rāi-kī jhōlī bharar
Then day on-being-risen that thief mustard-of bag having-filled
 bēchʼbā-nai bajār-maĩ ly-āyō. Tō bajār-kā pīsā-kī dhāi
selling-for bazaar-in brought. Then bazaar-of pice-of two-and-a-half

sēr-kā bhāw-sũ māgī. Jad chōr man-maĩ sam^ajhī,
seers-of rate-at it-was-asked. Then by-the-thief mind-in it-was-understood,
 ‘bānyũ chālākī karar āp-kā ghar-kō dhan bachā-liyō.
‘by-the-shopkeeper cleverness having-done his-own house-of wealth was-saved.
 Paṇ bĩ bānyā-kai tō phēr bī chālar chōrī kar^anī.
But that shopkeeper-in-of verily again also having-gone theft I-will-do.’
 Mīnũ bis dan bīch-maĩ dēr phēr-ũ bĩ-ĩ
A-month twenty days interval-in having-given again-also that-very
 bānyā-kai chōrī kar^abā chalyō-giyō. Rāt-kī bagat phēr
shopkeeper-in-of theft to-do he-went-away. Night-of time again
 bānyũ jāgyō. Chōr bānyā-kō dhan māl sārō ěk
the-shopkeeper awoke. By-the-thief shopkeeper-of wealth property all a
 gāth^ari-maĩ bādar hā-nai kar-liyō. Jad bānyũ
bundle-in having-tied in-possession was-taken. Then by-the-shopkeeper
 dēkhī ak, ‘hēlō kar^asyũ, tō na jāṇā chōr ma-nai
was-seen that, ‘noise I-will-make, then not we-know the-thief me
 mār-nākh^asī, ar hēlō nai karyō, tō dhan lē-jāsī.
will-murder, and noise not was-made, then wealth he-will-take-away.’
 Jad bānyũ āp-kī lugāi-nai jagāi. Chōr ěk
Then by-the-shopkeeper his-own wife(-to) was-wakened. The-thief a
 bakhārī-par jār chaḍ-gyō, bakhārī-maĩ jā-baiṭhyō. Jad
storehouse-on having-gone ascended, the-store-house-in went-sat. Then
 bānyũ dīwō jōyō. ar lugāi-nai kaī, ‘maĩ
by-the-shopkeeper a-lamp was-lighted, and the-wife-to it-was-said, ‘I
 tō Gaṅgā-jī jāsyũ.’ Ēk chhōṭī-sī gāth-maĩ kap^arā-lattā bādar
verily Ganges will-go.’ A very-little bundle-in clothes having-tied-up
 tyār huyō. Jad lugāi bōlī, ‘ō bagat Gaṅgā-jī jābā-kō
ready he-became. Then the-wife said, ‘this time Ganges going-of
 kāĩ? Dannūgyāĩ chalyā-jājyō.’ Ai samāchār chōr baiṭhyō-baiṭhyō
what? At-daybreak please-depart.’ These words the-thief seated-seated
 sunai. Jad bā lugāi āp-kai ghar-kai bārai ār
hears. Then by-that wife her-own house-of in-outside having-come
 ārōsī-pārōsyā-nai jagāyā. ‘Mhārō ghar-kō dhan Gaṅgā-jī jāy-chhai,
the-neighbours were-awakened. ‘My house-of lord Ganges is-going,
 bār ĩ bhagat. Sō thē chālar sam^ajhā-dyō kai, “dannūgyāĩ
now at-this time. So you having-come remonstrate that, “at-daybreak
 chalyō-jājē.”’ Jad das bis ād^amī bānyā-kā ghar-maĩ bhēlā
please-depart.”’ Then ten twenty men the-shopkeeper-of house-in assembled
 hō-gyā, ar sārā jāṇā bĩ bānyā-nai sam^ajhāyō, ‘bār,
became, and by-all people that shopkeeper-to it-was-remonstrated, ‘now,
 tō, rāt chhai, dannūgyāĩ thārī khusī chhai tō chalyō-jājē.
indeed, night is, at-daybreak thy wish is then please-depart.’

Jad bō bāṇyũ kai, 'thē jāṇũ maĩ tō thā-kō kiyō
Then by-that shopkeeper it-was-said, 'you may-know I verily you-of said
 mān-jāsyũ; paṇ ō chōr gāṭh bādyā baithyō, mhārā sag'lā
will-heed; but this thief bundle on-being-tied is-seated, my entire
 ghar-kī ō kīyā rai-lō? ' Asī chālākī bāṇyũ karar
house-of he how will-remain? ' Such trick by-the-shopkeeper having-done
 chōr-nai pak'rā-diyō.
the-thief(-to) was-caused-to-be-caught.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a shopkeeper. He and his wife were asleep one night in their house, when at midnight a thief broke in. Just then the shopkeeper awoke and noticed the presence of the thief. So he woke his wife and said to her, 'letters have come from foreign parts to the merchants here that the price of mustard is going to rise. To-morrow it will be worth its weight in silver. You must take great care of the jars of mustard.' The wife replied that the mustard was lying in the corners of the outer verandah, and that she would make it all right to-morrow. When the thief heard this he thought to himself, 'I must pack up and carry off the jars of mustard. What is the use of touching anything else?' So he tied up the jars of mustard in a packet and went off with himself, leaving the shopkeeper happy in the knowledge that his other goods were not touched.

At daybreak the thief filled a bag with mustard and went to the bazaar to sell it. They only offered him at the rate of two and a half seers for one of the pice current in the bazaar. Then the thief understood that the shopkeeper had played a trick on him and thereby saved his property. So he made up his mind to visit his house again, and this time steal something of real value. After waiting a month or twenty days he accordingly broke into the shopkeeper's house again. The shopkeeper awoke this night also, but by this time the thief had tied up all his property in a bundle. The shopkeeper understood that, if he raised a noise the thief would probably murder him, and if he did not raise a noise he would have all his property stolen. So he woke his wife. The thief thereupon climbed into a granary and sat hidden there. The shopkeeper lit a lamp and said to his wife, 'I am going straight off now to visit the River Ganges.' Then he tied up a few clothes in a bundle and became ready to set out. His wife replied, 'this is not the time to go and visit the Ganges. Wait till daybreak and then go.' These words were all heard by the thief as he sat in the granary. Then the wife went outside and awoke the neighbours. 'My husband,' said she, 'is going off to visit the Ganges, and wants to start at once. Please come and persuade him to wait till daybreak.' So ten or twenty men assembled in the house of the shopkeeper and remonstrated with him saying, 'Now it is night. At daybreak, if you still wish to go, you can.' The shopkeeper replied, I am quite ready to do what you recommend, but there is this thief sitting there with his bundle. Is he to remain in possession of everything in my house? So by this trick the shopkeeper got the thief captured.

JAIPURĪ (CHAURĀSĪ).

The Chaurāsī form of Jaipurī is spoken immediately to the south of Kāṭhairā, on the border of the Kishangarh State, in the Thakurate of Lawa, and in the portion of the Tonk State which forms an enclave in the Jaipur State. It is spoken by the following estimated number of people :—

In Jaipur Territory	98,773
In Lawa Territory	3,360
In Tonk Territory	80,000
TOTAL	182,133

Chaurāsī differs hardly at all from Standard Jaipurī.

The only peculiarities of grammar which I have noticed are that the second personal pronoun is *tū̃*, not *tū*, and that the interrogative pronoun *kuṇ*, who? has an oblique form *kuṇī*. Further particulars will be found on pp. 54 and 55 of Mr. Macalister's Grammar.

The specimen is a portion of a folktale, and has been provided by Mr. Macalister.

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

दल्ली देखबा गियो जाट घोड़ी पर चडर । कोई दनाँ-मैँ कोस तीनक उडै पँछो । रात पड़-गी । उडै-ई रै-ग्यो । भाग-फाटीर ऊँयो दल्ली-कै गैले लाग-ग्यो । कोसेक री दल्ली अर उडो-सँ दल्ली केनी-सँ बाँखूँ मऊ-ग्यो ! सो बाँखूँ-कै या पणवरत सो कोई बोल-ले दन्नूग्याँ पैली तो ऊँ-कै बेम पड़-जाय । सो कोई-सँ बोले कोनै । ऊँ बगत-का सो यो जाट चालतो-ई माजन-नै कियो कै राम राम । जद ईँ गाऊ काडी । जद जाट जूता-की दीनी । जद कोस ताँईँ जाट तो घोड़ी-सँ उतरर जूताँ-सँ कूटतो गियो अर यो गाऊ काड्याँ गियो । जद दल्ली-कै दरूजे जातौँ जातौँ दन आँथ ग्यो । उडै सपाईँ बोल्या क्यो लड़ो-हो रै । जद बाँखूँ बोल्हो मा-लै जूत्याँ-की पड़ी । जत्ती खाँ-जी थाँ-कै पड़ै तो का-जाणाँ काँईँ व्है । जद मीयाँ बोल्हो म्हारै क्यो पड़ै । थारै-ई पड़ै । जद मीयाँ बोल्हो थे लड़ता लड़ता अब कडै जास्यो । जद बाँखूँ बोल्हो मारा कोटवाकी-मैँ ले-जास्यँ । जद मीयाँ बोल्हो कोटवाकी-मैँ तो मत जावो । अर वा भव्यारी छै जी-कै तो जाट-नै कै-दे तूँ जा अर तूँ थारै घराँ चक्खो-जा अर दन्नूग्याँईँ भव्यारी-का-सँ जाट-नै पकड़ ल्याजे । अर ऊँ बगत-का-ईँ कोटवाकी-मैँ ले-जाजे सो न्याव हो-जासी । अर अबार थे कोटवाकी-मैँ जास्यो तो दोन्याँ-नै-ईँ बैठा-देसी अर न्याव दन्नूग्याँ होसी । जद जाट तो भव्यारी-कै चक्खो-गियो अर बाँखूँ बाँखूँ-कै घराँ चक्खो-गियो । भव्यारी रात-की बगत जाट-नै रोव्याँ चोखी खुवाई । रात-की रात तो रोव्याँ खार सो-गियो । दन ऊँयो अर बाँखूँ आयो घराँ-सँ । चाल ऊँ कोटवाकी-मैँ चालाँ

जद की रोटी खार चालस्या । बेठ-ग्यो बाँण्युँ । ई रोटी खा-ली दारू पी-लियो । नसो घमू
 हो गियो । भय्यारी-नै बुलाई । थारा दो बगत रोटी-का काँई दाम हुया । भय्यारी बोली कै असी
 चीज दरावो जँमर ताँई याद राखूँ । जद जाट देखी जँमर याद रैवा जसी काँई द्यां । जद जाट
 पचास रुपया काडर दीना । पक्का पटक-दिया भय्यारी । भूँ-नै तो असी चीज द्यो जँमर-ई याद
 राखूँ । जद रीस आई जाट-नै पकड़ा ई-नै भय्यारी-नै नाक काट लियो ॥

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ).

JAIPUR STATE.

TRANSLITERATION AND TRANSLATION.

(Rev. G. Macalister, M.A., 1899.)

Dalli dēkh^abā giyō Jāt ghōri-par chaḍar. Kōi danā-
Delhi for-seeing went a-Jāt mare-on having-mounted. Some days-
 maĩ kōs tinēk uḍai pūchhyō. Rāt paṛ-gī uḍai-ī rai-gyō.
in kōs about-three there arrived. Night fell there-veryly he-stopped.
 Bhāg-phāṭir ūṭhyō Dalli-kai gailai lāg-gyō. Kōsēk rī
At-break-of-day he-arose Delhi-of on-road he-started. About-a-kos remained
 Dalli ar uḍ-ī-sū Dalli kēni-sū bāṇyū maḷ-gyō.
Delhi and there-even-from Delhi direction-from a-shopkeeper met-(him).
 Sō bāṇyā-kai yā paṇ-barat sō kōi bōl-lē
Then the-shopkeeper-to this voc-(was) (that-)if any-one should-speak(-to-him)
 daunūgyā paili tō ū-kai baim paṛ-jāy. Sō kōi-sū
daybreak before then him-to doubt would-befall. Therefore any-one-with
 bōlai kōnai. Ū bagat-kā sō yō Jāt chāl^atō-ī mājan-nai
he-speaks not. (At-)that time then by-this Jāt going-even the-merchant-to
 kiyo kai, 'Rām Rām.' Jad ī gāl kāḍi. Jad Jāt
it-was-said that, 'Rām Rām.' Then by-him abuse was-made. Then by-the-Jāt
 jūtā-kī dinī. Jad kōs tāi Jāt tō ghōri-sū
shoe-of-(beating) was-given. Then a-kos up-to the-Jāt on-his-part mare-from
 utarar jūtā-sū kū^atō giyō. ar yō gāl kāḍyā
having-descended shoes-with beating went, and he(-the-other) abuse giving
 giyō. Jad Dalli-kai darūjai jātā jātā dan āth-gyō. Uḍai sapāi
went. Then Delhi-of at-gate going going the-day closed. There the-sepoys
 bōlyā, 'kyō laṛō-chhō rai?' Jad bāṇyū bōlyō, 'mā-lai jūtyā-
said, 'why are-you-quarrelling eh?' Then the-shopkeeper said, 'me-to shoes-
 kī paṛi; jatti, Khā-jī, thā-kai paṛai, tō
of(-beating) have-fallen; if-so-many(shoes), O-Khan-jī, to-you were-to-fall, then
 kā-jāṇā kāi whai.' Jad mīyā bōlyō, 'mhārai kyō
who-knows what would-happen.' Then the-Musalmān said, 'to-me why
 paṛai; thārai-ī paṛai.' Jad mīyā bōlyō, 'thē
should-they-fall; to-you-only they-fall.' Then the-Musalmān said, 'you

lar^atā lar^atā ab kaḍai jāsyō ? ' Jad bānyũ bōlyō, 'mārā,
quarrelling quarrelling now where will-go ? ' Then the-shopkeeper said, 'maharāj,
 kōṭ^awāli-māi lē-jāsyũ.' Jad mīyā bōlyō, 'kōṭ^awāli-māi
police-court-into I-shall-take-(him). ' Then the-Musalmān said, 'police-court-into
 tō mat jāwō, ar wā bhatyārī chhai. Jī-kai tō Jāt-nai
indeed do-not go, and that innkeeper is. Her-on-of verily the-Jāt-to
 kai-dē, "tũ jā," ar tũ thārai gharā chalyō-jā; ar dannūgyā-ĩ
tell, "thou go," and thou thy to-house go; and at-day-break-even
 bhatyārī-kā-sũ Jāt-nai pakar-lyājē. Ar ũ-bagat-kā-i
the-innkeeper's(-house)-from the-Jāt do-you-seize-and-bring. And at-that-time-even
 kōṭ^awāli-māi lē-jājē, sō nyāw ho-jāsi. Ar abār thē
police-court-into take-away, then justice will-be-done. And now you
 kōṭ^awāli-māi jāsyō tō dōnyā-nai-ĩ baiṭhā-dēsī, ar nyāw
police-court-into will-go then you-both-even will-be-imprisoned, and justice
 dannūgyā hōsī.' Jad Jāt tō bhatyārī-kai chalyō-giyō;
at-day-break will-be-done. ' Then the-Jāt on-his-part the-innkeeper-to went;
 ar bānyũ bānyā-kai gharā chalyō-giyō. Bhatyārī
and the-shopkeeper the-shopkeeper's in-house went. The-innkeeper
 rāt-kī bagat Jāt-nai rōtyā chōkhī khuwāi. Rāt-kī-rāt tō
night-of at-time the-Jāt-to bread good caused-to-eat. At-night then
 rōtyā khār sō-giyō. Dan ũgyō ar bānyũ
bread having-eaten he-slept. The-day broke and the-shopkeeper
 āyō gharā-sũ, 'chāl ũṭh kōṭ^awāli-māi chālā.' Jad kī,
came house-from, 'come get-up police-court-into let-us-go.' Then it-was-said,
 'rōṭī khār chāl^asyā.' Baiṭh-gyō bānyũ. Ī rōṭī
'bread having-eaten we-will-go.' Sat-down the-shopkeeper. By-him bread
 khā-li, dārū pī-liyō; nasō ghaṇū hō-giyō. Bhatyārī-nai
was-eaten, liquor was-drunk; intoxication great became. The-innkeeper-to
 bulāi, 'thārā dō bagat rōṭī-kā kãĩ dām huṃā ?' Bhatyārī
it-was-called, 'thy two times bread-of what cost is ?' The-innkeeper
 bōli kai, 'asī chīj darāwō ũmar-tāĩ yād rākhũ.'
said that, 'such a-thing cause-to-give (that)-all-my-life memory I-may-keep.'
 Jad Jāt dēkhī, 'ũmar yād raibā jasī
Then by-the-Jāt it-was-seen, 'for-a-lifetime memory for-remaining such-a-thing
 kãĩ dyā ?' Jad Jāt pachās rapyā kāḍar
what shall-we-give ? ' Then by-the-Jāt fifty rupees having-taken-out
 dīnā. Pāchhā paṭak-diyā bhatyārī. 'Mũ-nai tō
were-given. Afterwards they-were-flung-down by-the-innkeeper. 'Me-to indeed
 asī chīj dyō ũmar-i yād rākhũ.' Jad ris āi
such a-thing give for-lifetime-verily memory I-may-keep.' Then anger came
 Jāt-nai, pakar ĩ-nai bhatyārī-nai nāk kāt-liyō.
the-Jāt-to, laying-hold her-to to-the-innkeeper nose was-cut-off.

FREE TRANSLATION OF THE FOREGOING.

A Jāt got on his mare and started off to see Delhi. After going on for some days, he came to within three kos or so of the city. There he passed the night, and went on again in the very early dawn. When he was still about a kos from Delhi he met a shopkeeper. Now this shopkeeper had made a vow that if any one should speak to him before sunrise he would look upon it as a bad omen. Hence he himself spoke to no one. As the Jāt passed by he said 'good morning' to the shopkeeper. All the answer he got was a string of abuse. So the Jāt took off his shoe and gave him a drubbing with it. Then he got off his mare, and they went along, he beating, and the shopman cursing. By the time they got to the city gate the sun had set, and the guards asked them what they were fighting about. Said the shopkeeper, 'I have been beaten with a shoe, and if you, Sir, had eaten as many blows as I have, who knows what would have happened.' The Musalmān soldier said to him, 'why should they fall on me? It is you they have fallen on. Where do you intend to go to while you are fighting?' Said the shopkeeper, 'Sir, I'll take him straight to the police-court.' Replied the Musalmān, 'don't do that. Here is this innkeeper here. Tell the Jāt to stay for the night with her, and do you go to your home. In the morning you can fetch the Jāt from his lodging and take him to the police-court, where you'll find justice waiting for you. If you both go now you'll only find yourselves locked up, and you won't get your justice till the morning.'

So the Jāt went off to the inn and the shopkeeper to his own house. The innkeeper cooked some nice bread for his dinner, and then went to sleep. At daybreak the shopman turned up and called to him to come along to the police-court. He answered that he would do so as soon as he had finished his breakfast. So the shopkeeper sat down while the Jāt ate and drank till he got quite tipsy. Then he asked the innkeeper for the reckoning. 'Give me something,' said she, 'that I shall remember all my life.' The Jāt considered to himself, 'what is it that I can give her that she will remember all her life?' So he gave her fifty rupees. She threw them on the ground crying, 'it's something that I shall remember all my life that I want.' Then the Jāt got angry and laid hold of the innkeeper and cut off her nose.

(The rest of this folktale will be found on pp. 142 and ff. of Mr. Macalister's *Specimens*.)

It is estimated to be spoken by the following number of people:—

Kishangarh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	93,000
Ajmere	.	.	.	.	.	.	.	.	.	.	.	.	.	.	23,700
														TOTAL	116,700

The following are the only peculiarities of Kishangarhī which I have noticed. The nominative singular of the pronoun of the first person is *hũ*, and its genitive is *mārō*. 'Thou' is *tũ*. 'These' is *a*. The demonstrative pronoun *bō* has its oblique form *ũ* or *ũn*, and *jō*, that or which, has its oblique form *jĩn*. Both these forms are singular.

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KISHANGARHĪ).

DISTRICT AJMERE.

एक राजा-की बेटी-में भूत आतो-को । ओर एक आदमी राज खातो-को । राजा बारी बाँध-दी-की । बारी-सँ लोग जाता-का । एक दिन एक खुमार-का बेटा-की बारी की । अर ऊँ-का घर-में ऊँ दिन एक पावणो आयो । अ सारा रोवा लाग्या । जद ओ पूछी थे क्यूँ रोवी-की । खुमारी बोली मारै एक-ही बेटो कै । ओर ई राजा-की बाई-में भूत आवै-कै । सो रोजीना एक आदमी खावै-कै । सो आज मारा बेटा-की बारी कै । सो ओ ऊठै जासी । जद ओ खई तूँ रोवे मत । थारा बेटा-की बदली हूँ जाऊँ-लो । रात होताँ-ई बो गयो । ओर आग-पर एक दवाई रखता-ई भूत भागो । तडकै-ई जद भंगण भुआरबा-नै गई तो बाई-नै चोखी तरह-सँ देखी । भंगण जार राजा-नै खई । राजा हरकारो भेज खुमार-नै पकड़ा बुलायो । राजा खई रात-नै थारा बेटा-की बारी की । सो काँई करो । खुमार खई माराज मारै एक पावणो आयो-कै । जीण-नै खनायो-को । राजा ऊण-नै बुलायो और सारी हगीगत पूछी । ओर बाई-नै ऊँ-नै परणा-दी ओर आधो राज दे-दियो ॥

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KISHANGARHĪ).

DISTRICT AJMERE.

TRANSLITERATION AND TRANSLATION.

Ēk rājā-kī bēṭi-maĩ bhūt ātō-chhō. Ōr ēk ād^amī
A-certain king-of daughter-in evil-spirit used-to-come. And one man
 rōj khātō-chhō. Rājā bārī bādh-dī-chhī. Bārī-sū
daily he-used-to-eat. By-the-king a-turn fixed-was. The-turn-according-to
 lōg jātā-chhā. Ēk din ēk khumār-kā bēṭā-kī bārī chhī. Ar ũ-kā
people used-to-go. One day one potter-of son-of turn was. And his
 ghar-maĩ ũ din ek pāw^anō āyō. A sārā rōbā lāgyā. Jad
house-in that day one guest had-come. These all to-cry began. When
 ō pūchhī, 'thē kyū rōwō-chhō?' Khumārī bōlī, 'mārai
by-him it-was-asked, 'you why crying-are?' The-potteress said, 'to-me
 ēk-hī bēṭō chhai; ōr ī rājā-kī bāi-maĩ bhūt āwai-chhai,
one-only son is; and this king-of daughter-in evil-spirit has-entered,
 sō rōjinā ēk ād^amī khāwai-chhai. Sō āj mārā bēṭā-kī bārī
and every-day one man he-eats. And to-day my son-of turn
 chhai, sō ō ūṭhai jāsi.' Jad ō khāi, 'tū rōwē
is, therefore he there will-go.' Then by-him it-was-said, 'thou cry
 mat. Thārā bēṭā-kī bad^ali hū jāū-lō.' Rāt hōṭā-ī bō
do-not. Thy son-of instead I will-go.' Night as-soon-as-became he
 gayō. Ōr āg-par ēk dawāi rakh^atā-ī bhūt bhāgō.
went. And fire-on a-certain medicine on-putting-just the-devil ran-away.
 Taḍ^akai-ī jad bhaṅgaṇ bhuār^abā-nai gāi tō bāi-nai
Early-in-the-morning when a-sweeperess to-sweep went then the-daughter-as-to
 chōkhī tarah-sū dēkhī. Bhaṅgaṇ jār rājā-nai
good condition-in she-was-seen. By-the-sweeperess having-gone the-king-to
 khāi. Rājā har^akārō bhēj khumār-nai pak^arā
it-was-said. By-the-king a-messenger having-sent the-potter-to having-caught
 bulāyō. Rājā khāi, 'rāt-nai thārā bēṭā-kī bārī chhī.
he-was-sent-for. By-the-king it-was-said, 'last-night thy son-of turn was.
 Sō kāi karō?' Khumār khāi, 'mārāj, mārai ēk pāw^anō
By-him what was-done?' By-the-potter it-was-said, 'sire, to-me one guest
 āyō-chhai, jīṇ-nai khanāyō-chhō.' Rājā ūṇ-nai bulāyō ōr sārī
come-has, whom-as-to sent-he-was.' By-the-king him-as-to he-was-sent-for and all

hagīgat pūchhī. Ōr bāī-nai ũ-nai par'nā dī, ōr ādhō
history was-asked. And daughter-as-to him-to in-marriage she-was-given. and half
 rāj dē-diyō.
kingdom was-given.

FREE TRANSLATION OF THE FOREGOING.

A certain king had a daughter, who was possessed by an evil spirit that used to eat a man every day. In order to keep him supplied with food the king arranged for one of his subjects to come in turn to be eaten up. One day it was the turn of a potter's son. It chanced that the potter had then a guest in his house. The latter asked them why they were all weeping. The potter's wife explained that she had an only son, that the king's daughter was possessed by a man-eating demon, and that it was now the turn of her son to go and be eaten. The guest told her not to cry, as he would go instead. So when night fell he started off and went to the princess. When he arrived he sprinkled some medicine on the fire, and immediately the demon departed from her. Next morning when the sweeper-woman came to sweep up the place, she found the princess in her right mind, and went and told the king. The king sent a messenger to call the potter, and when he came, asked him what his son had done when he went on the preceding night to be eaten up. The potter explained, that he had sent a guest instead of the son. So the king sent for the guest, and learnt from him all that had occurred. Then he gave the princess to him in marriage, and bestowed half his kingdom upon him.

JAIPURĪ (NĀGARCHĀL).

The Nāgarchāl variety of Jaipurī is spoken in the centre of the south of the state of Jaipur, and in that part of the state of Tonk which lies immediately to the east. The estimated number of speakers is—

Jaipur	53,575
Tonk	18,000
TOTAL	71,575

It differs very slightly from Standard Jaipurī. The pronoun of the first person is *mhũ*, as well as *mai* and the pronoun of the second person is *tuĩ*, as well as *tũ*, with an oblique form *tha*, as well as *ta*. The relative pronoun is *jẽ*, not *jō*. As a specimen, I give a portion of a folktale, for which I am indebted to Mr. Macalister. For further particulars as to vocabulary and grammar, that gentleman's work can be consulted.

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (NĀGARCHĀL).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक कागको छो अर एक हरण छो । याँ दोन्याँ-कै भायैकाचारो छो । दन-में तो आप-कै चावै जठै चेजो कखावो करै अर रात-नै दोन्यूँ साँमल हो-जावै । कागको तो ऊपर रोखड़ा-पर बैठ जावै अर हरण रोखड़ा-कै नीचे बैठ जावै । याँ दोन्याँ-कै ज्यास अस्यो घणू जो केई दन बदीत हो-गीया । एक दन स्याऊ-कै अर हरण-कै मऊाप कठै-ई हुयो । जद स्याऊ या बच्चार बोल्यो-अस यो हरण मोटो छै । ई-सूँ भायैकाचारो करर कठै-न-कठै ई-नै फंद-में फसार मरा-नखाँवाँ । जद ई-नै बोल्यो-अस आ-रै हरण आपाँ भी भायैका मंड-जावाँ । जद हरण बोल्यो कै कागको अर मैं भायैको मंड-रयो-छूँ । अर तू कैऐ-छै आपाँ मंड-जावाँ । तो मूँ तो म्हारा भायैका कागका-नै पूछाँ बना तै-सूँ भायैको नै मंडूँ । जद स्याऊ बोल्यो-अस तू थारा भायैका-नै काल बूजजे ! मैं थारै गोडै आऊँ-छूँ । आपाँ भायैका मंडाँ-ला । जद हरण आँथण-का ऊ-ई रोखड़ा नीचे कागका-नै बूजी की रै भायैका म्हाँ-ने आज स्याऊ मऊयो छो । जो ऊँ या की-स आपाँ भायैका मंड-जावाँ । जो तू कै तो मंडाँ अर तू कै तो नै मंडाँ । जद कागको बोल्यो-अस म्हारी कैवो माँनै-छै तो तू स्याऊ-सूँ भायैको मत मंडै । कोई दन स्याऊ त-नै कठै-न-कठै दगो करर फंद-में फस्या दे-गो । जद फेर दूसरै दन ऊ स्याऊर हरण मऊयो । तो कै आज तो तू थारा भायैका-नै बूज्यायो । अब आपाँ दोन्यूँ भायैका मंडाँ । जद हरण बोल्यो अरै भाई स्याऊ म्हारी भायैको तो नट-ग्यो-अस तू भायैको मत मंडै । जद स्याऊ बोल्यो-अस आपाँ तो मंडस्याँ । जद स्याऊ बी आँथण-का ऊँ-की लार-लार ऊँ-ई रोखड़ा नीचे गीयो जठै कागको-र हरण बैठै-छा । जद हरण कागका-नै फेर बूजी कै यो तो माँनै कोनै । भायैको मंडवा बै-ई आ-ग्यो । जद कागको बोल्यो तू म्हारी माँनै-छै तो ई-सूँ भायैको मत मंडै । स्याऊ-की जात दगाबाज छै । दगो करर त-नै कोई दन मरा घलासी ॥

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (NĀGARCHĀL).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk kāg^alō chhō, ar ēk haraṇ chhō. Yā dōnyā-kai
A crow there-was, and a deer there-was. These two-in-of
 bhāyailāchārō chhō. Dan-māi tō āp-kai chāwai
friendship there-was. The-day-during verily themselves-of in-the-wish
 jāthai chējō kary-ābō-karai, ar rāt-nai dōnyū sāmā
there picking-up-of-food doing-they-do, and night-at the-both together
 hō-jāwai. Kāg^alō tō ūpar rōkh^arā-par baiṭh-jāwai, ar
used-to-become. The-crow then above tree-on would-sit, and
 haraṇ rōkh^arā-kai nichai baiṭh-jāwai. Yā dōnyā-kai jyās āsyō
the-deer tree-of beneath would-sit. These two-to love so
 ghaṇū jō kēi dan badit-hō-giyā Ēk dan syāl-kai ar
much(-was) that several days passed. One day a-jackal-to and
 haraṇ-kai malāp kaṭhai-ī huyō; jad syāl yā
the-deer-to meeting in-some-place-even took-place; then the-jackal this
 bachyārar bōlyō-as, ‘yō haraṇ mōtō chhai; ī-sū bhāyailāchārō karar
thinking said-about-him, ‘this deer fat is; him-with friendship making
 kaṭhai-n-kaṭhai ī-nai phād-māi phasār marā-nakhāwā.’
in-some-place-or-other him-to a-net-in entrapping let-us-cause-to-be-killed.’
 Jad ī-nai bōlyō-as, ‘ā-rai haraṇ, āpā bhī bhāyailā
Then him-to he-said-to-him, ‘come-O deer, (let-)us also friends
 māḍ-jāwā.’ Jad haraṇ bōlyō kai, ‘kāg^alō ar māi
begin (i.e. become’). Then the-deer said that, ‘a-crow and I
 bhāyailō māḍ-rayō-chhū, ar tū kaiai-chhai, “āpā māḍ-jāwā.”
friends are-already-become, and thou sayest, “(let-)us become(-friends.)”
 Tō mhū tō mhārā bhāyailā kāg^alā-nai pūchhyā banā tāi-sū
Then I indeed my friend the-crow-to asking without thee-with
 bhāyailō nai māḍū.’ Jad syāl bōlyō-as, ‘tū thārā
friend not may-become.’ Then the-jackal said-to-him, ‘thou thy
 bhāyailā-nai kāl būj^ajē; māi thārāi gōḍai āū-chhū, āpā bhāyailā
friend-to to-morrow ask; I in-thy in-vicinity coming-am, we friends

māḍā-lā.' Jad haraṇ āthaṇ-kā ū-i rōkhārā nīchai
shall-become.' Then by-the-deer sunset-at the-same tree under
 kāḡlā-nai būjī kī, 'rai bhāyailā, mhā-nai āj syāl
the-crow-to it-was-asked that, 'O friend, me-to to-day a-jackal
 malyō-chhō; jō ũ yā kī-'s, "āpā bhāyailā māḍ-jāwā."
met-was; so by-him this was-said-by-him, "let-us friends become."
 Jō tū kai, tō māḍā; ar tū kai, tō nai
If thou would-say, then we-will-become; and (if)-thou say, then not
 māḍā.' Jad kāḡlō bōlyō-as, 'mhārō kaibō mānai-chhai,
we-will-become.' Then the-crow said-to-him, 'my saying (if)-thou-obey,
 tō tū syāl-sū bhāyailō mat māḍai. Kōi dan syāl
then thou the-jackal-with friend do-not become. Some day the-jackal
 ta-nai kathai-n-kathai dagō karar phād-māi phasy-ā-dē-gō.'
thee-to somewhere-or-other a-fraud practising a-net-in will-entrap.'
 Jad phēr dūs'rai dan ū syāl-ar haraṇ malyō. Tō kai,
Then again on-next day that jackal-and the-deer met. Then he-says,
 'āj tō tū thārā bhāyailā-nai būjy-āyō? Ab āpā
'to-day then thou thy friend-to must-have-asked? Now let-us
 dōnyū bhāyailā māḍā.' Jad haraṇ bōlyō, 'a-rai bhāi syāl,
both friends become.' Then the-deer said, 'O brother jackal,
 mhārō bhāyailō tō naṭ-gyō-as, "tū bhāyailō mat māḍai."
my friend indeed refused-to-it, "thou friend do-not become."
 Jad syāl bōlyō-as, 'āpā tō māḍ'syā.' Jad
Then the-jackal said-to-him, 'we on-the-other-hand should-become.' Then
 syāl bī āthaṇ-kā ũ-kī lār-lār ũ-ī rōkhārā nīchai
the-jackal also the-evening-in him-of with the-same tree underneath
 giyō jaṭhai kāḡlō-'r haraṇ baiṭhai-chhā. Jad haraṇ kāḡlā-nai
went where the-crow-and the-deer used-to-sit. Then the-deer the-crow-to
 phēr būjī kai, 'yō-tō mānai kōnai; bhāyailō māḍ'bā bai-ī
again asked that, 'this-indeed yields not; friend becoming for
 ā-gyō.' Jad kāḡlō bōlyō, 'tū mhārī mānai-chhai tō ī-sū
has-come.' Then the-crow said, '(if)-thou me obey-dost then him-with
 bhāyailō mat māḍai. Syāl-kī jāt dagābāj chhai. Dagō
friend do-not become. Jackal-of kind deceitful is. Deception
 karar ta-nai kōi dan marā-ghalāsī.'
practising thee-to some day he-will-cause-to-be-killed.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a crow and a deer, who were great friends. Every day they would go out, each where he thought fit, to feed, and at night they met at a tree in whose branches the crow used to roost, while the deer stayed at its foot. In this mutual affection a long time passed. One day the deer met somewhere or other a jackal. The jackal said to himself, 'this is a fine fat fellow. I must make friends with him, so as to get him caught in a net and killed.' So he said to the deer, 'come along, let us also start a friendship.' The deer replied that he had already become the friend of a crow, and that he could not start a new friendship, as the jackal suggested, without first consulting the crow. 'Very well,' said the jackal, 'to-morrow you can consult your friend. Then I will join you, and we shall all be friends together.' So at even-tide, when they met at the tree, the deer said to the crow, 'my friend, I met a jackal to-day, and he wants to join me as a friend. I shall answer yes or no just as you say.' The crow said, 'if you follow my advice, you won't take the jackal for a friend. Some day he will treacherously get you caught in a net.' Next day the jackal again met the deer. Said the jackal, 'well, have you spoken to your friend? Come along, and let us become friends.' Replied the deer, 'brother jackal, my friend won't agree that you also should be a friend.' But the jackal insisted, and said that they should certainly swear friendship. So he accompanied the deer to his tree, and the latter again said to the crow, 'this gentleman here insists on becoming a friend.' The crow said, 'if you follow my advice, you won't become his friend. These jackals are a deceitful lot. Some day he will treacherously get you killed.'

(The rest of the story will be found on pages 124 and ff. of Mr. Macalister's *Selections*. The jackal does get the deer trapped. The crow releases him, and the jackal is ultimately killed.)

JAIPURĪ (RĀJĀWĀṬĪ).

To the north-east of the area in which Nāgarchāl Jaipurī is used, and lying to the east of the portion of the Tonk State which is itself to the east of the Chaurāsī area, in the heart of the Jaipur territory, we find Rājāwāṭī Jaipurī spoken. Towards the north it is more mixed with Standard Jaipurī. The number of its speakers is estimated to be—

Pure Rājāwāṭī	.	.	.	.	.	.	.	.	.	.	.	.	133,939
Mixed dialect	.	.	.	.	.	.	.	.	.	.	.	.	39,510
TOTAL												.	<u>173,449</u>

Rājāwāṭī has immediately to its east the Ḍāṅg dialects which I have grouped under Braj Bhākhā. It hence presents some irregularities. They nearly all appear in the conjugation of the verb *haibō* (Jaipurī *whaibō*), to become. Its principal parts are as follows:—

Infinitive, *haibō* or *haññū*, to become. Present participle, *haitō*. Past participle, *hīyō*, obl. masc. *hīyā*, fem. *hī*. Conjunctive participle, *hair*. Adverbial participle, *haitāññ*. Noun of agency, *haibālō*.

Present tense:—

<i>Sing.</i>	<i>Plural.</i>
1. <i>hññ</i>	<i>hññ</i>
2. <i>hai</i>	<i>hō</i>
3. <i>hai</i>	<i>hai</i>

The future is *hññ-lō*, etc., or *haisyññ*, etc. The other tenses can be formed from these elements.

We may note in the specimen the occurrence of the Gujarātī form of the impersonal construction in which the verb is attracted to agree with the object with *nai*. Thus, *charī bachchāññ-nai dēkhyā* (not *dēkhyō*), the hen-sparrow saw the young ones. Similarly, *charī charā-nai kīyō*, the hen-sparrow said to the cock; but *rājā kī*, the king said, in which *kī* agrees with the feminine *bāt* understood.

The following specimen has been provided by Mr. Macalister, to pages 45 and ff. of whose grammar reference may be made for further information regarding the dialect.

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀṬĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक तो चड़ो छो अर एक चड़ी छी। वाँ दोन्याँ-को घुसाळो राजा-का मैल-के मै-ने छो । तो चड़ी-के तरळोकी-नाथ-का परताब-सँ बच्चा हीया । तो वाँ बच्चाँ-की वाँ चड़ा-की अर चड़ी-की परीत देखर राँणी भीत खुसी ही । वा राँणी चड़ा-चड़ी-की बोली समजै-छी । चड़ी चड़ा-नै कीयो अक मै मर-जाऊँ तो म्हारा बच्चा दुख नै पावे । चड़ो बोल्हो काँई वासतै तो तू मरै-छे । अर काँई वासतै थारा बच्चा दुख पावे । तै जसी चड़ी फेर म-ने मऊँ बी तो कोने अर जो कदात तू मर-जावै तो यो-ई म्हारो धरम छे अक मै नै परणू अर बच्चाँ-नै परबसता कर लिखूँ । ये बाताँ वाँ दोन्याँ-के करार हीया जो राँणी सुण-री । दस पाँच दन तो नकळ्या अर चड़ी मर गई । अब चड़ो खुराब अर अब राँणी छै सो देख-री चड़ा-नै अर बच्चाँ-नै । चार दन-के पाछे-ई चड़ो छै सो दूसरी चड़ी लीयायो । वा चड़ी ऊँ चड़ा-का बच्चाँ-नै देख्या । देखताँ-ई चड़ी-के तो तन-बदन-मै आग लाग-गी अक ये तो सौक-का छोरा छे । सो चड़ो तो वाँ-के वासतै चुगो ल्यावे सो आळ्यो ल्यावे । अर वा चड़ी छै सो बाड़-के मै-ने-सँ गल्या काँटा चूँच-मै ल्यावे । सो वाँ-नै वै काँटा ल्यार दे वाँ बच्चाँ-नै । दन दो एक-के मै-ने वै बच्चा मर गीया । अब ऊँ राँणी-के ख्याल आयो अक अस्याँ ज्यो तू मर-जावै तो राजा बी दूसरो बीयाव कर-ले अर थारा बच्चाँ-नै वा अस्याँ-ई मार-नाखे । जनावराँ-ई-के मै-ने यो ईरखो छे तो राँण्याँ-मै तो पूरो ईरखो हैतो-ई आयो-छे । वाँ चड़ी-का बच्चाँ-को अर चड़ी-को राँणी-के बड़ो एक सोच छा-रयो । जद एक दन राजा पूछी राँणी-ने अक राँणी थारै अत्तो सोच काँई-को छे । नै न्होबो नै बैठबो नै डीऊ-के ऊपराँ-नै खुसी । अस्यो काँई सोच छे थारै । सो म-ने खे । राँणी कीयो-क म्हाराज म-ने तो काँई-ई बात-को सोच कोने । राजा की तो अत्ती उदामी काँई-की छे थारै । जद राँणी की म्हाराज म्हारै एक कँवर छे । बरस पाँचक-की जमर छे । ऊँ-को म्हारै पूरो सोच छे ॥

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀṬĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk	tō	chaṛō	chhō,	ar	ēk	chaṛī	chhī.	Wā
<i>A</i>	<i>verily</i>	<i>cock-sparrow</i>	<i>was,</i>	<i>and</i>	<i>a</i>	<i>hen-sparrow</i>	<i>was.</i>	<i>Those</i>
dōnyā-kō	ghusālō	rājā-kā	mail-kai	maĩ-nai	chhō.	Tō		
<i>both-of</i>	<i>a-nest</i>	<i>a-king-of</i>	<i>palace-in-of</i>	<i>within</i>	<i>was.</i>	<i>Then</i>		
chaṛī-kai	Tar'lōkī-nāth-kā	par'tāb-sū	bachchā	hiyā.	Tō			
<i>the-hen-sparrow-to</i>	<i>Tarlokinath-of</i>	<i>favour-by</i>	<i>young-ones</i>	<i>became.</i>	<i>Then</i>			
wā	bachchā-kī	wā	chaṛā-kī	ar	chaṛī-kī	parit		
<i>those</i>	<i>young-ones-of</i>	<i>that</i>	<i>cock-sparrow-of</i>	<i>and</i>	<i>hen-sparrow-of</i>	<i>love</i>		
dēkhar	rāñī	bhōt	khusī	hī.	Wā	rāñī		
<i>having-seen</i>	<i>the-queen</i>	<i>very-much</i>	<i>pleased</i>	<i>became.</i>	<i>That</i>	<i>queen</i>		
	chaṛā-chaṛī-kī		bōlī		sam ^a jai-chhī.			
<i>the-cock-sparrow (and-) the-hen-sparrow-of</i>			<i>language</i>		<i>understands.</i>			
Chaṛī	chaṛā-nai	kīyō	ak,	'maĩ	mar-jāũ,			
<i>By-the-hen-sparrow</i>	<i>the-cock-sparrow-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'(if) I</i>	<i>die,</i>			
tō	mhārā	bachchā	dukh	nai	pāwai.'	Chaṛō	bēlyō,	
<i>then</i>	<i>(let-)my</i>	<i>young-ones</i>	<i>pain</i>	<i>not</i>	<i>suffer.'</i>	<i>The-cock-sparrow</i>	<i>said,</i>	
'kāĩ	wās ^a tai	tō	tū	marai-chhai,	ar	kāĩ	wās ^a tai	thārā
<i>'(for-)what</i>	<i>reason</i>	<i>then</i>	<i>thou</i>	<i>shouldst-die,</i>	<i>and</i>	<i>(for-)what</i>	<i>reason</i>	<i>thy</i>
bachchā	dukh	pāwai?	Taĩ	jasi	chaṛī	phēr	ma-nai	
<i>young-ones</i>	<i>pain</i>	<i>should-suffer?</i>	<i>Thee</i>	<i>like</i>	<i>hen-sparrow</i>	<i>again</i>	<i>me-to</i>	
maḷai	bi	tō	kōnai;	ar	jō	kadāt	tū	mar-jāwai
<i>will-be-obtained</i>	<i>also</i>	<i>indeed</i>	<i>not;</i>	<i>and</i>	<i>if</i>	<i>peradventure</i>	<i>thou</i>	<i>die</i>
tō	yō-i	mhārō	dharam	chhai	ak	maĩ	nai	par ^a nū,
<i>then</i>	<i>this-alone</i>	<i>my</i>	<i>vow</i>	<i>is</i>	<i>that</i>	<i>I</i>	<i>not (am-)to-be-married,</i>	<i>and</i>
bachchā-nai	par'bas ^a tā	kar-lēs ^{yū} .	Yē	bātā	wā	dōnyā-kai		
<i>the-young-ones-to</i>	<i>support</i>	<i>will-make.'</i>	<i>These</i>	<i>things</i>	<i>these</i>	<i>both-to</i>		
karār	hiyā,	jō	rāñī	sun-rī.	Das	pāch	dan	tō
<i>agreements</i>	<i>became,</i>	<i>that</i>	<i>the-queen</i>	<i>hearing-remained.</i>	<i>Ten</i>	<i>five</i>	<i>days</i>	<i>thus</i>
nak ^a lyā,	ar	chaṛī	mar-gai.	Ab	chaṛō			
<i>passed-away,</i>	<i>and</i>	<i>the-hen-sparrow</i>	<i>died.</i>	<i>Now</i>	<i>the-cock-sparrow</i>			
khurāb,	ar	ab	rāñī	chhai,	sō	dēkh-rī		
<i>in-a-bad-way (was),</i>	<i>and</i>	<i>now</i>	<i>the-queen</i>	<i>(that-)is,</i>	<i>she</i>	<i>watching-remained</i>		

charā-nai ar bachchā-nai. Chyār dan-kai pāchhai-ī
the-cock-sparrow-to and the-young-ones-to. Four days-in-of after-even
 charō chhai, sō dūs^{ri} charī līy-āyō. Wā charī
the-cock-sparrow that-is, he another hen-sparrow brought. By-that hen-sparrow
 ũ charā-kā bachchā-nai dēkhyā; dēkh^{tā-ī}
that cock-sparrow-of young-ones-to they-were-seen; immediately-on-seeing-them
 charī-kai tō tan-badan-māi āg lāg-gī, ak yē tō
the-hen-sparrow-of indeed body-in fire burned, that these surely
 sauk-kā chhōrā chhai. Sō charō tō wā-kai
co-wife-of children are. Therefore the-cock-sparrow on-the-one-hand them-of
 wās^{tai} chugō ly-āwai sō āchhyō ly-āwai, ar wā charī
for picked-up(-food) brings that good brings, and that hen-sparrow
 chhai sō bār-kai māi-nai-sū galyā kātā chūch-māi ly-āwai, sō
is that fence-in-of within-from rotten thorns beak-in brings, and
 wā-nai wai kātā ly-ār dē wā bachchā-nai. Dan dō ēk-kai
them-to these thorns bringing gives these young-ones-to. Days two one-of
 māi-nai wai bachchā mar-giyā. Ab ũ rāñī-kai khyāl āyō ak,
within those young-ones died. Now that queen-to (this)-thought came that,
 ‘asyā jyō tū mar-jāwai, tō rājā bī dūs^{rō} biyāw kar-lē,
‘in-this-way if thou die, then the-king also another marriage will-make,
 ar thārā bachchā-nai wā asyā-ī mār-nākhai. Janāwarā-ī-kai
and thy children-to she in-this-way-surely may-kill. The-animals-even-in-of
 māi-nai yō ir^{khō} chhai, tō rāñyā-māi tō pūrō ir^{khō}
among this ill-will is, then queens-among indeed complete ill-will
 haitō-ī āyō-chhai.’ Wā charī-kā bachchā-kō ar charī-kō
becoming-verity come-is.’ That hen-sparrow-of young-ones-of and hen-sparrow-of
 rāñī-kai barō ēk sōch chhā-rayō. Jad ēk dan rājā
the-queen-to great an anxiety overshadowed. Then one day by-the-king
 pūchhī rāñī-nai ak, ‘Rāñī, thārai attō sōch kāi-kō
it-was-asked the-queen-to that, ‘O-queen, to-thee so-much anxiety what-of
 chhai? Nai nhābō, nai baith^{bō}, nai dīl-kai ūp^{rā}-nai khusī.
is? No bathing, no sitting, nor body-in-of on happiness-(is).
 Asyō kāi sōch chhai thārai? Sō ma-nai khai.’ Rāñī
Such what anxiety is to-thee? That me-to tell.’ By-the-queen
 kiyo-’k, ‘Mhārāj, ma-nai tō kāi-ī bāt-kō sōch kōnai.’
it-was-said-that, ‘Oh-mahārāj, me-to indeed any thing-of anxiety is-not.’
 Rājā kī, ‘tō attī udāsī kāi-kī chhai thārai?’
By-the-king it-was-said, ‘then so-much sadness what-of is to-thee?’
 Jad rāñī kī, ‘Mhārāj, mhārai ēk kāwar chhai; baras
Then by-the-queen it-was-said, ‘Oh-mahārāj, to-me one son is; years
 pāchēk-kī ūmar chhai; ũ-kō mhārai pūrō sōch chhai.’
about-five-of age is; him-of to-me complete anxiety is.’

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a pair of sparrows made their nest in a king's palace, and by the favour of God had some young ones. The queen, who could understand their language, used to look with much pleasure on the love they showed to their children. One day the hen-sparrow said to the cock, 'if I chance to die, you will take care of our young ones, will you not?' He replied, 'why should you die, and why should our young ones suffer? I shall never find another hen like you, and I hereby make a vow that, if, by chance, you do die, I will not marry again, and will support the chicks.' You must know that the queen had listened to all this talk and knew how they had settled it. A few days afterwards the hen-sparrow died and the queen kept watching the cock and the young ones.

Four days had hardly passed before the cock-sparrow brought home a new mate. Directly she caught sight of the chicks fire blazed up in her heart. 'Aha,' cried she, 'these are the chicks of a co-wife.' Well, the cock-sparrow kept bringing good healthy food for the young ones, but the new hen used to pick up rotten thorns from the hedge and give them to eat, so that in two days they all died.

Now the queen thought to herself that if she died, the king would in this way marry again, and her successor would kill her children. 'For if,' said she, 'there is so much jealousy among uncivilised animals, it is certain that there will be plenty of it among queens.' So she became filled with sorrow over the fate of the sparrow chicks. One day the king asked why she was so full of sorrow. 'You don't bathe, you don't sit quiet, there is no life in you. What sorrow is in your heart? Tell me.' The queen replied, 'Your Majesty, I have no cause of sorrow.' 'Then,' said the king, 'why are you so sorrowful?' So she confessed 'Your Majesty, I have one only son. He is now five years' old, and I am full of sorrow about him.'

(The rest of the story will be found on pp. 112 and ff. of Mr. Macalister's *Selections*. We there learn how the king promised, in the event of the queen's death, never to marry again, and to take care of the son. How the queen died, and how, after a time, the king did marry again. How the new queen hated the young prince, and persuaded the king to banish him, and how (sad moral!) the king and his new queen lived happy ever after.)

AJMERĪ.

The British district of Ajmere is bounded on the east and north by the state of Kishangarh, of which the language is the Kishangarhī variety of Jaipurī already described on pp. 188 and ff. To its north it also has Kishangarh. To its west it has Marwar, of which the language is Mārwarī, and to its south Mewar, of which the language is Mēwarī. All three dialects are spoken in Ajmere. In the extreme north-east, where Ajmere juts out into Kishangarh, the dialect is Kishangarhī, and is locally known as Dhunḍārī, one of the names of Jaipurī. In the west of the district the language is a form of Mārwarī. In the south it is Mēwarī. In the centre of the eastern half of the district a mixed dialect is spoken, which differs very slightly from ordinary Jaipurī. It is known as Ajmērī. In the city of Ajmere the Musalmāns speak ordinary Hindōstānī. We thus get the following figures for the languages spoken in Ajmere :—

Ajmērī	111,500
Jaipurī (Kishangarhī)	23,700
Mārwarī	208,700
Mēwarī	24,100
Hindōstānī	41,000
Other languages	13,359
TOTAL	<u>422,359</u>

It will suffice to give as a specimen of Ajmērī the first half of a version of the Parable of the Prodigal Son. The following are the only points in which the language differs from Standard Jaipurī. *Mha-nai* is 'to me.' Besides the standard forms the pronoun of the third person takes the forms *wai* and *wa* both in the nominative and in the oblique cases. The negative is *kōna*, instead of *kōnai*.

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AJMERĪ.

DISTRICT AJMERE.

कस्या आदमी-कै दो बेटा छ। वाँ दोयाँ-माँ छोटी छी वो बाप-नै कियो बाप म्हारै पाँती आवै जो धन म्ह-नै दे-दे । ओर आप-को धन वाँ-ने बाँट-दियो । अर घणा दन कोन हुया कै छोटी बेटो सब धन भेकी कर दूर देस चक्यो-गयो । ओर उँडे दाम-दाम लुच्चापणा-मै खो-दियो । अर जद वै सगको खरच कर-चुक्यो व मुक्क-मै जंगी काक पड़ो अर वै मुंगतो होबा लाग्यो । पर वठै-का रहबाका-सँ मक्यो अर जँ जँ-को खेत-मै शूर चरावा भेज्यो । अर जँ शूर खाता-छा जीँ छोडा-सँ पेट भरवा-की त्यार छी । पण कोई जँ-ने दीना नहीं । अर जद जँ-ने चेत हुयो व कछ्यो म्हारा बाप-कै कत्ताक चाकराँ-कै रोटी धनी छ अर मै तो भूकाँ मरूँ-छूँ । मैँ जँठर म्हारा बाप कने जाऊँ-लो अर जँ-नै कहस्यँ बाप मैँ राम-जी-को अर थारो दोन्या-कै आगै पाप कछ्यो-कै अर थारो बेटो कहवा जिस्यो नहीं रह्यो । म्ह-नै थारा नोकरा

ज्यान एक नोकर राख-लै । अर वै जँव्यो आर बाप कोड़े आयो । वो दूर-ही छो कै जँ-को बाप जँ-ने देख-लियो अर जँ-पर दिया आ-गई । अर दीड़र जँ-की गळा-सँ मळ्यो अर वाच्यो लियो । अर बेटो बाप-ने कछो मै परमेसर अर थारी आँख्याँ-मै गुणो काख्यो-कै अर थारो बेटो कहवा जिख्यो नहीँ रह्यो । पण बाप आप-का नोकराँ-ने हुकम कियो कै आछाहुँ आछा कपड़ा ल्याओ आर ई-ने पैरा-द्यो अर हाथ-मै छलो पैरा-द्यो अर ई-का पग-मै पगरखी । आपणो खाओ अर मजा करो । क्यँकै वै म्हारो बेटो मर-गयो-छो अर पाछो जी-गयो-कै । जँ गम-गयो-छो अर पाछो लाद्यायो । अर वै खुशी करबा लाग्यो ॥

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AJMERĪ DIALECT.

DISTRICT AJMERE.

TRANSLITERATION AND TRANSLATION.

Kasyā ād^amī-kai dō bēṭā chhā. Wā dōyā-mā chhōṭō
A-certain man-to two sons were. Those two-among the-younger
 chhō wō bāp-nai kiyō, 'bāp, mhārai pāti āwai jō dhan
was by-him father-to it-was-said, 'father, to-me share comes that wealth
 mha-nai dē-dē.' Ōr āp-kō dhan wā-nai bāt-diyō. Ar ghaṇā dan
me-to give.' And his-own wealth them-to was-divided. And many days
 kōna huyā kai chhōṭō bēṭō sab dhan bhēlō kar dūr
not became that the-younger son all wealth together having-made a-far
 dēs chaḷyō-gayō. Ōr ūḍai dām-dām luchchāpaṇā-māi khō-diyō.
country went-away. And there every-farthing debauchery-in was-squandered.
 Ar jad wai sag^alō kharach kar-chukyō wa mulk-māi jaṅgī kāl
And when he all expense had-done that country-in a-great famine
 paryō, ar wai mūg^atō hōbā lāgyō; par wathai-kā rah^abālā-sū
fell, and he a-beggar to-be began; but that-place-of an-inhabitant-with
 maḷyō. Ar ū ū-kō khēt-māi sūr charābā bhējyō. Ar ū
he-joined. And by-him his field-in swine to-feed he-was-sent. And he
 sūr khātā-chhā jī chhōḍā-sū pēt bhar^abā-kō tyār chhō. Paṇ
swine eating-were those husks-with belly filling-of ready was. But
 kōi ū-nai dīnā nahī. Ar jad ū-nai chēt huyō
by-anybody him-to was-given not. And when him-to consciousness became
 wa kahyō, 'mhārā bāp-kai kattā-'k chāk^arā-kai
by-him it-was-said, 'my father-out-of-the-house how-many servants-to

rōṭī ghaṇī chhai; ar maĩ tō bhukā marũ-chhũ. Maĩ ũthar
bread much is; and I indeed of-hunger die. I having-arisen
 mhārā bāp-kanē jāũ-lō ar ũ-nai kahasyũ, “bāp, maĩ Rām-jī-kō
my father-to will-go and him-to will-say “father, by-me God-of
 ar thārō dōnyā-kai āgai pāp karyō-chhai; ar thārō bēṭō kah^abā
and thy both-of before sin done-is; and thy son to-be-called
 jisyo nahĩ rahyō; mha-nai thārā nōk^arā jyān ēk nōkar
worthy-of not (I-)remained; me-to thy servant like one servant
 rākh-lai.” Ar wai ũthyō ar bāp kōrē āyō. Wō dūr-hī
keep.” And he arose and father near came. He at-a-distance-even
 chhō kai ũ-kō bāp ũ-nai dēkh-liyō, ar ũ-par diyā ā-gai.
was that his by-father him-as-to he-was-seen, and him-upon pity came.
 Ar dauṛar ũ-kī gaḷā-sũ malyō ar bāchyō liyō. Ar
And having-run his on-the-neck was-joined and kiss was-taken. And
 bēṭō bāp-nai kahyō, ‘maĩ Par^amēsar ar thārī ākhyā-maĩ
by-the-son father-to it-was-said, ‘by-me God and thy sight-in
 guṇō karyō-chhai. Ar thārō bēṭō kah^abā jisyo nahĩ rahyō.’
sin done-is. And thy son to-be-called worthy-of not (I-)remained.’
 Paṇ bāp āp-kā nōk^arā-nai hukam kiyō kai, ‘āchhā-hũ
But by-the-father his-own servants-to order was-made that, ‘good-than
 āchhā kap^arā lyāō ar ĩ-nai pairā-dyō, ar hāth-maĩ chhallō
good clothes bring and this-to cause-to-wear, and hand-in a-ring
 pairā-dyō, ar ĩ-kā pag-maĩ pagar^akhī. Āp^aṇō khāō ar majā
put, and this-of feet-in shoes-put. Let-us eat and merriment
 karō. Kyā-kai wai mhārō bēṭō mar-gayō-chhō, ar pāchhō jī-gayō-chhai;
make. Because he my son dead-was, and again alive-is;
 ũ gam-gayō-chhō, ar pāchhō lādy-āyō.’ Ar wai khuṣī kar^abā
he lost-was, and again is-found.’ And they pleasure to-do
 lāgyā.
began.

HĀṚAUTĪ.

Hāṛautī is the language spoken in the states of Bundi and Kota, which are mainly inhabited by Hārā Rajputs. It is also spoken in the adjoining states of Gwalior, Tonk (Chabra), and Jhallawar.

Taking these states one by one, the population of Bundi in 1891 was 359,321. Of these 330,000 were estimated to speak Hāṛautī. Of the remainder, 24,000 speak the Khairārī form of Mēwarī employed by the Minās of the Khairār or hill country in the north-west of the state. The remainder speak languages belonging to other parts of India.

The languages of Kota are as follows :—

Hāṛautī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	553,395
Mālvi	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	80,978
Others	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	84,688

Mālvi is spoken in the south-east and south-west of the state where it borders on Malwa, and in the Shahabad pargana. A few years ago portions of the Jhallawar State were transferred to Kota, and the above figures allow for the change.

In Gwalior, Hāṛautī is spoken along the Kota frontier, between Shahabad and Chabra of Tonk, and also (in a less pure form known as Shiopurī or Siparī) in the Shiopur pargana, which lies to the north of Shahabad. In the Chabra pargana of Tonk, which lies to the south-east of Kota, the main language is Mālvi, but along the Kota frontier we meet Hāṛautī.

In the Jhallawar State, as now constituted, Hāṛautī is spoken in the Patan Pargana in the north of the state, which has Hāṛautī-speaking areas of Kota on its east, west, and north.

We thus arrive at the total number of speakers of Hāṛautī :—

Bundi (including the Chiefship of Shahpura)	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	330,000
Kota	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	553,395
Gwalior	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	17,000
Gwalior (Shiopur)	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	48,000
Tonk (Chabra)	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	17,000
Jhallawar	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	25,706
															<hr/>	
															TOTAL	991,101
															<hr/>	

As a dialect, Hāṛautī belongs to the group of Eastern Rājasthānī dialects of which we have taken Jaipurī as the standard. It has to its east and south the Bundēlī dialect of Western Hindī and the Mālvi dialect of Rājasthānī, and any peculiarities which it possesses are due to the influence of these two forms of speech.

We may take the dialect of the states of Bundi and Kota and of the north of Jhallawar as being the standard form of Hāṛautī, and here we recognize the following peculiarities. Over the whole of this area it hardly changes.

The vowel *ē* is often preferred to *ai*. Thus, where Jaipurī has *kai*, to, Hāṛautī has *kē*. The letter *w* is preferred in infinitives like *hōwō*, to become, and in other words, such as *as'wāb* for *asbāb*, property.

The influence of Bundēlī is most marked in the case of the agent, which regularly takes the postposition *nē*, while in Jaipurī the agent never takes this suffix. Thus we

have *chhōṭ^akyā-nē kahī*, the younger son said. *Nē* is, however, also used as a sign of the dative-accusative, like the *nai* of Jaipurī, as in *kōi ã-nē kãñ nhai dētō*, no one used to give anything to him. In one instance the termination *hē* is employed to indicate the dative. It is *kētā-'k mhan^atyã-hē rōṭi mīlē-chhē*, to how many servants is bread got. Nearly the same termination occurs in the Mālvi of Bhopal (pp. 258 and 263). Sometimes *kū* is the sign of the dative-accusative, as in *ēk-kū gōḍē bulār*, having called near (him) one (servant).

Verbs of saying do not govern the dative with *nai* of the person addressed, as in Jaipurī, but take the ablative with *sũ*, as in Western Hindī. Thus, *bāp-sũ kahī*, he said to the father.

The pronouns show greater divergence from Jaipurī. All the Jaipurī forms occur, but we have also *mhũ* or *mũ*, I; *mhã*, we; *mũñ*, *mhãñ*, or *mēñ*, to me; *ma-nē*, by me (agent); *mhã-kō*, of me; *tēñ*, to thee; *wãñ* or *ũñ*, to him; *wãñ*, to them. For 'this' (besides *yō*, feminine *yā*) we have *ĩ* used in the nominative as well as in the oblique form; similarly, *ũ* is both nominative and oblique for 'he,' 'that.'

The genitive of the reflexive pronoun is both *āp^anō* and *āp-kō*, but *āp^anō* also means 'our' (including the person addressed).

Saving for a few words peculiar to its vocabulary, Hārautī does not otherwise differ (if we allow for the frequent preference of *ē* to *ai*) from Standard Jaipurī.

As samples, I give a version of the Parable of the Prodigal Son, and a folktale from the state of Kōtā. The former I give in facsimile, just as it was received, as it is an excellent example of the form which the Mārwarī alphabet takes in Eastern Rajputana. It will be seen that the letters are much deformed. The spelling is erratic, and vowels which ought to be written above or below the line are quite commonly omitted. This is a peculiarity of the alphabets of Rajputana, and has spread all over India, in the so-called Mahājanī script, which is really the vernacular character of Mārwarī merchants. In the transliteration I have corrected the mis-spellings which are only due to the carelessness of the writer (such as *gōḍhē* for *gōḍē*), and have supplied omitted vowels.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

STATE KOTA.

SPECIMEN I.

રેકુઆઆમા કુ દો પેવા દાગુમકિ હોવુ
 નપાપકુકિ-દાઆ મુદાર પાતી કોમન
 જોમકિ પુગદ મન દેખાડોનો હિનઆપણો
 ધન ગાદીપાદ દીખ્ખો મળાદીન નહો પાપાર
 છ કે હોવુ પેવા નાગોમાલમનપાપ-
 કારક દુવ દેખા નલોગર) અરકુલકુકા
 લવક-આપકોનારી મન- પાગાડુના
 આ-જાગોલ કારી પીનુદી-અરકુલ
 કાષીપણે નોમળો નાદાર દીગર) રે
 ગાહાં-કુદેન કા અકુઆ વામીગીડ
 રપાઠાગો-કુનકુદી આપણા જેનામકુન નવપા
 પેકોમેલ) અરકુન ગાહાંનોઠા કાનુ પેટનરપે

પન્નારો કેજીરીનુ વખાણો ઉવછા અરડોરી
 ઉન ડાઉન દેનો - ના ૨ ઉન ૩) ૬ પંડો - નો
 પન્નારી કે. માસો પાપ કા કે ના ઉમ્મન ના - કોન
 રીનો દી મા ઠછી કે જાડખા પાપા દમી પન્નાર
 હે અમમુખા મુલુ અપમાના પાપગોડો
 જાઉંગો અવ ઉમુ ઉમુગો કે હે દા નામન
 પવમે મુર ઉનન મુખ અવ આપ કે મુડા આગ
 પાપકરી - રી કાગ આપ કે પે વો પાગજો
 ગનુ છુ - પવન આપમે હો આપ કે કે ઉમ્મન ના
 મુના પાકો - ના ૧ ઉ ઉવ આપ કા પાપગોડો
 ગાખુ અવ દુર હો છો કે ઉકા પી નાન ઉહ
 દે અવ દીડુ કી - અવ આગ ઉકા ગએ જા
 ઠાગો અવ નુપો - ઠાંગાન ઉમે કી કે
 હે રાત્રી - પવમે મુર કે વન મુખ અવ આપ કે મુ

૭૦ આગમન મળો પાપ કરો અર મુઆપ કરો પે
 સો પાપાનું નુકસાન નો રો; પાતાન આપણા
 ના ઉપાસુ કરી કે - આગા માનિ પદ કરી પો
 વ્યાહન ઉ રો રંગુ એવ ઉકા હાનગ મુદ્દો
 અર પગામ જુ ના કરા પો - મ્હા ના માગા અન
 આગ દ કરા ગા - કુ કુ વ્યુ) મારો પેલો મરગી
 રો છો રેકુ ના રો) છ આરગમગી રો) છો રેકુ
 પા રો) છ - જ દ પુ કુ આ કર પા ઠા ગા - ઉકી
 પડો પેલો માઠમ છો અવ જ દ ઉ આ ના પગા
 જગા ગોડ પો નો નો પા જો અવ ના નિ સુણો
 અર ઉન આપ કરા ના કરા નુ - રે કુ કુ ગા છ પુભ
 પુછો ઉકી) કરી દોરો છ - ઉન ઉકી કુકી વ્યુ) કે
 આ કોમ (કો આ રો) છ ના કી આ કરા પાપન
 ગોદ કરા છ - કી ઉ પુન આપ કરો પેલો ની પુ

ની-જાગનો પારીછ - યુન ઉનવીનકુનો અરમ
 ઠા ઈનહજાપોછારી) નદુઉઝી-પાપઉહમા
 રમનાપાભગી નીઉનપાપછકહી કેદેપ્પોમુમ
 નરાપવનાપુનાકીનેગાકુરનીરુ) છુઅરથાકી
 કાપ્પી) મનકદીનહવાછો રેવનાથાનમાકી રેક
 ઉરગોમીન્ટી દીપ્પી) કેમુમાનામાકીઠાન
 ગોલનો દેનો-પરંતપ્પી) થાકી પલોજોનગરુણ
 ગોડવહક-આપકોલાલોમંનપગાડનાપો
 ઉકુનારુથાનવનો કીકુની-જાશ્વાપપોઠોકે
 અવપેવાનુનોમારગોડંબ દીપુરીકે) છઅવ
 જોકુઅમારગોડંબનોમારોદી-જાણ-રંન
 કુન્નીકુરપોઅવનાહોપોજંગદ-કાલપ્પી
 થારોમારીમવગીકે) છોનોરેફનાકે) છ-
 અવગંમગીકે) છોનોરેફપાકે) છ-

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUṬĪ.

STATE KOTA.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk āsāmī-kē dō bēṭā chhā. Wā-mē-sū chhōṭ^akyā-nē bāp-sū
A person-to two sons were. Them-in-from the-younger-by the-father-to
 kahī, ‘dāji, mḥārī pātī-kō dhān jō mūī pugai-chhai mā-nai
it-was-said, ‘father, my share-of wealth which to-me falls me-to
 dē-khādō.’ Sō ũ-nē āp^anō dhān wāī bāṭ-diyō. Ghaṇā din nē
give-away.’ So him-by his-own wealth to-them was-divided. Many days not
 hōwā pāyā-chhā, kē chhōṭ^akyō bēṭō sārō māi-as^awāb s’hōrar¹
to-become got-were, that the-younger son all property having-collected
 dūr-dēsā chālō-giyō, ar uṭhē kuchalan rahar āp-kō sārō
in-a-far-country went-away, and there evil-conduct having-lived his-own all
 dhān bigār-nākhyō. Jab gōḍē kāī bī na rhiyō, ar uṭhē
wealth was-wasted-away. When nearly anything even not remained, and there
 kāī bī padyō; tō ghaṇō nādār hō-giyō. Phēr wāhā ũ
a-famine also fell: then very destitute he-became. Again there that
 dēs-kā ēk āsāmī gōḍē rhaiwā lāgyō. Ū-nē ũhi āp^anā
country-of a person near to-remain he-began. Him-by him his-own
 khētā-mē sūr charāwā-wēī mēlyō. Ar ũ-nē wāhā nōlāī-sū pēṭ
fields-in swine feeding-for he-was-appointed. And him-by there husks-with belly
 bhar^awō bachāryō kē jāī sūr khāwā-karē-chhā; ar
to-fill it-was-thought that which the-swine eating-continually-were; and
 kōī ũ-nē kāī nhai dētō. Jad ũ-nē yād paī tō
anyone him-to anything not used-to-give. When him-to memory fell then
 bachārī kē, ‘m(h)ārā bāp-kā kētā-’k mhan^atyā-hē it^arī
it-was-considered that, ‘my father-of how-many servants-to so-much
 rōṭī mīlē-chhē kē wā-kū khāwā pāchhē bhī bach rahai-chhai;
bread is-got that them-to eating after even over-and-above remains;
 ar mū bhūkā marū-chhū. Ab m(h)ārā bāp gōḍē-hī jāūgō,
and I in-hunger am-dying. Now my father near-even I-will-go,
 ar ũ-sū kahū-gō kē, “hē dāji, ma-nē Par^amēsūr-kē san^amukh ar
and him-to I-will-say that, “O father, me-by God-of before and

¹ Ṣ^h represents an aspirated ṣ (ष), and is written with an apostrophe to distinguish it from the ordinary ṣh. This sound is also found in the Gujarātī of Kathiawar, vide post, pp. 426 and ff.

āp-kē mūḍā āgē pāp karyō-chhai. Ī karan āp-kō bēṭō bāg^awā
you-of face before sin done-is. For-this reason you-of son to-be-called
 jōg nhai chhū. Parantu ab mēi āp-kō ēk mhan^atyā jū rākh-lō.”’
worthy not I-am. But now me you-of a servant like keep.”’

Jab ũ ūthar āp-kā bāp gōḍē giyō. Ar dūr-hi chhō
Then he having-arisen his-own father near went. And distant-even he-was
 kē ũkā pitā-nē ũi dēkhar diyā kari, ar bhāgar
that him-of father-by to-him having-seen compassion was-made, and having-run
 ũkā galē jā lāgyō, ar chūmō. Laḍ^akā-nē ũ-sē kahī
him-of on-neck having-gone stuck, and kissed. The-son-by him-to it-was-said
 kē, ‘hē dāji, Par^amēsur-kē san^amukh ar āp-kē mūḍā āgē ma-nē
that, ‘O father, God-of before and thee-of face before me-by
 ghaṇō pāp karyō, ar mū āp-kō bēṭō bāg^awā jōg nhai chhū.’
great sin was-done, and I you-of son to-be-called worthy not am.’

Tō phēr pitā-nē āp^anā chāk^arā-sū kahī kē, ‘ghaṇā bhārī
Then again the-father-by his-own servants-to it-was-said that, ‘very heavy
 bad^akī pōsākh khādar ũi phērāwō; ar ũkā hāt-mē mūd^arī
costly robe having-taken-out him clothe; and him-of hand-in a-ring
 ar pagā-mē jūtyā phērāwō. Mhā jīmāgā ar āṇand karāgā;
and feet-on shoes put-on. We will-feast and rejoicing will-make;
 kyū^akē yō m(h)ārō bēṭō mar-giyō-chhō, phērū jiyō-chhai; ar gam-giyō-
because this my son dead-gone-was, again alive-is; and lost-gone-
 chhō, phērū pāyō-chhai.’ Jad wē khusī kar^awā lāgyā.
was, again found-is.’ Then they happiness to-make began.

Ū-kō baḍō bēṭō māl-mē chhō. Ar jad ũ ātī bagat jāg
Him-of the-elder son field-in was. And when he coming time house
 gōḍē pōchyo, tō bājō ar nāch sunyō. Ar ũ-nē āp-kā
near arrived, then music and dancing was-heard. And him-by his-own
 chāk^arā-mē-sū ēk-kū gōḍē bulār pūchhyō kē, ‘yō kāi
servants-in-of one near having-called it-was-asked that, ‘this what
 hō-rhyō-chhai?’ Ū-nē ũ-sū kiyō kē, ‘thā-kō bhāi āyō-chhai,
happening-is?’ Him-by him-to it-was-said that, ‘thee-of brother come-is,

jī-kī thā-kā bāp-nē gōth kari-chhai; kyū^akē wā-nē āp-kō bēṭō
wherefore thee-of the-father-by feast made-is; because him-by his-own son
 jīw^atō-jāg^atō pāyō-chhai.’ Parantu ũ-nē rōs karyō, ar mēh^alāḍī nai
living-waking found-is.’ But him-by anger was-made, and inside not
 jāwō chāyō. Jad ũ-kō bāp ũi ār manāwā lāgyō.
to-go wished. Then him-of the-father to-him having-come to-entreat began.

Tō ũ-nē bāp-sū kahī kē, ‘dēkhō, mū at^arā bar^asā-sū
Then him-by the-father-to it-was-said that, ‘see, I so-many years-from
 thā-kī sēwā kar-rhiyō-chhū; ar thā-kō kiyō ma-nē kadī
thee-of service doing-am; and thee-of that-which-it-said me-by ever

nai tālyō. Phēr bhī thā-nē m(h)āĩ ēk ur^anō bhī nhī
not was-disobeyed. Again also thee-by to-me one kid even not
 diyō kē mhũ mhārā bhāĩũ-nē gōṭh tō dētō.
was-given that I my friends-to feast indeed might-have-given.
 Parantu yō thā-kō bētō jō bhag^atañā gōḍē rahar
But this thee-of son by-whom harlots near having-remained
 āp-kō sārō dhan bagāḍ-nākhō ũ-kā ātā-hĩ thā-nē
you-of all wealth was-squandered him-of immediately-on-coming thee-by
 rasōi kari.' Jin-pē bāp bōlyō kē, ' arē bētā, tū-tō
dinner was-made.' This-on the-father said that, ' O son, thou-veryly
 m(h)ārē gōḍē sadiw rhiyō-chhai, ar jō-kuchh m(h)ārē gōḍē chhai
me near always remained, and whatever me near is
 sō thāro-i jān. Parantu kusī kar^awō ar rājī hōwō
that thine-even know. But rejoicing to-make and happy to-become
 jōg chhai, kāraṇ yō thārō bhāi mar-giyō-chhō, sō phērũ
proper is, because this thy brother dead-gone-was, he again
 jiyō-chhai ; ar gam-giyō-chhō, sō phērũ pāyō-chhai.
alive-is ; and lost-gone-was, he again found-is.'

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

KOTA STATE.

SPECIMEN II.

एक सहर-में दुरवळ बरामण छो । वो रोजीना कण भिग-श्या कर-के आप-का उदर-पुरण करे-छो । एक गाँव-में जावे तो-भी तीन सेर बेकरड़ी आवे । दो गाँव जावे जब-भी वो-ही आवे । ओर जँ बरामण-के एक लड़की कुंवारी छी । जब बरामण-की अस्त्री-ने कही के म्हराज आपणो भाग तो ईँ मुजब छै ओर ईँ कन्या-का पेळा हात काँई-सँ कराँगा । जब बरामण बोल्थो अब मँ काँई करूँ । एक गाँव जाजँ तो-भी तीन सेर बेकरड़ी मिळे ओर दो गाँव जाजँ तो-भी वो-ही मिळे । म्हरा सारा-की काँई बात छै । बरामण-की अस्त्री बोली म्हराज याँ-मँ काँई भी उइम न होवे । ओर उपाइ करणी चाहिये । म्हनत करो जब सब कुछ हो । रगर म्हनत कुछ नही हो । भोत भगड़ी मची । भोत दंगो कखो । जब बरामण-के-ताँई गुस्सी आयो । बरामण घर-सँ नीकळ-कर परदेस-में चाल्यो । बीस कोस-पर जार बचारी के कठी चालाँ । पाछे गेळा-में बरड आई । वाहाँ एक सुन्दर बगीचो ओर बावरी देखी । वाहाँ एक जोगी-राज तपस्या कर-न्हिया छ । अर वा-ने समाद चड़ा-रखी-छी । बरामण-ने बचारी के अब कठी चालाँ । अब तो संत-जन मिळ-गिया । याँ-की सेवा कराँगा । भगवान खावाई भी देगो । जब या बचारी बरामण असतान बुहार-कर सादू-की सेवा-में बैठ-गियो । जब सेवा करता भोत रोज हो-गिया जब सादु-जी-की पळक जगड़ी । जब बरामण-सँ कही के बरामण तू माँग । म्हा-की सेवा करता तेईँ घणा दन हो-गिया । जब बरामण-ने कही म्हराज काँई माँगूँ । म्हारे एक कुंवारी लड़की छै अठारा बीस बरस-की जी-का पेळा हात नही हुवा । सो म्हारी घरहाळी-के ओर म्हारे लड़ाई हो-गई । जब मूँ चक्खो आयो । काँकी म्हारे पास काँई भी सरतन ने छो । जब संत-जन-ने फरमाई के ये चुंथी कागद-की तू ले-जा ओर सहर-में जार बेच-दीजे । जादा लोभ तो करजे मती । अर कन्या-का पेळा हात हो-जावे उतना-सा रुप्या ले-काडजे । अर जँ चुंथी-में या बात लिखी छी के

होत-की वेण कु-होत-को भाई ।

पीर बटी नार पराई ॥

जाग सो नर जीवे ।

सोवे सो नर मरे ॥

गम राखे सो आनंद करे ॥

जब यो चुंथी लेर बरामण सहर-में गियो । एक साहुकार-का लड़का-सँ जार कही के ये चुंथी आप ले-खाड़ी ओर भई दो सो रुप्या दे-खाड़ी । सो साहुकार-का कुंवर-ने ज चुंथी-में सीख-की वार्ता मंडी देखर दो सो रुप्या तुरत दे-खाड़ा । ओर चुंथी ले-खाड़ी । ओर बरामण रुप्या लेर कन्या-को ब्याव वाँ रुप्या-से कर-दीनो ॥

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

KOTA STATE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk sahar-mē dur^abaḷ Barāmaṇ chhō. Wō rōjinā kaṇ bhig^aśyā
A-certain city-in a-poor Brahman was. He daily grain begging
kar-kē āp^akā udar-pur^anā karē-chhō. Ēk gāw-mē jāwē tō-bhī
having-done his-own belly-filling used-to-do. One village-in he-may-go still
tin sēr bēkar^aṛī āwē; dō gāw jāwē jab-bhī wō-hī
three seers grain-doles may-come; two villages he-may-go then-even that-much
āwē. Ōr ũ Barāmaṇ-kē ēk laṛ^akī kūwārī chhī. Jab
may-come. And that Brahman-to one daughter unmarried was. Then
barāmaṇ-kī astri-nē kahī kē, 'Mhārāj, āp^anō bhāg tō ī
the-Brahman-of wife-by it-was-said that, 'Sir, our lot indeed this
mujaḷ chhai, ōr ī kannyā-kā pēlā hāt¹ kāī-sū karāgā?' Jab
sort is, and this daughter-of yellow hands what-with we-shall-do?' Then
Barāmaṇ bōlyō, 'ab mū kāī karū. Ēk gāw jāū tō-bhī tin
the-Brahman said, 'now I what can-do. One village if-I-go still three
sēr bēkar^aṛī milē, ōr dō gāw jāū tō-bhī wō-hī
seers grain-doles is-obtained, and two villages if-I-go then-even that-much
milē. Mbārā sārā-kī kāī bāt chhai?' Barāmaṇ-kī astri
is-obtained. My power-of-(in) any thing is-there?' The-Brahman-of wife
bōlī, 'Mbārāj, thā-sū kāī-bhī uddam na hōwē. Ōr upāi kar^anō
said, 'Sir, you-by any-even profession not becomes. And remedy to-do
chāhiyē. Mhanat karō, jab sab-kuchh hō. Bagar mhanat
is-necessary. Exertion if-you-make, then everything becomes. Without exertion
kuchh nhī hō.' Bhōt jhag^aṛō machō; bhōt daṅgō karyō.
anything not becomes.' Much quarrelling took-place; much dispute was-made.
Jab Barāmaṇ-kē-tāī gussō āyō. Barāmaṇ ghar-sū nikaḷ-kar
Then the-Brahman-of-to anger came. The-Brahman house-from started-having
par-dēs-mē chālyō. Bīs kōs-par jār bachārī
another-country-into went. Twenty kōs-distance having-gone it-was-thought
kē, 'kaṭhī chālā?' Pāchhē gēlā-mē barad āī. Wāhā ēk
that, 'where do-we-go?' Afterwards the-way-on a-forest came. There one
sundar bagīchī ōr bāw^aṛī dēkhī. Wāhā ēk jōgī-rāj tapasyā
beautiful garden and a-well was-seen. There one saint-king austerities

¹ This is a colloquial phrase meaning to marry; from the use of the turmeric powder applied to the persons of the bride and bridegroom at the time of marriage.

kar-rhiyā-chbā, ar wā-nē samād charā-rakhī-chhī. Barāmaṇ-nē
practising-was, and him-by absorption undergone-being-was. The-Brahman-by
 bachārī kē, 'ab kathī chālā? Ab tō sant-jan mīl-
it-was-thought that, 'now where do-we-go? Now indeed saintly-persons are-
 giyā. Yā-kī sēwā karāgā. Bhag^awān khābāi bhī dēgō.' Jab
found. These-of service I-will-do. God food even will-give.' Then
 yā bachārī, Barāmaṇ as^atān buhār-kar sādū-kī sēwā-mē
this was-thought, the-Brahman the-place swept-having the-saint-of service-in
 bēth-giyō. Jab sēwā kar^atā bhōt rōj hō-giyā.
sat-down (i.e. employed-himself). Then service in-doing many days passed.
 Jab sādū-jī-kī palak ūg^arī. Jab barāmaṇ-sū kahī kē,
Then the-saint-of eyelids opened. Then the-Brahman-to it-was-said that,
 'Barāmaṇ, tū māg. Mhā-kī sēwā kar^atā tēi ghaṇā dan
'Brahman, thou ask-(for-a-boon). My service in-doing to-thee many days
 hō-giyā.' Jab Barāmaṇ-nē kahī, 'Mhārāj, kāi māgū.
have-passed.' Then the-Brahman-by it-was-said, 'Sir, what should-I-ask.
 Mhārē ēk kūwārī laṛ^akī chhai aṭhārā bīs baras-kī, jī-kā pēlā
To-me one unmarried daughter is eighteen twenty years-of, whose yellow
 hāt nhī huwā; sō mhārī ghar^ahālī-kē ōr mhārē laṛāi hō-gai.
hands not are-become; and my wife-to and to-me quarrel took-place.
 Jab mhū chalyō-āyō; kū-kī mhārē pās kāi-bhī sar^atan nē chhō.
Then I came-away; because me-of near any-even money not was.'
 Jab sant-jan-nē phar^amāi kē, 'yē chunthī kāgad-kī tū
Then the-saint-person-by it-was-ordered that, 'this piece paper-of thou
 lē-jā, ōr sahar-mē jār bēch-dijē. Jādā lōbh-tō kar^ajē matī;
take, and a-city-in having-gone sell. Great avarice-verily make not;
 ar kannyā-kā pēlā hāt hō-jāwē ut^anā-sā rupyā lē-kār^ajē.' Ar
and the-daughter-of yellow hands may-become that-much money accept.' And
 ū chunthī-mē yā bāt likhī-chhī kē,
that piece-in this thing written-was that,

'Hōt-kī bēn, ku-hōt-kō bhāi.
'(well)-being-of a-sister, evil-being-of a-brother.

Pir bēṭī nār parāi.
Father's-house daughter woman not-one's-own.

Jāgē sō nar jiwē.
Wakes that man lives.

Sōwē sō nar marē.
Sleeps that man dies.

Gam rākhē sō ānand karē.
Passions controls he happiness does.'

Jab yō chunthī lēr Barāmaṇ sahar-mē giyō. Ēk sābukār-
Then this piece having-taken the-Brahman a-city-in went. One merchant-
 kā laṛ^akā-sū jār kahī kē, 'yē chunthī āp lē-khārō, ōr
of son-to having-gone it-was-said that, 'this piece you accept, and

mēĩ dō sō rupyā dē-khārō.' Sō sāhukār-kā kūwar-nē ũ
to-me two hundred rupees give.' Then the-merchant-of son-by that
 chunthī-mē chōkhī sikh-kī bātā mañḍī dēkhar dō sō
piece-in good teaching-of principles arranged having-seen two hundred
 rupyā turat dē-khāryā, ōr chunthī lē-khārī. Ōr Barāman
rupees immediately were-given, and the-piece was-accepted. And the-Brahman
 rupyā lēr kannyā-kō byāw wā rupyā-sē kar-dīnō.
rupees having-taken daughter-of marriage those rupees-by was-performed.

FREE TRANSLATION OF THE FOREGOING.

In a certain city there was a poor Brahman who lived on daily grain doles; but if he begged in one village he could get only three seers of corn, and if in two still not more than the same quantity.

As he had a daughter to be married his wife said to him 'Mahārāj; such is this fate of ours! How shall we be able to marry this daughter?' On this the Brahman said 'What can I do? If I beg in one village I get only three seers of grain, and if in two no more than the same quantity. I can do nothing more.'

Then the wife of the Brahman said 'Cannot you follow some other calling? You must do something else. Work hard and everything will come all right. Nothing can be done without hard work.'

A long dispute and quarrel took place between them. The Brahman thereupon lost his temper, and he left his home on a journey to a distant country.

After having travelled a distance of some twenty *kōs*, he began to consider to what direction he should turn his steps.

After walking a little further he entered a forest and came upon a beautiful little garden and a tank where a saint was seated absorbed in his devotions.

The Brahman thought, I shall not go any further now that I have found a sage. I will serve him and God is sure to support me.

Having thus made up his mind he dusted the place and sat down to wait upon the holy man.

Many days he passed in the service of the saint. At length the saint opened his eyes and said to the Brahman, 'As thou hast served me for so many days ask a boon.'

Then the Brahman said, 'What boon can I ask? I have a grown up daughter of eighteen or twenty years. There was a quarrel between me and my wife and I have left home in consequence having no means for arranging her marriage.'

On this the saint spoke, 'Take this piece of paper and sell it in a city. Do not covet much, but accept only so much money as may suffice for thy daughter's marriage.'

On the paper was written, 'A sister only loves her brother in prosperity, but a brother loves him even in adversity. A wife away at her father's house is beyond the control of her husband. He is living who is wide-awake, and a man asleep is practically dead. Happy is he who controls his passions'

Having taken this piece of paper the Brahman went to a city where he asked the son of a merchant to buy it for Rs. 200. The merchant's son was so struck with the moral instruction contained on the paper that he at once purchased it for the sum demanded.

The Brahman returned home with the money and performed the marriage of his daughter.

HĀRAUṬĪ (SIPĀRĪ).

The western portion of the state of Kota consists of the pargana of Shahabad, lately transferred to it from Jhallawar. In Shahabad and the Gwalior country to its east and south the language is Mālvi, mixed with the Hārauṭi and Bundēli spoken in its neighbourhood. A little further south of Shahabad lies the Chabra pargana of Tonk, in which the dialect is also Mālvi, mixed with the Hārauṭi of Kota immediately to its west. Indeed more than twenty-four thousand people of this part of Gwalior and of Chabra, who dwell on or near the Kota border, speak Hārauṭi itself.

The Shahabad country is mostly mountainous, and the mixed Mālvi there spoken is hence locally known as Dāngihai or Dhandēri.

North of the Shahabad pargana lies the Shiopur pargana of Gwalior. Here, as well as in the adjoining part of Kota, the language is Hārauṭi, but is mixed with the neighbouring Bundēli and Dāngi. The Gwalior people call this form of Hārauṭi Shiopuri, while the Kota people call it Sipāri, from the river Sip, a tributary of the Chambal in this locality.

As a specimen of this Sipāri or Shiopuri dialect I give a short folktale, which comes from the Gwalior State. It will be seen that it is in the main Hārauṭi. Instances of borrowing from Bundēli are the use of *hō*, as well as *chhō*, for 'was,' or *hū*, as well as *chhū*, for 'I am.' In *bachchān-kū*, to the children, we have an oblique plural and postposition borrowed from Dāngi.

[No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUṬĪ (SIPĀRĪ).

STATE GWALIOR.

एक सुआड़ो और एक सुआड़ी एक ठोर रहवो करे-हा । एक दिन वाँ-कूँ प्यास लागी । जद सुआड़ी-ने सुआड़ा-सूँ कही पाणी पीवा चाला । तू कहाण्याँ भी जाणै-हे । वहाँ एक नाहर-की आँदर है । तू कोई कहाणी जानतो-होवे तो आपण पाणी पिया । हूँ प्यासी मरूँ-छूँ । या कहर वे पाणी-की ठोर पै गया । वहाँ जार सुआड़ी-ने पूछी तू कोई कहाणी जाणै-हे । ज्यूँ-ही वे पास आया नाहर-ने वाँ-कूँ देखि-लिया । जद सुआड़ा-ने कही हूँ तो मारी बातें भूल-गयो । सुआड़ी-ने कही ए सुआक्या यहाँ ऊभो क्यूँ रह-गियो । पाणी पीर लायक काका-कूँ सलाम कर । सुआड़ो भट पाणी पीवा-लाग्यो अर जद पाणी पीर धाय-गियो ऊँ-ने नाहर-कूँ सलाम करी । फेर सुआड़ी-की आड़ी देखर ऊँ-ने ऊँ-सूँ कही कि तू कई भाँके-हे । तू-भी पाणी पीर आपण काका-कूँ सलाम कर । जद सुआड़ी पाणी पी-चुकी ऊँ-ने नाहर-सूँ कही के म्हाँ-की जाग-ने चालो । वहाँ म्हारि दो बच्चाँ है । याँ सुआड़ो तो कहै-हे ये म्हारा-हे । अर मैं कहँ-हूँ ये म्हारा है । जी-सूँ ये चाल-कर वाँ-की दो पाँती पाड़-दो । जद नाहर-ने आप-का मन-में बचारी के हूँ याँ चाराँ-ने खा-जाऊँगो । अब वे वहाँ-मँ उलटा बावड़ा अर घर-ने आया । तो

सुआड़ी-ने आप-का सुआड़ा-सँ कही कि तू भीतर जार दोनूँ बच्चान-कूँ बारे ले-आ । नाहर पाँती पाड़-देगो । सुआड़ो डर-की मारी बारे नहीं कड़ो । मैने-ही रियो । जद सुआड़ी बोली मैँ बच्चान-कूँ लाजँ-हूँ । या कहर वा-भी जा-घुसी । बारे अकेलो नाहर ही जभो रहवो कखो । पाके सुआड़ी-ने आप-की नाड़ आँदर-मेँ-सूँ बारे काडर नाहर-सँ बोली बाबा म्हाँ-को राजी-नामो हो-गियो । एक बच्ची तो सुआड़ा-ने ले-लीनो और एक म-ने । नाहर उलटो डाँग-मेँ चको-गयो । ईँ तरह वे बच-गिया । और नाहर-कूँ बातों-मेँ लगार वाँ-ने पाणी पी-लियो ॥

[No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUṬĪ (SIPĀRĪ).

STATE GWALIOR.

TRANSLITERATION AND TRANSLATION.

Ēk suāryō aur ēk suārī ēk ṭhōr rah*bo karai-hā.
A jackal and a she-jackal one in-a-place living doing-were.

Ēk din wā-kũ pyās lāgi. Jad suārī-nē suāryā-sũ
One day them-to thirst stuck. Then the-she-jackal-by the-jackal-to
kahi, 'pānī pibā chālā. Tū kahānyā bhī jānai-hai?
it-was-said, 'water to-drink let-us-go. Thou stories too knowest?

Wahā ēk nāhar-kī ādar hai. Tū kōi kahānī jān*tō-hōwē
There one tiger-of a-den is. Thou any story if-thou-know
tō āpaṇ pānī piyā; hũ pyāsī marũ-chhũ.' Yā kahar
then we water may-drink; I thirsty dying-am.' This having-said
wē pānī-kī ṭhaur-pai gayā. Wahā jār suārī-nē
they water-of place-near went. There having-gone the-she-jackal-by
pūchhi, 'tū kōi kahānī jānai-hai?' Jyũ-hī wē pās āyā
it-was-asked, 'thou any story knowest?' When-just they near came
nāhar-nē wā-kũ dēkhi-liyā. Jad suāryā-nē kahī, 'hũ tō sārī
the-tiger-by them-to they-were-seen. Then the-jackal-by it-was-said, 'I indeed all
bātā bhūl-gayō.' Suārī-nē kahī, 'ai suālyā, yahā ūbhō kyũ rah-giyō?
things have-forgotten.' She-jackal said, 'O jackal, here standing why remainest?

Pānī pīr lāyak kākā-kũ salām kar.' Suāryō jhaṭ pānī
Water having-drunk the-worthy uncle-to obeisance do.' The-jackal at-once water
pibā-lāgyō, ar jad pānī pīr dhāy-giyō ũ-nē nāhar-kũ
to-drink-began, and when water having-drunk was-refreshed him-by the-tiger-to
salām kari. Phēr suārī-kī āri dēkhar ũ-nē ũ-sũ
obeisance was-made. Then the-she-jackal-of towards having-seen him-by her-to
*kahi ki, 'tũ kai jhākai-hai? Tū-bhī pānī pīr āp*ṇā*
it-was-said that, 'thou what peeping-art? Thou-too water having-drunk our
kākā-kũ salām kar.' Jad suārī pānī pī-chukī ũ-nē nāhar-sũ
uncle-to obeisance do.' When the-she-jackal water drank by-her the-tiger-to
kahi kē, 'mhā-kī jāg-nē chālō; wahā mhārē dō bachchā hai; yō
it-was-said that, 'my to-house come; there my two young-ones are; this
suāryō tō kahai-hai, "yē mhārā hai," ar maĩ kahũ-hũ, "yē
jackal on-the-one-hand saying-is-that, "they mine are," and I saying-am, "they

mbārā hai." Jī-sū thē chāl-kar wā-kī dō pāti pār-dō.' Jad nāhar-nē
mine are. So thou having-come them-of two shares make.' Then the-tiger-by
 āp-kā man-mē bachārī kai, 'hū yā chārā-nē khā-jāūgō.'
his-own mind-in it-was-thought that, 'I these four-to will-eat-up.'
 Ab wē wahā-sū ul'tā bāw'ryā ar ghar-nē āyā. Tō
Now they there-from back returned and the-house-to came. Then
 suārī-nē āp-kā suāryā-sū kahī ki, 'tū bhitar jār
the-she-jackal-by her-own jackal-to it-was-said that, 'thou inside having-gone
 dōnū bachchān-kū bārē lē-ā. Nāhar pāti pār-dēgō.' Suāryō
both the-young-ones-to out bring. The-tiger shares will-make.' The-jackal
 dar-kī mārī bārē nahī karyō; mañnē-hī riyō. Jad suārī
fear-of through out not came-out; within he-remained. Then the-she-jackal
 bōlī, 'mañ bachchān-kū lāñ-hū.' Yā kahar wā bhī
said, 'I the-young-ones-to bringing-am.' This having-said she also
 jā-ghusī. Bārē akēlō nāhar hī ūbhō rah'bō-karyō.
entered. Outside alone the-tiger only standing remained.
 Pāchhai suārī-nē āp-kī nār ādar-mē-sū bārē kādar
Afterwards the-she-jackal her-own neck the-cave-in-from out projecting
 nāhar-sū bōlī, 'bābā, mhā-kō rājināmō hō-giyō. Ēk bachchō tō
the-tiger-to said, 'Sir, our reconciliation has-become. One offspring indeed
 suāryā-nē lē-linō, aur ēk ma-nē.' Nāhar ul'tō dāng-mē
the-jackal-by was-taken, and one by-me.' The-tiger back jungle-in
 chaḷō-gayō. Ī tarah wē bach-giyā, aur nāhar-kū bātā-mē
went-away. This in-manner they were-saved, and the-tiger-to stories-in
 lagār wā-nē pāñī pī-liyō.
having-engaged them-by water was-drunk.

FREE TRANSLATION OF THE FOREGOING.

There lived a jackal and his she-jackal. One day they felt thirsty, so the jackaless said to the jackal, 'Come, jackal, let us drink water. But do you know any stories or not? There is a den of a tiger. If you know any stories, then will we drink water. I am dying of thirst.' So they went on and on to the water-place, when the jackaless said, 'Jackal, do you know any story or not.' As soon as they were there the tiger caught their eye. Then said the jackal, 'I have forgotten all.' Then said the jackaless, 'Jackal, what mean you standing here. Take a drink and make an obeisance to our worthy uncle.' The jackal on his part instantly fell to drinking water, and when refreshed he said, 'Uncle, good-morning.' Then turning to the jackaless he said, 'Jackaless, what are you at? You also drink water and bow down to our worthy uncle.' When refreshed by her draught the jackaless spoke to the tiger, 'Worthy uncle, come to our dwelling; there are two cubs of ours. This jackal says they are his and I say they are mine. So come and make a fair division.' Then the tiger said to himself, 'These are

two and there are two cubs. I will devour all four simultaneously.' So they returned. Going on and on they gained their dwelling. Then the jackaless said to the jackal, 'Drag them out hither so that the revered uncle may make his division.' The jackal went inside, but was afraid to come out again. The jackaless in her turn said, 'I myself will bring the cubs.' She ran into the hole, and the tiger remained standing all alone outside. Then the jackaless put her head out of the burrow and said, 'Worthy uncle, we are reconciled. He has taken one and given me the other.' The tiger returned to the forest, and they escaped, for they drank water safely by engaging him in talk.

MĒWĀTĪ.

Two specimens of Mēwātī are sufficient. One is a version of the Parable of the Prodigal Son, and the other is a folktale. Both come from Kot Kásam of Jaipur, and have been provided by the Rev. G. Macalister.

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀTĪ.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

कहीं आदमी-के दो बेटा हा । उन-में-तैं छोटा-ने अपना बाप-तैं कहो बाबा धन-में-तैं मेरा बट-को आवै सो मूँ-ने बाँट-दे । वैह-ने अपना धन उन-ने बाँट-दीयो । घणा दिन नाँह हुआ जब छोटी बेटो सब धन ले-कर पर-देस-में चळ्यो-गयो । अर उत जा-कर सब धन कुगैले चळ-कर बिगाड़-दीयो । जब वैह-ने सारी धन बिगाड़-दीयो जब वैह देस-में भीत भाखो काळ पड़ो अर वो कंगाळ हो-गयो । वो गयो अर वैह देस-का रहण-वाळा था उन-में-तैं एक-के रह्यो । वो वैह-ने अपना खेताँ-में सूर चरावण-ने खँदायो । जो बरखा सूर खाय-हा उन-तैं वो अपना पेट भरण-ने राजी थो । कोई आदमी वैह-ने किमें बी नाँयँ देतो । जब वैह-ने सुरत आई उन कहीं मेरा बाप-का नौकराँ-ने रोटी घणी अर मैं भूको मरूँ-हँ । मैं उठूँगे अपना बाप-के कने जाऊँगे अर वैह-ने कहूँगे बाबा मैं ईसुर-को पाप कखो अर तेरो पाप कखो अर तेरो बेटो कहण लायक नाँयँ । तेरा नौकराँ-में मूँ-ने बी राख-ले । वो ऊँखो अर अपना बाप कने आयो । वैह-को बाप वैह-ने दूर-ही-तैं आवतो देख्यो । जब वैह-ने दया आई । जब दौड़-कर गळे लगायो अर वैह-ने चूमण चाटण लाग्यो । बेटे वैह-ने कहीं बाबा मैं ईसुर-को पाप कखो अर तेरो पाप कखो अर तेरो बेटो कहण लायक नाँयँ । पर बाप नौकराँ-तैं कहीं आख्या-तैं आख्या कपड़ा ल्यावो अर वैह-ने पहरावो । वैह-का हाताँ-में गूँठी पहरावो अर पागाँ-में जोड़ो पहरावो । हम खाँ पोवाँ अर खुसी कराँ । क्यूँ यो मेरो बेटो मर-गयो थो जो फिर-के जीयायो है । जातो-रह्यो थो सो पा-गयो । अर वै खुसी करण लाग्या ॥

वैह-को बडो बेटो खेत-में हा । वो आयो अर घर-के नीड़े आयो जब वो गावणू बजा-वणू और नाचणू सुण्यँ । वैह नौकराँ-में-तैं एक बुलायो अर वैह-ने पूछो यो के बात हो-रही है । उन वैह-तैं कखो तेरो भाई आयो है अर तेरे बाप-ने जाफत दर्द-है क्यूँ वो वह-ने राजी-खुसी आँण मिळ्यो । वोह कोय हो-गयो । अर भीतर नाँह गयो । जब वैह-को बाप बाहर आयो अर वोह मनायो । उन जुवाव कह-कर अपना बाप-ने कखो देख इतना बरमाँ-तैं

मैं तेरी सेवा करूँ-हूँ कबै मैं तेरो कहणू नाँह गेख्यो । तौ-बी तैं मँ-नै कबै एक बकरी-को बच्चो बी ना दियो अक मैं अपणा भायळ्ळी-की साथ खुसी करतो । पर तैं तेरो यो बेटो आव-तैं-हौं जहँ तेरो धन राँडाँ-मैं उडा-दियो वैह-नै जाफत दर्ई । वोह वैह-नै कही बेटा तू सदा मेरे साभै-है । जो किमैं मेरे कने है सो तेरो-ही है । राजी होणू अर खुसी करणू आखी बात है । क्यूँ यो तेरो भाई मर-गयो थी सो फिर-कै जीयायो है । जातो रह्यो थो सो पा-गयो है ॥

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTĪ DIALECT.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Kahī ād^amī-kai dō bēṭā hā. Un-māi-tāi chhōṭā-nai
A-certain man-to two sons were. Them-among-from the-younger-by
 ap^anā bāp-tāi kahī, ‘bābā, dhan-māi-tāi mērā baṭ-kō āwai
his-own father-to it-was-said, ‘father, wealth-among-from my portion-to comes
 sō mū-nai bāṭ-dē.’ Wāih-nai ap^anū dhan un-nai bāṭ-diyō.
that me-to dividing-give.’ Him-by his-own wealth them-to dividing-was-given.
 Ghaṇā din nāh huyā jab chhōṭō bēṭō sab dhan lē-kar
Many days not became then the-younger son all wealth taken-having
 par-dēs-māi chaḷyō-gayō. Ar ut jā-kar sab dhan
foreign-country-in went-away. And there gone-having all wealth
 kuggailai chaḷ-kar bigār-diyō. Jab wāih-nai sārō dhan
in-riotous-way gone-having was-squandered. When him-by all wealth
 bigār-diyō, jab wāih dēs-māi bhaut bhāryō kāl paryō;
was-squandered-away, then that country-in a-very mighty famine fell;
 ar wō kaṅgāl hō-gayō. Wō gayō ar wāih dēs-kā rahan-wālā
and he a-beggar became. He went and that country-of inhabitants
 thā, un-māi-tāi ēk-kai rahyō. Wō wāih-nai ap^anā khētā-māi
were, them-among-from one-in-of remained. By-him him-to his-own fields-in
 sūr charāwan-nai khādayō. Jō bar^achhā sūr khāy-hā un-tāi wō
swine feeding-for it-was-sent. That husks swine eating-were them-from he
 ap^anū pēt bharan-nai rāji thō. Kōi ād^amī wāih-nai kimaī bī nāyā
his-own belly filling-for ready was. Any man him-to anything even not
 dētō. Jab wāih-nai surat āi un kahī, ‘mērā bāp-kā
used-to-give. Then him-to senses came by-him it-was-said, ‘my father-of
 nauk^arā-nai rōṭī ghaṇī, ar māi bhūkō marū-hū. Māi ūṭhūgō
servants-to bread much (-is), and I hungry dying-am. I will-arise
 ap^anā bāp-kai kanai jāūgō, ar wāih-nai kahūgō, “bābā, māi
my-own father-in-of near will-go, and him-to will-say, “father, by-me

Īsur-kō pāp karyō, ar tērō pāp karyō; ar tērō bēṭō kahan
God-of sin was-done, and thy sin was-done; and thy son to-be-called
 lāyak nāyā. Tērā nauk^{rā}-maĩ mū-nai bī rākh-lē.”’ Wō
fit I-am-not. Thy servants-among me-to also keep.”’ He
 ūṭhyō ar ap^{nā} bāp-kanai āyō. Waĩh-kō bāp waĩh-nai
arose and his-own father-near came. His by-father him-to
 dūr-hi-taĩ āw^{tō} dēkhyō. Jab waĩh-nai dayā āi;
distance-even-from coming he-was-seen. Then him-to compassion came;
 jab daur-kar galai lagāyō, ar waĩh-nai chūman-chāṭan lāgyō.
then run-having on-the-neck stuck, and him-to to-kiss-to-lick began.

Bētai waĩh-nai kahī, ‘bābā, maĩ Īsur-kō pāp karyō ar
By-the-son him-to it-was-said, ‘father, by-me God-of sin was-done and
 tērō pāp karyō. Ar tērō bēṭō kahan lāyak nāyā.’ Par
thy sin was-done. And thy son to-be-called fit I-am-not.’ But
 bāp nauk^{rā}-taĩ kahī, ‘āchhyā-taĩ āchhyā kap^{rā} lyāwō ar
by-the-father servants-to it-was-said, ‘good-than good clothes bring and
 waĩh-nai pah^{rā}wō; waĩh-kā hātā^{maĩ} gūṭhī pah^{rā}wō, ar pāgā^{maĩ} jōrī
him-to put-on; his hands-on a-ring put, and feet-on shoes
 pah^{rā}wō. Ham khā pīwā ar khusī karā. Kyū yō mērō bēṭō
put. Let-us eat drink and pleasure make. Because this my son
 mar-gayō-thō, jō phir-kai jīy-āyō-hai; jātō-rah-yō-thō, sō pā-gayō.’
dead-gone-was, he again has-become-alive; lost-remained-was, he is-found.’

Ar wai khusī karan lāgyā.
And they pleasure to-do began.

Waĩh-kō badō bēṭō khēt-maĩ hō. Wō āyō ar ghar-kai nīrai āyō,
His elder son field-in was. He came and house-to near came,
 jab wō gāw^{nū} bajāw^{nū} aur nāch^{nū} sunyū. Waĩh nauk^{rā}-
then by-him singing music and dancing was-heard. By-him servants-
 maĩ-taĩ ēk bulāyō ar waĩh-nai pūchhī, ‘yō kē bāt hō-rahī
from-among one was-called and him-to it-was-asked, ‘this what thing going-on
 hai?’ Un waĩh-taĩ kahyō, ‘tērō bhāī āyō hai; ar tērai bāp-nai
is?’ By-him him-to it-was-said, ‘thy brother come is; and thy father-by
 jāphat dāi-hai; kyū wō waĩh-nai rājī-khusī ān mīlyō.’
a-feast given-is; because by-him him-to safe-and-sound coming was-obtained.’
 Wōh chhōy hō-gayō; ar bhitar nāh gayō. Jab waĩh-kō bāp bāhar āyō
He angry became; and in not went. Then his father out came
 ar wōh manāyō. Un jubāb kah-kar ap^{nā}
and by-him (he-)was-persuaded. By-him reply said-having his-own
 bāp-nai kahyō, ‘dēkh, it^{nā} bar^{sā}-taĩ maĩ tērī sēwā karū^{hū};
father-to it-was-said, ‘lo, so-many years-from I thy service doing-am;
 kabai maĩ tērō kah^{nū} nāh gēryō; taubī taī mū-nai kabai ēk
ever by-me thy command not was-broken; still by-thee me-to ever one

bak^ari-kō bachchō bī nā diyō, ak maĩ ap^anā bhāy^alā[~]-ki
she-goat-of a-young-one even not was-given, that I my-own friends-of
 sāth khusī kar^atō. Par taĩ tērō yō bētō āw^ataĩ-hĩ
with merriment might-have-made. But by-thee thy this son on-coming-just
 jhaĩ tērō dhan rāṇḍā[~]-maĩ udā-diyō wāh-nai jāphat dai.
by-whom thy wealth harlots-in was-squandered him-to a-feast was-given.'
 Wōh wāh-nai kahī, 'bētā, tū sadā mērai sājhai hai, jō-kimaĩ
By-him him-to it-was-said, 'son, thou always me with art, whatever
 mērai kanai hai sō tērō-hī hai. Rājī hōṇū 'ar khusī kar^anū
to-me near is that thine-alone is. Pleased to-become and merriment to-make
 āchhi bāt hai; kyū yō tērō bhāi mar-gayō-thō, sō phir^a-kai jiy-āyō
good thing is; because this thy brother dead-gone-was, he again alive
 hai; jātō-rahyo-thō, sō pā-gayō hai.
is; lost-remained-was, he found is.'

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक हीर हो अर एक कागको अर एक नाहार अर एक चौपो ये चारुं अंध कूवा-में पड़ा-
था । एक राजा सिकार खेलतो डोके-थो । वैह-ने लाग्याई पिस । वैहीं कूवा-पर आयो ।
कूवा-में देख्यो तो चार जानवर पड़ा-हैं । फेर कागको बोल्थो कै तू मूँ-ने काठ-ले तो तेरे मांय
भीड़ पड़ेगी जब मैं तेरे काम आऊँगो । जब राजा-ने वो काठ-लीयो । जब कागको बोल्थो अक
सब-ने काढीयो । हीर-ने मत काढीयो । कागका-ने काठ-लीयो जब चौपो बोल्थो कै मूँ-ने बी
काठ-ले । मैं तेरे भीड़ पड़ा-में काम आऊँगो । वैह-ने बी काठ-मीयो । वो बोल्थो हीर-ने मत
काढीयो । नाहार-ने काठ-ले । जब वो बी काठ-लीयो । चौपो बी काठ-लीयो । फेर नाहार
बोल्थो मूँ-ने बी काठ-ले । कै मैं तो तू-ने ना काढूँ । तू तो मूँ-ने खा-जा । फेर बोल्थो
नाहार अक मैं तू-ने ना खाऊँ । तू मूँ-ने काठ-ले । तू-में भीड़ पड़ेगी जब मैं तेरे काम
आऊँगो । जब तेरे मांय भीड़ पड़े जब तू मेरे कने आ-जैयो । जब राजा-ने वो काठ-लीयो ।
जब नाहार बोल्थो अक हीर-ने मत काढीयो । जब हीर बी बोल्थो कै मूँ-ने बी काठ-ले ।
जब राजा-ने दया आ-गई । वो बी काठ-लीयो । हीर बोल्थो अक भीड़ पड़े जब मेरे कने
आ-जैयो तू । चारुं अपणा अपणा घर-ने चळ्या-गया । राजा सिकार खेलर अपणे घर आयो ॥

कोईक दिन राजा-ने हो-गया । जब राजा-में भीड़ पड़ी । तो राजा नाहार कने
गयो । नाहार पा-गयो वैह-ने । जब वैह-ने कड़ूला तागड़ी चांदी-का डोरा सोना-का
सुरकी सोना-की दर्ई । माल भौत-सो दियो । जब वैह-ने पोट बांध दर्ई नाहार-ने । फेर
राजा बोल्थो मुज-में तो यो बोझ नाह चके । नाहार बोल्थो मेरे ऊपर पोट धर-ले । तू बी
चढ-ले । थारे गाँव पौहचा-द्युंगो । फेर पोट बी धर-लई नाहार ऊपर । अर राजा बी
चढ-लीयो । फेर उन-का गाँव-में ल्या उताखो । जब राजा पोट अपणा घर-ने लीयायो अर
नाहार जंगळ-में गयो ॥

फेर दूसरे दिन राजा कागका कने गयो । जब कागको बोल्थो बैठ-जा । मैं तेरे आटे
किमें ल्याऊँ-हूँ । राजा बैठ-गयो । कागको गाँव-में उड-गयो । एक बैरबानी-ने नथ काठ-
कर अर बोरको सोना-को धर राख्या-था । वो उन-ने ले-कर उडियायो । फेर राजा-ने
दे-दर्ई । राजा घर लीयायो ॥

दूसरे दिन राजा हीर-कै गयो । हीर-ने बैठा-लीयो । वैह गाँव-में रोजीना आदमी-
की बळ लीयो-करतो भैयों घर गैल । जैह दिन वैह-हीं-का ओसरो थो हीर-को बळ-को ।
राजा-ने रसोई जिमाई अर किंवाड़ा भीतर कोठा-में मूँद-दीयो अर साँकळ लगा-दर्ई । फेर

हीर गाँव-में गयो कै जलदी चालो म्हारै एक आदमी आ-गयो-है बऊ-में द्योगा । जब सब आ-गया । भैयाँ-पर जोत कर-दर्द । कढाँयँ लीयाया अर वैह राजा-नै बी पकड़ ल्याया । हात पाँव बाँध-कर पटक-दीयो अर भाटा-के कुरी पैनाँवण लाग-गया ॥

जो वो कागको वैह-को भायको थो वो उड-रछो-थो । वैह-नै देख्यो तो उड-कर नाहार कनै गयो । नाहार-नै बोल्थो कै राजा तो हीर कनै चळ्यो-गयो । वैह-नै तो भैयाँ-की बऊ-में देंगा । त्यारी हो-रई है । जलदी चाल अर चौपा-नै बी ले-चाल । फेर चऊ-दीया अर चौपा-नै साथ ले-लीयो । तो तीनू मनसूबो करण लाग्या कै कागका तू के करागो । कै मै भैयाँ-की जोत-का-माँयँ-तै बाती ले-कर गाँव-में पूर द्योगे । सगळा आदमी गाँव-में भाग-जाँयँगा । कोई पान चार डटैगा । कागको नाहार-नै बोल्थो तू के करागो । कै पान चार रहैगा उन-नै मै खा-ल्यंगे । मै बी भूको मरूँ-हूँ । फेर नाहार-चौपा-नै बोल्थो तू के करागो । कै मेरै ऊपर तम चढा-दीयो । मै ले-कर भाग-जाऊँगा । कनै-हीं जा पौहचा । जब राजा-की नाड़-पर कुरी धरी अर कागको बाती ले-कर गाँव-में पूर दर्द । जब गाँव-में आदमी भाज-गा आग-नै देख-कर । तीन आदमी रछा । जिन-नै नाहार खा-गयो । चौपा-पर चढा-दीयो । चौपो ले-कर भाग्यायो । फेर नाहार अर कागको बी भाग्याया । राजा-नै राजा-के घर घाल्यो । वै अपणै घर गया ॥

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk hīr hō, ar ēk kāg^alō, ar ēk nāhār, ar ēk chaupō,
An Ahīr was, and a crow, and a tiger, and an ass,
 yē chyārū andh kūwā-māi paryā-thā. Ēk rājā sikār khēl^atō
these the-four a-blind well-in fallen-were. A king hunt playing
 dōlai-thō. Wāih-nai lāgy-āi pis. Wāi-hī kūwā-par
a-wandering-was. Him-to was-applied thirst. That-very well-on
 āyō. Kūwā-māi dēkhyō tō chyār jān^awar paryā-hāi.
he-came. The-well-in it-was-seen then four animals fallen-are.
 Phēr kāg^alō bōlyō kai, 'tū mū-nai kādh-lē, tō tērai-māyā
Then the-crow said that, 'thou me take-out, then thee-on
 bhīr paraigī, jab māi tērai kām āūgō.' Jab rājā-nai
difficulty will-fall, then I to-thee of-use will-come.' Then the-king-by
 wō kādh-liyō. Jab kāg^alō bōlyō ak, 'sab-nai kādhīyō.
he was-taken-out. Then the-crow said that, 'all please-take-out.
 Hīr-nai mat kādhīyō.' Kāg^alā-nai kādh-liyō, jab chaupō
The-Ahīr not please-take-out.' The-crow-for it-was-taken-out, then the-ass
 bōlyō kai, 'mū-nai bī kādh-lē. Māi tērai bhīr paryā-māi
said that, 'me also take-out. I to-thee difficulty falling-on
 kām āūgō.' Wāih-nai bī kādh-liyō. Wō bōlyō, 'hīr-nai
of-use will-come.' Him-for also it-was-taken-out. He said, 'the-Ahīr
 mat kādhīyō. Nāhār-nai kādh-lē.' Jab wō bī kādh-liyō.
not please-take-out. The-tiger take-out.' Then he also was-taken-out.
 Chaupō bī kādh-liyō. Phēr nāhār bōlyō, 'mū-nai bī
The-ass also was-taken-out. Then the-tiger said, 'me also
 kādh-lē.' Kai, 'māi tō tū-nai nā kādhī.
take-out.' (He-answered-) that, 'I indeed thee not will-take-out.
 Tū tō mū-nai khā-jā.' Phēr bōlyō nāhār ak, 'māi
Thou indeed me will-eat-up.' Then said the-tiger that, 'I

tū-nai nā khāñ. Tū mū-nai kāḍh-lē. Tū-mañ bhīṛ paraigī,
thee not will-eat. Thou me take-out. Thee-in difficulty will-fall,
 jab mañ tērai kām āñgō. Jab tērai-māyā bhīṛ parai,
then I to-thee of-use will-come. When thee-in difficulty falls,
 jab tū mērai kanai ā-jaiyō.¹ Jab rājā-nai wō kāḍh-liyō.
then thou to-me near please-come. Then the-king-by he was-taken-out.
 Jab nāhār bōlyō ak, 'hīr-nai mat kāḍhiyō.' Jab hīr
Then the-tiger said that, 'the-Ahīr not please-take-out.' Then the-Ahīr
 hī bōlyō kai, 'mū-nai bī kāḍh-lē.' Jab rājā-nai dayā ā-gai.
also said that, 'me also take-out.' Then the-king-to pity came.
 Wō bī kāḍh-liyō. Hīr bōlyō ak, 'bhīṛ parai, jab
He also was-taken-out. The-Ahīr said that, 'difficulty may-fall, then
 mērai kanai ā-jaiyō tū.' Chyārñ ap^anā ap^anā ghar-nai
to-me near please-come thou.' The-four their-own their-own house-to
 chaḷyā-gayā. Rājā sikār khēlar ap^anai ghar āyō.
went-away. The-king hunting having-played to-his-own house came.

Kōi-k din rājā-nai hō-gayā. Jab rājā-mañ bhīṛ pari.
Some days the-king-to passed. Then the-king-in difficulty fell.
 Tō rājā nāhār kanai gayō. Nāhār pā-gayō waiñ-nai.¹ Jab
Then the-king the-tiger near went. The-tiger was-found him-by. Then
 waiñ-nai kaṛulā tāg^añi chāḍī-kā, ḍorā sōnā-kā, mur^kkī
him-to a-bracelet a-girdle silver-of, a-necklace gold-of, an-ear-ring
 sōnā-kī dai. Māl bhaut-sō diyō. Jab waiñ-nai pōṭ
gold-of were-given. Goods much-very were-given. Then him-for a-bundle
 bāḍh dai nāhār-nai. Phēr rājā bōlyō, 'muj-saī tō
having-tied was-given the-tiger-by. Then the-king said, 'me-by indeed
 yō bōjh nāñ chālai.' Nāhār bōlyō, 'mērai ūpar pōṭ dhar-lē.
this load not goes-on.' The-tiger said, 'to-me on the-bundle place.
 Tū bī chaḍh-lē. Thārai gāw pañh^achā-dyūgō.¹ Phēr
Thou also mount. Thee (to-)the-village I-will-cause-to-arrive.' Then
 pōṭ bī dhar-lai nāhār ūpar. Ar rājā bī chaḍh-liyō.
the-bundle also was-placed the-tiger on. And the-king also was-mounted.
 Phēr un-kā gāw-mañ ly-ā utāryō. Jab rājā
Then him-of village-in having-brought he-was-deposited. Then the-king
 pōṭ ap^anā ghar-nai liy-āyō, ar nāhār jaṅgaḷ-mañ gayō.
the-bundle his-own house-in brought, and the-tiger the-forest-in went.

Phēr dūs^arai din rājā kāg^añā kanai gayō. Jab kāg^añō
Again on-another day the-king the-crow near went. Then the-crow
 bōlyō, 'baith-jā; mañ tērai ātai kimañ ly-āñ-hñ.¹ Rājā
said, 'sit-down; I thee for something bringing-am.' The-king

¹ Note the subject of a *neuter* verb. in the agent-case.

baith-gāyo. Kāg^alō gāw-māi ud-gayō. Ēk bair^abānī-nai nath
sat-down. The-crow the-village-in flew-away. A woman-by nose-ring
 kādh-kar ar bōr^alō sōnā-kō dhar rākhyā-thā. Wō un-nai
taken-off-having and anklet gold-of having-put placed-were. He them
 lē-kar uḍiy-āyō. Phēr rājā-nai dē-dai. Rājā ghar
taken-having flew-and-came. Again the-king-to it-was-given. The-king home
 liy-āyō.
brought (them).

Dūs^arai din rājā hīr-kai gayō. Hīr-nai baithā-
On-another day the-king the-Ahīr-to went. The-Ahīr-by he-was-caused-
 liyō. Wāih gāw-māi rōjīnā ād^amī-kī baḷ liyō-kar^atō bhaīyō
to-sit. That village-in daily a-man-of sacrifice used-to-take the-earth
 ghar gail. Jāih din wāih-hī-kō ōs^arō thō hīr-kō
house according. On-that day that-even-of turn was the-Ahīr-of
 baḷ-kō. Rājā-nai rasōi jīmāi, ar kīwārā bhitar kōthā-
the-sacrifice-of. The-king-to food was-fed, and in-the-door inner room-
 māi mūd-diyō, ar sākaḷ lagā-dai. Phēr hīr gāw-
in it-was-closed, and the-door-chain was-applied. Then the-Ahīr the-village-
 māi gayō kai, 'jal^adī chālō, mhārai ēk ād^amī ā-gayō-hai,
in went (saying-)that, 'quickly come, to-me a man come-is,
 baḷ-māi dyāgā.' Jab sab ā-gayā. Bhaīyā-par jōt
sacrifice-in we-will-give.' Then all came. The-earth-on a-sacrificial-lamp
 kar-dai. Kadhāyā liy-āyā, ar wāih rājā-nai bī pakar
was-arranged. Sweetmeats they-brought, and that king also having-seized
 ly-āyā. Hāt pāw bādh-kar paṭak-diyō ar bhātā-
they-brought. Hands feet bound-having he-was-thrown-down, and whetstone-
 kai chhuri paināwan lāg-gayā.
to a-knife to-whet they-became-engaged.

Jō wō kāg^alō wāih-kō bhāy^alō thō, wō ud-rah-yō-thō. Wāih-
Who that crow him-of friend was, he flying-was. Him-
 nai dēkhyō, tō ud-kar nāhār kanai gayō. Nāhār-nai
by it-was-seen, so flown-having the-tiger near he-went. The-tiger-to
 bōlyō kai, 'rājā tō hīr kanai chaḷyō-gayō. Wāih-nai
he-said that, 'the-king indeed the-Ahīr near went. Him
 tō bhaīyā-kī baḷ-māi dēgā. Tyārī hō-rai-hai. Jal^adī
indeed the-earth-of sacrifice-in they-will-give. Preparation being-made-is. Quickly
 chāl, ar chaupā-nai bī lē-chāl.' Phēr chaḷ-diyā, ar chaupā-nai
come, and the-ass also take.' Then they-went, and the-ass-to
 sāth lē-liyō. Tō tinū man^asūbō karaṇ lāgyā kai, 'kāg^alā,
with it-was-taken. Then the-three consultation to-make began that, 'O-crow,
 tū kē karāgō?' Kai, 'māi bhaīyā-kī jōt-kā-māyā-tāi
thou what wilt-do?' (He-said-)that, 'I the-earth-of lamp-of-in-from

bāti lē-kar gāw-māi pūr dyūgō. Sag^alā ād^amī gāw-māi
wick taken-having village-in conflagration will-give. All men village-in
 bhāg-jāyāgā. Kōi pān chyār dataiṅgā. Kāg^alō nāhār-nai
will-run-away. Some five four will-remain-behind. The-crow the-tiger-to
 bōlyō, 'tū kē karāgō?' Kai, 'pān chyār rahaṅgā,
said, 'thou what wilt-do?' (He-said-)that, 'five four will-remain,
 un-nai māi khā-lyūgō. Māi bī bhūkō marū-hū. Phēr nāhār
them I will-eat-up. I also hungry dying-am. Again the-tiger
 chaupā-nai bōlyō, 'tū kē karāgō?' Kai, 'mērai ūpar
the-ass-to said, 'thou what wilt-do?' (He-said-)that, 'me-on above
 tam chaḍhā-diyō. Māi lē-kar bhāg-jāyāgō. Kanai-hī jā
you cause-to-mount. I taken-having will-run-away. Near-even having-gone
 paūh^achyā. Jab rājā-kī nār-par chhurī dharī, ar kāg^alō
they-arrived. Then the-king-of throat-on knife was-put, and by-the-crow
 bāti lē-kar gāw-māi pūr daī. Jab gāw-
the-wick taken-having the-village-in conflagration was-given. Then the-
 māi ād^amī bhāj-gā āg-nai dēkh-kar. Tin ād^amī rahyā.
village-in the-men ran-away the-fire seen-having. Three men remained.
 Jin-nai nāhār khā-gayō. Chaupā-par chaḍhā-diyō. Chaupō
Them the-tiger ate-up. The-ass-on he-was-caused-to-mount. The-ass
 lē-kar bhāgy-āyō. Phēr nāhār ar kāg^alō bī bhāgy-āyā.
taken-having ran-away. Again the-tiger and the-crow also ran-away.
 Rājā-nai rājā-kai ghar ghālyō. Wai ap^anai ghar gayā.
The-king-to in-the-king-of house was-put. They in-their-own house went.

FREE TRANSLATION OF THE FOREGOING.

An Ahir, a crow, a tiger, and a donkey had all fallen together into a blind well. It chanced that a king was hunting in the neighbourhood, and came to the well to quench his thirst. There he saw the four animals. The crow said to him, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So he took the crow out. Then the crow said to him, 'take all the others out, except the Ahir.' When the donkey saw that the crow had got out, he said, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So the king took him out. Then said the donkey, 'don't take out the Ahir, but take out the tiger.' When the tiger saw that the donkey had been taken out, he said, 'take me also out.' The king said he could not do that, as he was afraid of the tiger eating him up. The tiger replied, 'I won't eat you up. If you take me out, I'll be of use to you if ever you fall into trouble. If ever you fall into trouble, come straight to me.' So the king took him out. Then said the tiger, 'don't take out the Ahir.' Then the Ahir also said, 'take me out too,' and the king, moved by pity, took him out. Then said the Ahir, 'if ever you fall into trouble, come to me.' Then the four went each to his own house, and the king finished his hunting and went home.

After some days had passed, the king fell into trouble. He went to the tiger. The tiger gave him a bracelet and girdle of silver, and a necklace and an earring of gold. In short, he tied a great heap of valuables in a bundle and gave them to the king. It was so heavy that the king had to confess that he could not carry it home. 'Never mind,' said the tiger, 'tie the bundle on to my back, and ride on me yourself, and I'll take you back to your village.' So the king tied the bundle on the tiger's back and mounted himself, and in this way was conveyed back to his village, where the tiger set him down. Then the king took the bundle into his own house, and the tiger went back to the forest.

Next day the king went to the crow. The crow said, 'sit down, and I'll bring something for you.' So the king sat down, and the crow flew off to the village. A woman there had just taken off her nose-ring and her anklet of gold and put them down. These the crow snapped up and flew off with them to the king. The king took them and brought them home.

Next day the king went to the Ahir. The Ahir told him to sit down. Now in that village the Earth-God used each day to take a man, house and house about, as a sacrifice, and that very day it was the turn of the Ahir to provide the victim. So he gave the king some food, and locked him up in an inner room. Then he ran off to the village saying, 'come quickly to my house. I've got a man there, and we can sacrifice him.' So they all hurried to the Ahir's house. They set up a sacrificial lamp, and laid out an offering of sweetmeats. Then they took the king and after tying his hands and feet they threw him down and began to whet the sacrificial knife.

Just at that time his friend the crow flew by and saw what was happening. He flew at once to the tiger and said, 'the king after all has gone to that Ahir, and they are going to sacrifice him to the Earth-God. Come along at once, and take the donkey with you.' So they started and took the donkey with them. They began to consult, and asked the crow what he intended to do. 'I'll take the wick of the sacrificial lamp,' said he, 'and will set fire to the village with it. All the men will run off to the village, and only four or five will remain behind.' Then the crow said to the tiger, 'what do you intend to do?' The tiger said, 'as there will be only four or five men, I will eat them up. I am quite famished with hunger.' Then the tiger asked the donkey what he would do. The donkey replied, 'do you put the king on my back, and I'll gallop off with him to a safe place.' By this time they had arrived at the scene of the sacrifice and found the king lying, with the knife actually being applied to his throat. Then the crow carried off the burning wick of the lamp and set fire to the village. When the men saw the conflagration, they ran off to the village, and only three remained behind. These the tiger ate up. Then they mounted the king on the donkey, and the donkey galloped off along with the tiger and the crow. They left the king in his own house, and then they all went off each to his own home.

AHĪRWĀṬĪ.

I give two specimens of Ahīrwāṭī. One is in the Dēva-nāgarī character, and is a version of the Parable of the Prodigal Son from Gurgaon. The other, written in the Persian character, is in the mixed dialect of Jhajjar of Rohtak.

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀṬĪ.

DISTRICT GURGAON.

एक सकस-के दो बेटा था। उन-मांह-तैं छोटनो बाप-तैं बोल्यो अक बाबा-जी माल-को बट जो मूँ-नें दीणू होय सो दे-दो। जब ऊ-नें वो माल-को बट जिस तरह कछो-थो उसी तरह बाँट-दियो। थोड़ा दिन पीछे छोटो बेटो सगळो माल जमा कर-के पर-देसां-नें चको-गयो अर वठै अपणू धन बद-चक्रनी-में खो-दियो। जब सब खरच कर-चुक्यो और वंह देस-में बड़ो काँक पड़-गयो अर वोह कंगाल हो-गयो तौ वठै-ही वंहो देस-का भागवान जिमीदार-के जा लग्यो। उन वोह अपणा खेत-में सूर चरावण-नें भेजो। अर उन चाही के उन कोककां-तैं जो सूर खाय-था उन-तैं अपणो पेट भरै। क्यूँके वंह-नें कीई किमें नाह दे-थो। जब सुरत संभार-के कही अक म्हारे घरी कितनां-ही मिहिनतियां-नें रोटी सै अर मैं भूखो मरतो डोऊँ-सूँ। मैं उठ-के अपणा बाबा-जी कनै जाऊँगो अर उन-तैं कहूँगो कि म-नें धणी-को और तुम्हारो अलबत खोट कखो-सै अर इब मैं इसो ना रह्यो कि फिर तेरो बेटो कहाऊँ। अर इब तू मूँ-नें अपणा मिहिनतियां-की तरह-ही राख-ले। जब उल्ला-तैं अपणा बाप पाहने चक-दियो। और वो अभी दूर थो अक देखतां-ही वंह-का बाप-नें महर आ-गई और भाज-के अपणे गले लगा-लियो और बोहत प्यार कियो। बेटा-नें कही अक बाबा-जी हमीं धणी-को और तेरो अलबत खोट कखो-सै। इब मैं तेरो बेटो कहावण लायक ना रह्यो। वंह-को बाप अपणा मिहिनतियां-नें बोल्यो अक अच्छा-तैं अच्छा कपड़ा अह-नें पहराय-दो। अर अह-का हाथ-में गूँठी और पावां-में जोड़ी पहराय-दो। अर हम खाँह अर खुसी कराँगा। क्यूँके मेरे लेखे मेरे बेटा-नें फिर-के जन्म लियो-सै। खूयो पायो-सै। जब वो चाव-चोचका करण लग्यो॥

वंह-को बड़ो बेटो खेत-में थो। जब घर-के नीड़े आयो गाजा-बाजा-नें सुण-के अपणा एक मिहिनती-नें बोल्यो कि, यो के सै। उन कही के तेरो भाई आयो-सै और तेरा बाबा-जी-नें बड़ो खातर-दारी करो-सै न्यूँ-अक वंह-तैं राजो-खुसी आ-मिख्यो। वोह कोह हो-कर भीतर नाह गयो। वंह-का बाप-नें वो बाहर आ-कर-के मनायो। उन अपणा बाप-तैं कही अक देख मैं इतना बरस-तैं तेरी टहल करूँ-सूँ अर कदी तेरो कछो ना गेखो-सै मल तैं कदो मूँ-नें एक बकरी-को बच्चो ना दियो जह-तैं मैं भी अपणा पिआरा ढब्बियां-की खातर करतो। इब जब-तैं तेरो यो बेटो आयो अर इन तेरो सगळो धन किसबणां-नें खुवा-लुटा-दियो तम्ही-नें वंह-की बोहत खातर करी। उन वंह-नें कही बेटा तू सदा-तैं मेरे धोरे सा। किमें मेरो तेरो दो नाही सै। तू-नें बी चाव करणो थो अक तेरा इन भाई-नें फिर-के जन्म लियो-सै। अक खूयो और फिर मिख्यो-सै-गो॥

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀṬĪ.

DISTRICT GURGAON.

TRANSLITERATION AND TRANSLATION.

Ēk sakas-kē dō bēṭā thā. Un-māh-tai chhōṭ^anō bāp-taī
A-certain man-to two sons were. Them-in-from the-younger the-father-to
 bōlyō ak, 'bābā-jī, māl-kō baṭ jō mū-nē dīṇū hōy,
said that, 'father, the-property-of share which me-to to-be-given may-be,
sō dē-dō.' Jab ū-nē wō māl-kō baṭ jis tarah kahyō-thō,
that give.' Then him-by that property-of share which way said-it-was,
 us-ī tarah bāṭ diyō. Thōrā din pīchhē chhōṭō
in-that-very way having-divided it-was-given. A-few days after the-younger
 bēṭō sag^lō māl jamā-kar-kē par-dēsā-nē chaḷō-gayō; ar
son all property collected-made-having foreign-countries-to went-away; and
 waṭhai ap^anū dhan bad-chaḷ^anī-mē khō-diyō. Jab sab kharach kar-
there his-own fortune evil-behaviour-in wasted. When all expenditure was-
 chukyō, aur wāh dēs-mē barō kāl paṛ-gayō, ar wōh kangāl
made-completely, and that country-in a-great famine fell, and he indigent
 hō-gayō, tau waṭhai-hī wāhī dēs-kā bhāg^awān jīmīdār-kē jā
became, then there-even that-very country-of a-rich landlord-to going
 lagyō. Un wōh ap^anā khēt-mē sūr charāwan-nē bhējō.
he-engaged-himself. By-him he his-own fields-in swine feeding-for was-sent.
 Ar un chāhī kē un chhōḷ^akā-taī, jō sūr khāy-thā,
And by-him it-was-wished that those husks-by, which swine an-eating-were,
 un-taī ap^anō pēt bharai; kyū-kē wāh-nē kōi kimaī
them-by his-own belly he-may-fill; because him-to anybody anything
 nāh dē-thō. Jab surat sābhār-kē kahī ak, 'mhārē
not a-giving-was. Then senses arranged-having it-was-said that, 'on-my
 gharī kit^anā-hī mihin^atiyā-nē rōṭī sai, ar maī bhūkhō mar^atō
on-house how-many-even labourers-to bread is, and I hungry dying
 dōḷū-sū. Maī uṭh-kē ap^anā bābā-jī kanai jāūgō ar un-taī
wandering-am. I arisen-having my-own father near will-go and him-to
 kahūgō ki, 'ma-nē Dhaṇī-kō aur tumbārō al^abat khōṭ karyō-sai;
I-will-say that, 'me-by God-of and your surely evil-deed done-is;
 ar ib maī isō nā rahyō ki phir tērō bēṭō kabāū. Ar
and now I such not remained that again thy son I-may-be-called. And

ib tū mū-nē ap'nā mihin^atiyā-kī tarah-hī rākh-lē''' Jab uṭhyā-taī
now thou me thy-own labourers-of like-even keep.''' Then arisen-having
 ap'nā bāp pāh^anē chaḷ-diyō. Aur wō abhī dūr thō ak dēkh^atā-
his-own father near he-started. And he yet far was that on-seeing-
 hī wāh-kā bāp-nē mahar ā-gai, aur bhāj-kē ap'nē galē lagā-
even him-of father-to pity came, and run-having on-his-own on-neck he-was-
 liyō, aur bōhat pyār kiyō. Bētā-nē kahī ak 'bābā-ji,
attached, and much caress was-made. The-son-by it-was-said that 'father,
 hamī Dhaṇī-kō aur tērō al'bat khōṭ karyō-sai. Ib maī tērō bētō kahāwan
I God-of and thy surely evil have-done. Now I thy son to-be-called
 lāyak nā rahyō.' Wāh-kō bāp ap'nā mihin^atiyā-nē bōlyō ak, 'achchhā-
worthy not remained.' Him-of father his-own labourers-to spoke that, 'good-
 taī-achchhā kap'rā āh-nē pah^arāy-dō; ar āh-kā hāth-mē gūṭhī, aur
than-good clothes this-one-to put-on; and this-one-of hand-on a-ring, and
 pāwā-mē jōrī pah^arāy-dō; ar ham khāh ar khusī karāgā;
feet-on (in) shoes put; and we may-eat and merriment shall-make;
 kyū-kē mērē lēkhē mērē bētā-nē phir-kē janm liyō-sai; khūyō, pāyō-sai.
because in-my in-opinion my son-by again birth taken-is; was-lost, found-is.
 Jab wō chāw-chōch^alā karan lagyō.
Then he rejoicing to-make began.

Wāh-kō barō bētō khēt-mē thō. Jab ghar-kē nīrē āyō
Him-of elder son field-in was. When the-house-of near he-came
 gājā-bājā-nē suṇ-kē ap'nā ēk mihin^ati-nē bōlyō ki,
music-etc.(obj.) heard-having his-own one labourer-to he-spoke that,
 'yō kē sai?' Un kahī kē, 'tērō bhāī āyō-sai;
'this what is?' By-him it-was-said that, 'thy brother come-is;
 aur tērā bābā-ji-nē barī khātar-dārī karī-sai; nyū-ak wāh-taī
and thy father-by a-great feast done-is; because-that him-by
 rājī-khusī ā-milyō.' Wōh chhōh hō-kar bhītar
safe-and-sound having-come-he-was-met.' He angry become-having inside
 nāh gayō. Wāh-kā bāp-nē wō bāhar ā-kar-kē manāyō.
not went. Him-of the-father-by he outside come-having he-was-appeased.
 Un ap'nā bāp-taī kahī ak, 'dēkh, maī it'nā baras-taī
By-him his-own father-to it-was-said that, 'see, I so-many years-since
 tērī ṭahal karū-sū; ar kadī tērō kahyō nā gēryō-sai; maī
thy service doing-am; and ever thy sayings not disobeyed-is; but
 taī kadī mū-nē ēk bak^arī-kō bachchō nā diyō jāh-taī maī
thou ever me-to one she-goat-of young-one not was-given which-with I
 bhī ap'nā piārā dhabbiyā-kī khātar kar^atō. Ib jab-taī
also my-own dear companions-of feasting might-have-done. Now since
 tērō yō bētō āyō ar in tērō sag^alō dhan kis^abañā-nē
thy this son came and by-this-one thy all fortune harlots-to

khuwā-luṭā-diyō tamhī-nē wāh-kī bōhat khātar karī.' Un
was-squandered-away thee-even-by him-of great feasting was-done.' By-him
 wāh-nē kahī, 'bētā, tū sadā-taī mērē dhōrē sā; kimaī
him-to it-was-said, 'son, thou ever-from me-of near art; whatever
 mērō tērō dō nāhī sai. Tū-nē bī chāw karṇō thō,
mine thine two not is. Thee-to also merry-making to-be-done was,
 ak tērā in bhāī-nē phir-kē janm liyō-sai; ak khūyō, aur
that thy this brother-by again birth taken-is; that lost-was, and
 phir milyō-sai-gō.
again (he) found-is.

The other specimen of Ahīrwāṭī comes from the Jhajjar *Tahsīl* in the south of Rohtak. It is a folktale illustrating the reputed avarice of people of the Ahīr (or as they are often locally called Hīr) caste. An Ahīr promises to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahīr invents all kinds of excuses to get off giving it.

The specimen is written in the Persian character, as received from Rohtak. It well shows the mixed character of the Ahīrwāṭī of this district. The first sentence, *ēk Ahīr dukhālō parō thō*, is good Ahīrwāṭī, and the second, *us-kā jamāī bēre-nai āyā*, is equally good Bāngarū. So throughout the whole specimen Bāngarū and Ahīrwāṭī forms are found side by side, often in the same sentence. Sometimes we have words like *bōlō*, for the Ahīrwāṭī *bōlyō*, and sometimes words like the Bāngarū *bōlā*. The only local peculiarity is the dropping of the *y* in the past participle (*bōlō* for *bōlyō*) which is general over the whole of the Rohtak district. In one place the oblique form *āñh* is used for the nominative *yō*, this.

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀṬĪ.

DISTRICT ROHTAK.

ایک اہیر دوکھالو پڑو تھو۔ اوس کا جمای بیرے نے آیا۔ جس دن وہ
 آیا۔ اہیرے ماری ماری اوت ہو رہی تھی۔ ہیر اپنے بھائی سے بولو۔ کہ
 اینہ لال پگڑی والو کون بیٹھو سے۔ وہ بولو۔ تیرو مہمان سے۔ کہ کونسو سے۔
 یو سے جیکلی کے گھر والو۔ وہ ہیر بولا۔ کہ تو جیکلی کے گھر والو سے۔ کہ
 ہان جی تو بیدا میرے آج اوت ہوئی سے۔ تو کچھ مانگ۔ ہیر کا جمای
 بولو۔ کہ بیدا تو جی کو کڑو سے۔ مین مانگوں گا۔ سونا دیگو۔ وہ بولا کہ ناہے
 طرح دونگو۔ میرے مرتے کے مونہہ تین نکل گئی۔ ہیر کے جمای نے کہا۔
 کہ جی تم دو۔ تو مین نے وہ چوسنگ جیلی لٹک رہی وہ دیدو۔ ہیر بولا۔ کہ
 نو بڑو سہنو۔ کہ یا جیلی تین تین چند کے پوری گیل۔ اور جینہے اکیس ۲۱
 برس دھرے دھرے ہوگیو۔ میرے کا حکملا کے ہاتھ کی۔ میرے کالجے
 کی کور۔ جینہے پر تین تین بیابہ بگڑان سے۔ تین نے کی طرح دیدون۔

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀṬĪ.

DISTRICT ROHTAK.

Ek ahir dukhālō parō thō. Us-kā jamāi bēre-nai āyā.
An Ahir sick fallen was. Him-of the-son-in-law enquiry-for came.

Jis din woh āyā, ahir-kai māṛī-māṛī ōt hō-rahī-thī. Hīr
On-what day he came, the-Ahir-to gradually recovery occurring-was The-Ahir
 ap^ānē bhāī-sē bōlō ki, 'āñh lāl-pag^ārī-wālō kaun baiṭhō sai?' Woh
his-own brother-to said that, 'this red-turban-person who seated is?' He
 bōlō, 'tērō mehmān sai.' Ki, 'kaun-sō sai?' 'Yō sai Jai-kaḷī-
said, 'thy guest is.' (He-replied-) that, 'Who is?' 'This is Jai-kaḷī-
 kai ghar-wālō.' Woh hīr bōlā ki, 'tū Jai-kaḷī-kai ghar-wālō sai?'
to husband.' That Ahir said that, 'thou Jai-kaḷī-to husband art?',

Ki, 'hā-jī.' 'Tō, bīrā, mērai āj ōt huī-sai.
(He-replied-) that, 'yes-Sir.' 'Then, brother, to-me to-day recovery become-is.

Tū kuchh māḡ.' Hīr-kā jamāi bōlō ki, 'bīrā, tū
Thou something ask-for.' The-Ahir-of son-in-law said that, 'brother, thou
 jī-kō kaṛ^ārō sai. Mañ māḡūgā, sō nā dēgō.' Woh bōlā
soul-of narrow art. I will-ask-for, that not wilt-thou-give.' He said
 ki, 'nāh kai-ṭarah dūgō? Mērē mar^ātē-kē mūh-tāñ nikaḷ-gai.'
that, 'not how I-shall-give? Me dying-of mouth-from (the-word-)issued.'

Hīr-kē jamāi-nai kahā ki, 'jī tam dō, tō mañ-nai woh
The-Ahir-of son-in-law-by it-was-said that, 'if you give, then me-to that
 chausang jēlī laṭak-rahī woh dē-dō.' Hīr bōlā ki, 'tū
four-pronged corn-rake hanging-was that give-away.' The-Ahir said that 'thou
 baṛo sohannō; ki yā jēlī tin tin chand-kai pōrī gail, aur
very beautiful; that this corn-rake three three ring-to piece with, and
 jāñh-nai ikīs baras dharē-dharē hō-gayō, mērē kākā Hukam^ālā-kē hāth-kī.
which twenty-one years keeping became, my uncle Hukamlō-of hand-of.
 Mērē kāl^ājē-kī kōr. Jāñh-par tin tin biyāh big^āṛā-sai. Tañ-nai
My liver-of piece. Which-on three three weddings spoiled-are. Thee-to
 kai-ṭarah dē-dū?'
how I-give-away?'

FREE TRANSLATION OF THE FOREGOING.

There was a certain Ahir, who had fallen sick. His son-in-law came to visit him. It happened that that day he was a little better. He asked his brother who the young

fellow with the red turban was. 'A guest,' said he. 'Who is he?' 'Its Jai-kālī's husband.' Said the Ahīr, 'are you Jai-kālī's husband?' 'Yes, sir.' 'Then, brother, to-day I feel better. Ask me for a present.' 'Sir,' said the son-in-law, 'your soul is tightened now. If I ask for anything, you will not give it.' 'Why should I not give it? What you have heard are the truthful words of a dying man.' Very well, if you give anything, give me that four-pronged corn-rake that used to hang there.' 'That,' said the Ahīr, 'is just what I can't give you, my fine fellow. It has three rings on each joint. I have had it by me for one-and-twenty years. It is the one which my dear old uncle Hukamlō used to work with. It's a regular bit of my liver. I have broken off three marriages for each (joint) rather than part with it. How on earth *can* I give it you?'

MĀLVĪ.

I give two specimens of Standard Mālvī and two of Rāṅgrī, all from the Dewas State in the Indore Agency of Central India. One of each pair is a version of the Parable of the Prodigal Son. The second Rāṅgrī specimen is a tale illustrating Rajput heroism, and the second Mālvī one is a folksong sung at weddings.

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई आदमी-के दो छोरा था । उन-मे-से छोटा छोरा-ने ओ-का बाप-से कियो के दाय-जी म्हा-के म्हारो धन-को हिस्सो दै-लाख । ओर ओ-ने उन-मे अपना माल-ताल-को बाँटो कर-दियो । फिर थोडा-ई दिन-में ऊ छोटी छोरी सब अपनी माल-मत्ता एकट्ठी करी-ने कोई एक दूर देस-में चळ्यो-गयो । ओर वाँ चेन-में रै-ने ओ-ने सब अपनी धन उडै-दियो । सब खरच हुआ-पर उना देस-में भोत बडो काळ पड्यो ओर ओ-के खावा पीवा-की भोत अडचन पडवा लागी । जदे ऊ उना देस-में कोई-एक आदमी-के पास जै-ने रियो । ऊ आदमी ओ-के सूडला चरावा-के अपना खेत-में भेज्या करे । ओर सूडला जो कोई फोतरा खाता-था ओ-के उपर-ज ऊ खुसी-से रेतो । पन ऊ-बी ओ-के कोई-ने दियो नी । जदे ऊ सूद-में आयो तो केन लख्यो म्हारा बाप-के घरे तो मुकता-ज मेनत मजूरी करवा-वाळा-के बी पेट भरी-ने बचे इतरो खावा-के मिक्के । ओर हूँ याँ भूक-से मरूँ । अब याँ-से हूँ उठी-ने बाप-के वाँ जै-ने कँगा के दाय-जी हूँ तमारो ओर भगवान-को गुनागार हूँ ओर ए-के उपरांत हूँ थारो छोरो केवावा-के लायक नी रियो । म्हारी गिनती तू अपना नोकर-में कर । फिर ऊ वाँ-से उठी-ने अपना बाप-के पास आयो । ओ-का बाप-ने ऊ दूर छेटीपे होते-ज ओ-के देख्यो ओर ओ-के दया आई ओर भाग्यो ओर ओ-के गळा-से चोटाई-लियो ओर ओ-के मट्टी दी । फिर उना छोरा-ने ओ-का बाप-से कियो के दाय-जी हूँ भगवान-को ओर तमारो गुनागार हूँ ओर हूँ तमारो छोरो केवावा-के लायक नी हूँ । पन बाप-ने ओ-का नोकर-होन-से कियो के एक भोत अच्छो अंगो लाव ओर ए-के पेरव ओर ए-का हात-में अँगूठी पेरव ओर पग-में जूतो पेरव । ओर आज जीमी-चूठी-ने बडो हरक अपन मनावंगा । क्योंकि म्हारो यो मयो हुआ छोरो आज जीवतो हुआ । यो खोवई-गयो-थो पन फिर मिळ्यो । जदे वी बडो हरक मनाववा लाग्या ॥

अब ओ-को बडो छोरी खेत-में थो । ओर जदे ऊ चळ्यो ओर घर-के पास आयो ओ-के नाचवा-को ओर गावा-को आवाज सुनानो । फिर ओ-ने नोकर-होन-मे-से एक-के बुलै-ने पृच्छा इन बात-को अरथ कैँ हे । फिर ओ-ने कियो के थारो भाई आयो-हे ओर थारा बाप-से ऊ खुसी-मजा-में मिळ्यो जे-से ओ-ने सेल दीवी-हे । फिर ओ-के सुस्सो आयो ओर घर-में जावे नी ।

जे-से ओ-को बाप बाहेर ऐ-ने ओ-के समजावा लाग्यो । पन ओ-ने ओ-का बाप-से कियो के देख
 हूँ थारी इतरा बरस-से सेवा करूँ-हूँ ओर थारो म-ने केनो कदी-बी उलाँग्यो नी । ऐसो होते
 बी थ-ने म्हे-के म्हारा मितर बरोबर चेन्न करवा-के वास्ते कदी बी बकरी-को बच्चा दियो नी ।
 ओर जे-ने थारो माल रामजनी-के साथ उडै-दियो उना छोरा-के वास्ते सेल दीवी । फिर ओ-ने
 ओ-से कियो के बेटा तूँ हमेशा म्हारे-ज पास रे-हे । ओर जो कई म्हारे पास हेऊ सब
 थारो-ज हे । यो थारो भाई मयो थो ओर पाछो जीवतो हुआ । खोवाई-गयो-थो ओर
 पीछी पायो । ए-के वास्ते अपन-ने हरक बतानो यो जोग हे ।

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ād^amī-kē dō chhōrā thā. Un-mē-sē chhōṭā chhōrā-nē
A-certain man-to two sons were. Them-in-from the-younger son-by
 ō-kā bāp-sē kiyō kē, 'dāy-jī, mha-kē mhārō dhan-kō
him-of father-to it-was-said that, 'father-sir, me-to my wealth-of
 hissō dai-lākh.' Ōr ō-nē un-mē ap^anā māl-tāl-kō bāṭō
share give-away.' And him-by them-among his-own property-of division
 kar-diyō. Phir thōḍā-ī din-mē ū chhōṭō chhōrō sab ap^anī
was-made. Then a-few-very days-in that younger son all his-own
 māl-mattā ekattī karī-nē, kōi-ēk dūr dēs-mē chalyō-gayō.
property together made-having, a-certain distant country-in went-away.
 Ōr wā chēn-mē rai-nē ō-nē sab ap^anō dhan
And there pleasure-in remained-having him-by all his-own wealth
 udai-diyō. Sab kharach huā-par unā dēs-mē bhōt baḍō kāḷ
was-squandered. All expenditure been-on that land-in a-very great famine
 paḍyō, ōr ō-kē khāwā-piwā-kī bhōt aḍchan paḍwā lāgī. Jadē
fell, and him-to eating-drinking-of great difficulty to-fall began. Then
 ū unā dēs-mē kōi-ēk ād^amī-kē pās jai-nē riyō. Ū
he that land-in a-certain man-of near gone-having remained. That
 ād^amī ō-kē sūd^alā charāwā-kē ap^anā khēt-mē bhējyā-karē. Ōr
man him swine feeding-for his-own field-in sends-regularly. And
 sūd^alā jō-kōi phōṭ^arā khātā-thā, ō-kē up^ara-j ū khusī-sē
the-swine what-ever chaff eating-were, that-of on-even he pleasure-with
 rētō; pan ū bī ō-kē kōi-nē diyō nī. Jadē
would-have-remained; but that even him-to anyone-by was-given not. When
 ū sūd-mē āyō, tō kēnē lagyō, 'mhārā bāp-kē gharē tō
he sense-in came, then to-say he-began, 'my father-of in-house indeed
 muk^atā-j mēnat majūri kar^awā-wālā-kē bī pēt bharī-nē
many-verity labour wage doers-to even belly filled-having
 bachē, it^arō khāwā-kē milē, ōr hū yā bhūk-sē
there-remains-over, so-much eating-for is-got, and I here hunger-from

marũ. Ab yā-sē hũ uṭhī-nē bāp-kē wā jai-nē
die. Now here-from I arisen-having father-of there gone-having
 kūgā kē, “dāy-jī, hũ tamārō ōr Bhag^awān-kō gunāgār hũ, ōr
will-say that, “father-sir, I you-of and God-of sinner am, and
 ē-kē up^{rāt} hũ thārō chhōrō kēwāwā-kē lāyak nī riyō. Mhārī
this-of beyond I thy son being-called-for fit not remained. My
 gin^{ti} tũ ap^{nā} nōkar-mē kar.” Phir ū wā-sē
counting thou thine-own servant-among make.” Then he there-from
 uṭhī-nē ap^{nā} bāp-kē pās āyō. Ō-kā bāp-nē ū dūr
arisen-having his-own father-of near came. Him-of father-by he far
 chhētipē hōtē-j ō-kē dēkhyō; ōr ō-kē dayā āi, ōr
at-distance in-being-indeed him-to it-was-seen; and him-to compassion came, and
 bhāgyō, ōr ō-kē galā-sē chōṭāi-liyō, ōr ō-kē mattī dī. Phir unā
he-ran, and him-to neck-by it-was-pressed, and him-to kiss was-given. Then that
 chhōrā-nē ō-kā bāp-sē kiyō kē, ‘dāy-jī, hũ Bhag^awān-kō ōr
son-by him-of father-to it-was-said that, “father-sir, I God-of and
 tamārō gunāgār hũ, ōr hũ tamārō chhōrō kēwāwā-kē lāyak nī
you-of sinner am, and I your son being-called-for worthy not
 hũ.’ Pan bāp-nē ō-kā nōkar-hōn-sē kiyō kē, ‘ēk bhōt
am.’ But the-father-by him-of servants-to it-was-said that, ‘a very
 aachhō āngō lāw, ōr ē-kē perāw; ōr ē-kā hāt-mē
good robe bring, and this-one-to put-on; and this-one-of hand-on
 āgūṭhī perāw, ōr pag-mē jūtō perāw, ōr āj jīmī-chūṭhī-nē
ring put-on, and feet-on shoe put-on, and today e-ten-fea-tered-having
 baḍō harak apan manāwāgā. Kyō-kē mhārō yō maryō
great rejoicing we-all will-celebrate. Because-that my this d-ad
 huō chhōrō āj jiw^{to} huō; yō khōwāi-gayō-thō, pan phir
been son today living became; this lost-gone-was, but again
 miḷyō.’ Jadē vī baḍō harak manāwā lāgyā
was-got.’ Then they great rejoicing to-celebrate began.

Ab ō-kō baḍō chhōrō khēt-mē thō. Ōr jadē ū chalyō
Now him-of the-elder son the-field-in was. And when he walked
 ōr ghar-kē pās āyō, ō-kē nāch^awā-kō ōr gāwā-kō āwāj
and house-of near came, him-to dancing-of and singing-of noise
 sunānō. Phir ō-nē nōkar-hōn-mē-sē ēk-kē bulai-nē pūchhyō,
became-audible. Then him-by servants-in-from one called-having it-was-asked,
 ‘in bāt-kō arath kaī hē?’ Phir ō-nē kiyō kē, ‘thārō
“this affair-of meaning what is?” Then him-by it-was-said that, “thy
 bhāi āyō-hē, ōr thārā bāp-sē ū khusī-majā-mē miḷyō, jē-sē
brother come-is, and thy father-by he good-health-in was-got, which-from
 ō-nē sēl dīwī-hē.’ Phir ō-kē ghussō āyō, ōr ghar-mē
him-by a-feast given-is.’ Then him-to anger came, and the-house-in

jāwē nī. Jē-sē ō-kō bāp bāhēr ai-nē ō-kē :
he-goes not. That-from him-of the-father outside come-having him-to
 sam^ajāwā lāgyō. Pan ō-nē ō-kā bāp-sē kiyō kē, 'dēkh,
to-remonstrate began. But him-by him-of father-to it-was-said that, 'see,
 hū thārī it'rā baras-sē sēwā karū-hū, ōr thārō ma-nē kēnō
I thy so-many years-from service doing-am, and thy me-by word
 kadī bī ulāgyō nī. Ēsō hōtē. bī tha-nē mha-kē mhārā
ever even was-transgressed not. Such on-being even thee-by me-to my
 mintar barōbar chēn kar^awā-kē wāstē kadī bī bak^arī-kō bachchō
friends with pleasure doing-of for ever even a-she-goat-of young-one
 diyō nī. Ōr jē-nē thārō māl rām-janī-kē sāth uḍai-diyō,
was-given not. And whom-by thy property harlots-of with was-squandered,
 unā chhōrā-kē wāstē sēl dīwī.' Phir ō-nē ō-sē kiyō
that son-of for a-feast was-given.' Then him-by him-to it-was-said
 kē, 'bētā, tū hamēśā mhārē-j pās rē-hē. Ōr jō-kaī mhārē
that, 'son, thou ever me-of-verity near remaining-art. And whatever me-of
 pās hē, ū sab thārō-j hē. Yō thārō bhāi maryō-thō, ōr
near is, that all thine-verity is. This thy brother dead-was, and
 pāchhō jīw^atō huō; khōwāi-gayō-thō, ōr pīchhō pāyō;
afterwards living became; lost-gone-was, and afterwards was-found;
 ē-kē wāstē apan-nē harak batānō yō jōg hē.'
this-of for us-all-by rejoicing was-displayed this proper is.'

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH.)

SPECIMEN II.

लगन-का परबाल्या

पेलो पेर म-ने न्हावत धोवत लाग्यो वो मारु-जी ।
 कैँ दुसरो कैँ दुसरो सीस गुथावताँ मारु-जी ।
 कैँ तिसरो कैँ तिसरो बालू-डा समजावताँ मारु-जी ।
 चौथो पेर रसोइ निपावताँ लाग्यो वो मारु-जी ।
 पाँचमो पेर नाय जिमावताँ लाग्यो वो मारु-जी ।
 छटो पेर म-ने सेज बिछाताँ लाग्यो वो मारु-जी ।
 सातमो पेर म-ने सार खेलताँ लाग्यो वो मारु-जी ।
 कैँ आठमे कैँ आठमे बोल्यो बेरी कूँकडो मारु-जी ।
 कैँ तो-ने सीक सँताप्यो रे कूँकड-ला ।
 कैँ म्हारी कैँ म्हारी रत-मे बोल्यो रे कूँकडला ।
 डाल डाल मिनकी फिरे मारु-जी ।
 कैँ पत्ते कैँ पत्ते बेरी कूँकडो मारु-जी ।
 डाल टूटी मिनकी पडी मारु-जी ।
 कैँ कूँकड कैँ कूँकड करे बदावना मारु-जी ।
 कच्चो दूद पिलाजँ वो मिनक-डी ।
 कैँ कूँकड कैँ कूँकड मार भगाव वो मिनक-डी ।
 आँगन ढोल बजाव वो मारु-जी ।
 आँगन गोद गवाव वो मारु-जी ।
 कैँ कूँकड कैँ कूँकड मार हुआ बदावना मारु-जी ।

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

LAGAN-KĀ PARABĀTYĀ.
MARRIAGE-OF MORNING-SONGS.

Pēlō	pēr	ma-nē	nhāwat	dhōwat	lāgyō,	wō	mārū-jī.
<i>The-first</i>	<i>watch</i>	<i>to-me</i>	<i>bathing</i>	<i>washing</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>
Kaĩ,	dus ^a rō,	kaĩ,	dus ^a rō	sīs	guthāw ^a tā,	mārū-jī.	
<i>Ah,</i>	<i>the-second,</i>	<i>ah,</i>	<i>the-second</i>	<i>head</i>	<i>braiding,</i>	<i>beloved.</i>	
Kaĩ,	tis ^a rō,	kaĩ,	tis ^a rō	bālū-dā	sam ^a jāw ^a tā,	mārū-jī.	
<i>Ah,</i>	<i>the-third,</i>	<i>ah,</i>	<i>the-third</i>	<i>the-children</i>	<i>in-reconciling,</i>	<i>beloved.</i>	
Chōthō	pēr	rasōi	nipāw ^a tā	lāgyō,	wō	mārū-jī.	
<i>The-fourth</i>	<i>watch</i>	<i>food</i>	<i>in-dressing</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>	
Pāch ^a mō	pēr	nāy	jimāw ^a tā	lāgyō,	wō	mārū-jī.	
<i>The-fifth</i>	<i>watch</i>	<i>the-husband</i>	<i>in-feeding</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>	
Chhattō	pēr	ma-nē	sēj	bichhātā	lāgyō,	wō	mārū-jī.
<i>The-sixth</i>	<i>watch</i>	<i>me-to</i>	<i>bed</i>	<i>in-spreading</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>
Sāt ^a mō	pēr	ma-nē	sār	khēl ^a tā	lāgyō,	wō	mārū-jī.
<i>The-seventh</i>	<i>watch</i>	<i>me-to</i>	<i>chess</i>	<i>in-playing</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>
Kaĩ,	āth ^a mē,	kaĩ,	āth ^a mē	bōlyō	bērī	kūk ^a dō,	mārū-jī.
<i>Ah,</i>	<i>at-the-eighth,</i>	<i>ah,</i>	<i>at-the-eighth</i>	<i>crowed</i>	<i>the-enemy</i>	<i>the-cock,</i>	<i>beloved.</i>
Kaĩ,	tō-nē	sōk	sātāpyō,	rē	kūkaḍ-lā.		
<i>Ah,</i>	<i>thee-by</i>	<i>sorrow</i>	<i>was-kindled,</i>	<i>O</i>	<i>cock.</i>		
Kaĩ,	mhārī,	kaĩ,	mhārī	rat-mē	bōlyō,	rē	kūkaḍ-lā.
<i>Ah,</i>	<i>my,</i>	<i>ah,</i>	<i>my</i>	<i>dalliance-in</i>	<i>thou-didst-crow,</i>	<i>O</i>	<i>cock.</i>
Dāl	ḍāl	min ^a kī	phirē,	mārū-jī.			
<i>Branch</i>	<i>branch</i>	<i>the-she-cat</i>	<i>wanders,</i>	<i>beloved.</i>			
Kaĩ,	pattē,	kaĩ,	pattē	bērī	kūk ^a dō,	mārū-jī.	
<i>Ah,</i>	<i>on-leaf,</i>	<i>ah,</i>	<i>on-leaf</i>	<i>the-enemy</i>	<i>cock,</i>	<i>beloved.</i>	
Dāl	tūṭī,	min ^a kī	paḍī,	mārū-jī.			
<i>The-branch</i>	<i>broke,</i>	<i>the-she-cat</i>	<i>fell,</i>	<i>beloved.</i>			
Kaĩ,	kūkaḍ,	kaĩ,	kūkaḍ	karē	badāw ^a nā,	mārū-jī.	
<i>Ah,</i>	<i>the-cock,</i>	<i>ah,</i>	<i>the-cock</i>	<i>makes</i>	<i>joy-celebration,</i>	<i>beloved,</i>	

Kachchō dūd pilāũ, wō minak-dī.
Fresh milk will-I-give-thee-to-drink, O she-cat.
 Kaĩ, kūkad, kaĩ, kūkad mār-bhagāw, wō minak-dī.
Ah, the-cock, ah, the-cock beat-put-to-flight, O she-cat.
 Āgan dhōl bajāw, wō mārū-jī.
In-the-courtyard drum play, O beloved.
 Āgan gīd gawāw, wō mārū-jī.
In-the-courtyard song cause-to-be-sung, O beloved.
 Kaĩ, kūkad, kaĩ, kūkad, mār huā badāw^anā, mārū-jī.
Ah, cock, ah, cock, (thy-)beating became joy-celebration, beloved.

FREE TRANSLATION OF THE FOREGOING.

The first watch¹ was spent in bathing and washing, O Beloved.
 Ah! the second, ah! the second was spent in braiding my hair, O Beloved.
 Ah! the third, ah! the third, in reconciling little children, O Beloved.
 The fourth watch was spent in preparing food, O Beloved.
 The fifth² watch was spent in feeding my husband, O Beloved.
 I spent the sixth watch in spreading the bed, O Beloved.
 The seventh watch was spent by me in playing chess,³ O Beloved.
 Ah! at the eighth,⁴ ah! at the eighth, the envious cock crew, O Beloved.
 Alas, thou hast enkindled my sorrow, O wretched chanticleer.⁵
 Ah! in my, ah! in my love-time didst thou crow, O chanticleer.
 A she-cat is going about from branch to branch, O Beloved.
 Ah! from leaf to leaf, ah! from leaf to leaf, fieth chanticleer, mine enemy, O
 Beloved.
 The branch broke, the she-cat fell, O Beloved.
 Ah! chanticleer, ah! chanticleer sounds a pæan of escape, O Beloved.
 I shall make thee drink fresh milk, O she-cat.
 Ah! beat, ah! beat chanticleer and make him flee, O she-cat.
 (The cock is now put to flight), let the drum sound in the courtyard, O Beloved.
 Ah! chanticleer, ah! chanticleer, thy defeat hath resulted in triumph-song.

¹ There are eight *pahars* or watches, in the twenty-four hours.

² This is the first watch after sunset.

³ In Indian poetry, a husband and wife are often represented as playing chess far into the night.

⁴ This is the last watch before dawn. After cock-crow, a husband cannot stay with his wife.

⁵ The termination *lō*, like *qō*, signifies contempt.

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई एक आदमी-के दो कवर था । वणी-मे-सँ छोटा लडकाए वणी-का पिता-ने कयो के भाभा-जी म्हे-ने म्हारा धन-को बाँटो दे-काडो । फेर वणीएँ वणी-का धन-को बाँटो वणी-मे कर-दियो । फेर थोडा-ज दना-मे वणी छोटा लडकाएँ सब आपणो धन एकट्ठो कर-ने कठेक दूर देस-में चळ्यो-गयो और वठे चेन-सँ रै-ने वणीएँ सब आपणो धन उडाय दियो । फेर जो ई-के पास थो ऊ सब खरच कर-दियो फेर वणी देस-मे एक बडो भारी काळ पड्यो । ओर वणी-के खावा-पीवा-की बडी अडचन पडवा लागी । जद ऊ वणी देस-में कोई एक आदमी-के पास जाय-ने रह्यो । वणी आदमीएँ वी-ने सूर चरावा-के वास्ते आपणा खेत-पर भेज्यो । ओर सूर जो कोई छोटरा खाता-था वणी-रे ऊपर-ज ऊ खुसी-सँ रेतो । पण वी-भी वी-ने कणीएँ नहिँ दिया । जद वी-ने सुइ आवी वणीएँ कयो के म्हारा पिता-रे घरे तो म्हेनत मजूरी करवा-वाळा-के-ई पेट भरी-ने बचे इतरो खावा-ने मिक्के-है । ओर हूँ भूखा मरूँ-हूँ । अबे अठा-सँ उठी-ने हूँ पिता-के वठे जाऊँ ने कहूँगा के भाभा-सा हूँ आप-को ने भगवान-को अपराधी हूँ ओर आप-को लडको बाज-वा-के लायक नी रह्यो । म्हारी गिणती आप आप-रा नोकराँ-मे करो । ओर ऊ वठा-से उठी-ने आपणे पिता-के पास आयो । पण वी-का बापेँ वी-ने दूर-से आवतो दीख-ने वी-ने वणी-की दया आवी ओर दोडतो हुओ जाय-ने ऊ वणी-के गळा लाग्यो । ओर वणी-रो मूँह चूम्यो । ओर वणी लडकाएँ आपणा पिता-ने कही के भाभा-सा हूँ भगवान-को ने आप-को अपराधी हूँ ओर हूँ आप-को लडको केवावा-के लायक नी हूँ । तो-भी वणी-का पिताएँ आपणा नोकराँ-ने कछो के आछे-भंगरखी लाव ओर ई-ने पहेराव । ई-का हात-में बीठी पहेराव ओर ई-का पग-में पगरखी पहेराव । आज जीमी चुठी-ने आछी हरख खुसी कराँगा । कारण के म्हारो यो मयो-थको लडको जीवतो न्हयो । खोवाई-गयो थो पण पाछो मळ्यो । जदी वी बडो हरख मनावे लागे ॥

अब वणी-को बडो लडको खेत-पर थो । चळता-चळता ऊ घर-के नजीक आयो तो वी-ने वठे नाचवा गावा-को अवाज सुणाणो । ओर वणीएँ एक नोकर-ने बुलाय-ने पृछ्यो के आज यो काँई है । जद वणीएँ वणी-के कयो के थारो भाई आयो-है । ओर थारा बाप-ने ऊ खुसी-मजा-सँ मळ्यो अणी-के वास्ते या मिजमानी दिवी-है । जद वी-ने रीस आवी ओर घर-में जावे नही । ऊ-सँ वणी-को बाप बाहर आवी-ने वी-ने समजावा लाग्यो । पण वणीएँ वी-का बाप-ने कियो के देखो हूँ थाँ-की इतरा बरस-सँ सेवा करूँ-हूँ ओर थाँ-को केणो म्हेँ कदी भी लोप्यो नही । असी न्हेता भी थाँएँ म्हे-ने म्हारा हेतू-सोबत्या-के बरोबर आराम-चेन करवा-के वास्ते कदी बकरी-को बच्चो भी दीधो नही । पण जणीएँ थाँ-को धन रामजण्याँ-की गेल-मे रै-ने उडाय दियो वणी लडका-के वास्ते लोकाँ-ने जीमाडो-हो । जद वणीएँ वणी-ने कयो के बेटा तूँ सदा म्हारे पास रेवे-है । ओर जो काँई म्हारे पास है ऊ सब थारो है । यो थारो मयो-थको भाई आज तने जीवतो मळ्यो । ओर गम गयो-थो ऊ पीछो पायो । अणी-के वास्ते आपा-ने हरख खुसी करणी जोग्य है ॥

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ēk ād'mī-kē dō kawar thā. Waṇā-mē-sū chhōṭā laḍ'kāē
A-certain one man-to two sons were. Them-in-from the-younger by-son
 waṇī-kā pitā-nē kayō kē, bhābhā-jī, mha-nē mhārā dhan-kō bāṭō
his father-to it-was-said that, father-sir, me-to my wealth-of portion
 dē-kāḍō. Phēr waṇīē waṇā-kā dhan-kō bāṭō waṇā-mē kar-diyō. Phēr
give-out. Then by-him them-of wealth-of portion them-among was-made. Then
 thōḍā-j danā-mē waṇī chhōṭā laḍ'kāē sab āp'nō dhan ēkaṭṭhō
a-few-only days-in that younger by-son the-whole his-own wealth together
 kar-nē kathē-k dūr-dēs-mē chalyō-gayō, aur wathē chēn-sū
made-having somewhere distant-country-in it-was-gone, and there ease-with
 rai-nē waṇīē sab āp'nō dhan uḍāy-diyō. Phēr jō ī-kē pās
lived-having by-him all his-own wealth was-squandered. Then what him-of near
 thō ū sab kharach-kar-diyō, phēr waṇī dēs-mē ēk baḍō-bhārī kāḷ
was that all was-spent, then that country-in one very-great famine
 paḍyō, ōr waṇī-kē khāwā-piwā-kī baḍī aḍ'chan paḍ'wā lāgī. Jād ū
fell, and him-to eating-drinking-of great difficulty to-fall began. Then he
 waṇī dēs-mē kōi ēk ād'mī-kē pās jāy-nē rahyō. Waṇī ād'mīē
that country-in a-certain one man-of near gone-having lived. That by-man
 vī-nē sūr charāwā-kē-wāstē āp'nā khēt-par bhējyō. Ōr sūr jō-kōi
him-to swine feeding-of-for his-own field-on it-was-sent. And swine whatever
 chhōṭ'rā khātā-thā waṇī-rē ūp'ra-j ū khusī-sū rētō. Paṇ
husks eating-were them-of upon-even he gladness-with would-have-lived. But
 vī-bhī vī-nē kaṇīē nahī diyā. Jād vī-nē suddh āvī, waṇīē
those-even him-to by-anyone not were-given. Then him-to senses came, by-him
 kayō kē, 'mhārā pitā-rē gharē tō mhēnat-majūri-kar'wā-wālā-kē-ī
was-said that, 'my father's in-the-house while labour-hire-doers-to-even
 pēt bhārī-nē bachē itrō khāwā-nē miḷē-hai; ōr hū bhūkhā
belly filled-having there-is-saved so-much eating-for obtained-is; and I of-hunger
 marū-hū. Abē athā-sū ūṭhī-nē hū pitā-kē wathē jāṭ nē kahūgā
dying-am. Now here-from arisen-having I father's in-that-place will-go and I-will-say

kē, “bhābhā-sā, hũ āp-kō nē Bhag^awān-kō ap^arādhī hũ; ōr
that, “father-sir, I your-Honour-of and God-of guilty am; and
 āp-kō laḍ^akō bāj^awā-kē lāyak nī rahyō. Mhārī giṇ^ati
your-Honour-of son being-called-for worthy not remained. My reckoning
 āp āp-rā nōk^arā-mē karō.”’ Ōr ū wathā-sē
your-Honour your-Honour-of servants-among make.”’ And he there-from
 uṭhī-nē āp^anē pitā-kē-pās āyō. Paṇ vī-kā bāpē vī-nē
arisen-having his-own father-of-near came. But his by-father him-to
 dūr-sē āw^atō dīkh-nē vī-nē waṇī-kī dayā āvī, ōr dōḍ^atō-huō
distance-from coming seen-having him-to him-of compassion came, and running
 jāy-nē ū waṇī-kē galā lāgyō, ōr waṇī-rō mūh chūmyō.
gone-having he him-of on-the-neck was-applied, and his face was-kissed.
 Ōr waṇī laḍ^akāē āp^anā pitā-nē kahī kē, ‘bhābhā-sā, hũ Bhag^awān-kō
And that by-son his-own father-to it-was-said that, “father-sir, I God-of
 nē āp-kō ap^arādhī hũ; ōr hũ āp-kō laḍ^akō kēwāwā-kē
and your-Honour-of guilty am; and I your-Honour-of son to-be-called-for
 lāyak nī-hũ.’ Tō-bhī waṇī-kā pitāē āp^anā nōk^arā-nē kahyō kē,
worthy not-am.’ Yet his by-father his-own servants-to it-was-said that,
 ‘āchhī āngar^akhī lāw ōr ī-nē paherāw, ī-kā hāt-mē bīṭhī paherāw, ōr
“good robe bring and him-to put-on, his hand-in a-ring put-on, and
 ī-kā pag-mē pagar^akhī paherāw. Āj jīmī-chuṭhī-nē āchhī harakh-
his feet-in shoes put-on. To-day fed-feasted-having best merriment-
 khusī karāgā; kāraṇ-kē mhārō yō maryō-thakō laḍ^akō, jīw^atō
rejoicing we-will-do; because-that my this dead-was son, alive
 whayō; khōwāī-gayō-thō, paṇ pāchhō malyō.’ Jadī wī baḍō harakh
became; lost-gone-was, but again is-got.’ Then they great joy
 manāwā lāgā.
to-celebrate began.

Ab waṇī-kō baḍō laḍ^akō khēt-par thō; chaḷ^atā-chaḷ^atā ū ghar-kē
Now him-of elder son the-field-on was; while-coming-walking he the-house-of
 najik āyō, tō vī-nē wathē nāch^awā-gāwā-kō awāj suṇānō. Ōr waṇīē
near came, then him-to there dancing-singing-of sound became-audible. And by-him
 ēk nōkar-nē bulāy-nē pūchhyō kē, ‘āj yō kāī hē?’ Jad
one servant-to called-having it-was-asked that, “to-day this what is?” Then
 waṇīē waṇā-kē kayō kē, ‘thārō bhāī āyō-hē; ōr thārā bāp-nē ū
by-him him-to it-was-told that, “thy brother come-is; and thy father-to he
 khusī-majā-sū malyō; aṇī-kē wāstē yā mij^amānī divī-hē.’ Jad vī-nē,
safe-and-sound was-got; this-of for this feast given-is.’ Then him-to,
 rīs āvī, ōr ghar-mē jāvē nahī. Ū-sū waṇī-kō bāp bāhar
anger came, and house-in he-goes not. Therefore his father come-having
 āvī-nē vī-nē sam^ajāwā lāgyō. Paṇ waṇīē vī-kā bāp-nē kiyō kē,
out him-to to-entreat began. But by-him his father-to it-was-said that,

'dēkhō, hũ hā-kī it'rā baras-sũ sēwā karũ-hũ, ōr thā-kō kēṇō mhaĩ
 'see, I thy so-many years-from service doing-am, and thy word by-me
 kadi-bhī lōpyō nahī; asī whētā bhi thāē mha-nē mhārā
 ever-even was-transgressed not; so on-being even by-you me-to my
 hētū-sōb^{tyā}-kē-barōbar ārām-chēn kar^{wā}-kē wāstē kadī bak^{rī}-kō
 friends-companions-of-with enjoyment-ease doing-of for ever she-goat-of
 bachchō bhī dīdhō nahī. Paṇ jaṇīē thā-kō dhan rām^{janyā}-ki gēl-mē
 young-one too was-given not. But by-whom your wealth harlots-of way-in
 rai-nē udāy-diyō, waṇī laḍ^{kā}-kē wāstē lōkā-nē jīmāḍō-
 lived-having has-been-squandered, that son-of for people-to causing-to-eat-thou-
 hō.' Jad waṇīē waṇī-nē kayō kē, 'bētā, tũ sadā mhārē pās
 art.' Then by-him him-to it-was-told that, 'son, thou always me-of near
 rēvē-hai; ōr jō-kāī mhārē pās hē, ū sab thārō hē. Yō thārō
 living-art; and whatever me-of near is, that all thine is. This thy
 maryō-thakō bhāī, āj ta-nē jīw^{tō} maḷyō; ōr gam-gayō-thō, ū pīchhō
 dead-was brother, to-day thee-to alive is-met; and lost-gone-was, he again
 pāyō; aṇī-kē wāstē āpā-nē harakh-khusī kar^{nō} jōgy^a hai.'
 is-found; this-of for us-to merriment to-do proper is.'

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

आडावला-का पहाड-में श्री दरबार-के इलाके जूडामेरपुर नामक-ने हजार २०। २५-की पेदास-को ठकाणो है। जठे एक चारण आय-ने हजार दो अडाई-की दातारी पाय-ने पाछो जावा लागो। जद गेला-मे गिरासियां मेर मीणा ओर भीलों-का डर-सूँ ठाकर-ने अरज करवा-सूँ एक पडियार सरदार-ने ठाकर ई-की लार दीनो। आगे गिरासाये या-ने लूटवा-के वास्ते घेया ॥

चारण राव साधू ब्राम्हण लुगाई ओर एकला दोकला दिवाली-बंद-ने राजपूत गिरासियो लूटे नही। परंत गिरासिया भील मीणा था। ये-भी चारण राव-ने लूटवा-को विचार राखे-हे। परंत आप खास राजपूत जे-ने दुसमना-के आगे डर-ने आपणी जात चारण बताय-ने लडाई-सूँ बच-ने जीवा-को लोभ करणो या वात निर्दित समज-ने जो जाप्ता-के वास्ते आयो-थो वी सरदार भी या वात आरी करी नही। आखर भगडो हुआ। पडियार सरदार-का हात-सूँ बारा आदमी खेत पड़ा। एक-रा हात-री तरवार-वार लागवा-सूँ पडियार-रो माथो भी धड-सूँ अलग हुआ। पर कबंध रण-मे रूप-रयो। ओर सन्न-पर प्रहार करवा-सूँ अबकी बार तरवार भी टूट-पड़ी। तो कटार खेच-ने कबंध दोड-ने कुछ दूर जाय आपणा दुसमना-ने मार-नाख्यो। ओर फेर उठा-सूँ पलट-ने जठे आप-को माथो कट पड़ो-थो वठे आय-ने गोडी गाल-ने बैठ-गयो। कटारी-ने अंगरखी-की चालके पल्ले बाहरी बगले पूँछ-ने म्यान-मे कीधी। ओर फेर आप-रा तुरत-रा निकल्यो हुआ रक्त प्रवाह-सूँ मृत्तिका-रा पिंड कर-ने आप भी माथारे पास सरीर छोड्यो। या सब वात ऊ चारण अलग ऊभो ऊभो देख-रह्यो-थो। राजपूत मायो गयो परंत चारण-रो माल बच-गयो ॥

यो अठा-सूँ चाल-ने आगे सिरोही इलाके खींवज नामक देवडा चाहुवाण सरदार-के ठकाण जाय-ने जो हुई थी सो सारी वात कही। तो ठाकर हर-बम-जीए या वात सुण-ने उण सरदार-का घणा वाखाण कीदा ॥

या वात कवर नरपाल-देव-जी सुण-ने आप ऊँ-ज वखत पिता-की कचेरी-में आया ओर पूछी। तो चारण फेर सब वात कही। सो सुण-ने कवर-जीए कही के माथो कख्या केडे कबंध सन्न-ने मार-ने पाछे माथा नखे आय-ने अजाबी-की चाल-सूँ कटारी माँज-ने म्यान-मे कीधी सो तो ठीक। परंतु कटार अंगरखी-की चाल-के भीतर-के पल्ले माँजी के बाहर-के पल्ले। जो बाहर-के पल्ले पूँछी तो फेर ऊँ-मे काँई है। या वात कवर-जी-की सुण-ने नादानी जाण-ने सब हसवा लाग्या। एक सूर बीर सरदार-की बहादुरी-में कोई तरे-सूँ आप पंडे बीरताई-को घमंड राख-ने कुटिलता-सूँ न्यूनता बतावणी या वात ठाकर-साब-ने भी आक्षी नी लागी। तो आप कछो की सुणो जी कवर-जी बाहर भीतर-को पल्लो काँई करे। ऊँ राजपूत

तो जो करी सो घणी-ज आक्की करी । ओर मायले पल्ले कटारी माँजवा-की या बताई तो अब थाँ कोई रजपूती करो । जद करजो जद जाणाँगा की ठीक है । ऊँ-सँ तो जो बणी सो कर दिख्वाई । कवरजीए पिता-का मूँडा-सँ असा करडा वचन सुण-ने वणी-ज वखत पिता-के रूबरू इसो पण कयो की तीस बरस-की उमर हुआ केडे एक महीनो भी आगे नही जीवणो । ओर उण पडियार सरदार-की तरह-सँ भगडो कर-ने माथो कया पाके तरवार चलाय-ने माथा-रे पास आय-कर मायिला पल्ला-सँ कटार माँज-ने म्यान-में कर-ने पाके खेत पडणो ॥

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ādāw^alā-kā pahād-mē śrī dar^abār-kē ilākē Jūdāmēr-pur
Aravali-of hills-in illustrious darbar-of¹ in-the-jurisdiction Judamerpur
 nāmak-nē hajār vīs pachīs-kī pēdās-kō ṭhakāṇō hai. Jāṭhē ēk
name-by thousands twenty twenty-five-of income-of an-estate there-is. There one
 chāraṇ āy-nē hajār dō adāi-kī dātārī pāy-nē pāchhō jāwā
bard come-having thousands two two-and-a-half-of gift received-having back to-go
 lāgō. Jad gēlā-mē girāsiyā Mēr, Miṇā ōr Bhīlā-kā ḍar-sū
began. Then the-way-in free-booters Mērs, Miṇās and Bhīls-of fear-from
 Ṭhākar-nē araj kar^awā-sū ēk Paḍiyār sar^adār-nē Ṭhākar ī-kī
the-Ṭhākur-to application making-by one Paḍiyār Sardār-to by-the-Ṭhākur him-of
 lār dīnō. Āgē girāsāyē yā-nē lūṭ^awā-kē wāstē
in-company was-given. Onwards by-freebooters these-to plundering-of for
 ghēryā.
they-were-surrounded.

Chāraṇ-Rāw, sādhu, brāhmaṇ, lūgāi ōr ēk^alā dōk^alā diwālī-band-nē
A-Chāraṇ-Rāo, a-saint, a-Brāhmaṇ, a-woman and alone in-tawān armed-man-to
 Rājput girāsiyō lūṭē nahī. Parant girāsiyā Bhīl, Miṇā thā. Yē
a-Rājput freebooter robs not. But the-freebooters Bhīls, Miṇās were. These
 bhī Chāraṇ-rāw-nē lūṭ^awā-kō vichār rākhē-hē. Parant āp khās
too Chāraṇ-Rāo-to robbing-of consideration entertain. But he himself
 Rājput whē-nē dus^amanā-kē āgē ḍar-nē āp^anī jāṭ chāraṇ
Rājput being enemies-of in-front feared-having his-own caste bard
 batāy-nē laḍāi-sū bach-nē, jiwā-kō lōbh kar^anō, yā wāt
shown-having a-fight-from escaped-having, life-of desire to-make, this thing
 nindit samaj-nē jō jāptā-kē wāstē āyō-thō vī sar^adār bhī
censurable considered-having who escorting-of for come-had by-that sardār too
 yā wāt ārī karī nahī. Ākhar jhag^adō huō. Paḍiyār
this thing acceptance was-made not. At-last a-struggle took-place. Paḍiyār

¹ The illustrious Darbār, or the Darbār *par excellence* is the Court at Udaipur.

Sar^adār-kā hāt-sũ bārā ād^ami khēt padyā. Ēk-rā hāt-rī tar^awār-
Sardār-of hands-from twelve men on-the-field fell. One-of hand-of a-sword-
 wār lāg^awā-sũ Paḍiyār-rō māthō bhī dhad-sũ alag huō,
stroke being-hit-from the-Pariyār-of head also the-trunk-from separate became,
 par kabandh raṇ-mē rūp-rayō, ōr satrū-par prahār kar^awā-
but the-headless-trunk battle-in fixed-remained, and the-enemy-on blows making-
 sũ ab-kī-bār tar^awār bhī tūt-paḍī. Tō kaṭār khēch-nē
by this-time the-sword too broken-fell-down. Yet dagger drawn-out-having
 kabandhē dōḍ-nē kuchh dūr jāy āp^ana dus^amanā-nē
by-the-headless-trunk run-having a-little distance having-gone his-own enemies-to
 mār-nākhyō. Ōr phēr uthā-sũ palat-nē jāthē āp-kō māthō
were-cut-down. And then that-place-from returned-having where his-own head
 kaṭ padyō-thō, wathē āy-nē gōḍī-gāl-nē bēth-gayō. Kaṭārī-nē
cut-off lying-was, there come-having knelt-having he-sat-down. Dagger-to
 aṅgar^akhī-kī chāl-kē pallē bāh^arī bag^alē pūchh-nē myān-mē
coat-of skirt-of on-the-border the-outside on wiped-having sheath-in
 kīdhī, ōr phēr āp-rā turat-rā nik^alyā-huā rakt-prawāh-sũ mṛittikā-rā
it-was-made, and then him-of fresh-of gushed-out blood-flow-by clay-of
 piṇḍ kar-nē āp bhī māthā-rē pās sarīr chhōḍyō. Yā sab
a-ball made-having by-himself too head-of near body was-given-up. This whole
 wāt ū chāraṇ alag ūbhō ūbhō dēkh-rah-yō-thō. Rāj^apūt
thing that bard aloof standing standing witnessing-was. The-Rājput
 māryō-gayō, parant chāraṇ-rō māl bach-gayō.
killed-was, but the-bard-of property saved-was.

Yō aṭhā-sũ chāl-nē āgē Sirōhī ilākē Khīwaj
This(-man) here-from walked-having further Sirōhī district Khīwaj
 nāmāk Dēw^adā Chāhuwāṇ Sar^adār-kē ṭhakāṇē jāy-nē jō
by-name Dēwadā Chāhuwāṇ Sardār-of in-the-estate gone-having what
 huī-thī sō sārī wāt kahī. Tō Ṭhākar Har^abam-jīē yā
happened-had that all story was-told. Then Ṭhākur by-Harbamjī this
 wāt suṇ-nē uṇ Sar^adār-kā ghaṇā bākhāṇ kīdā.
story heard-having that Sardār-of very-much praises were-made.

Yā wāt kawar Nar-pāl-dēw-jī suṇ-nē āp ũ-j wakhat
This story the-Prince Narpāl-Dev-jī heard-having himself at-that-very time
 pitā-kī kachēri-mē āyā, ōr pūchhī, tō chāraṇē phēr sab
father-of court-in came, and it-was-asked, then by-the-bard again whole
 wāt kahī. Sō suṇ-nē kawar-jīē kahī kē, ‘māthō
account was-said. That heard-having by-the-Prince it-was-said that, ‘the-head
 kaṭyā kēḍē kabandh satrū-nē mār-nē pāchhē
being-cut-off after the-headless-trunk the-enemy-to killed-having afterwards
 māthā nakhē āy-nē ajābī-kī chāl-sũ kaṭārī māj-nē
the-head near come-having robe-of skirt-by dagger wiped-having

myān-mē kidhi, sō tō thik. Parant katār aṅgar^akhī-kī
sheath-into was-made, that verily right. But the-dagger robe-of
 chāl-kē bhitar-kē pallē māji, kē bāhar-kē pallē ? ' Jō
skirt-of inner-of on-border was-wiped-clear, or outer-of on-border ? ' If
 bāhar-kē pallē pūcñhī tō phēr ũ-mē kãñ hai ? ' Yā wāt
outer-of on-border it-was-wiped then indeed it-in what is ? ' This remark
 kawar-jī-kī suṇ-nē nādānī jāṇ-nē sab has^awā lāgyā. Ēk sūr
prince-of heard-having folly known-having all to-laugh began. One brave
 bir sar^adār-kī bahādurī-mē kōi tarē-sū āp paṇḍē bir^atāi-kō
warrior chieftain-of heroism-in some manner-by himself by-his-person heroism-of
 ghamanḍ rākh-nē kuṭil^atā-sū nyūn^atā batāw^anī yā
pride entertained-having crookedness-through deficiency to-be-shown this
 wāt Thākar-sāb-nē bhī āchhi nī lāgi. Tō āp kaḥyō
thing the-Thākur-Sahib-to also well not was-felt. Then by-him it-was-said
 kī, ' suṇō-jī kawar-jī, bāhar bhitar-kō pallō kãñ karē ? Ũ
that, ' listen-O prince, outer inner-of border what makes ? By-that
 Rāj^apūt tō jō karī sō ghañī-j āchhi karī. Ōr māy^alē
Rājput as-to what was-done that very-much good was-done. And inner
 pallē katārī māj^awā-kī yā batāi tō ab thā kōi raj^apūti
border dagger wiping-of this was-pointed-out then now you some heroism
 karō. Jad kar^ajō, jad jāṇāgā kī thik hai. Ũ-sū
do. When you-may-do, then I-will-acknowledge that proper is. By-him
 tō jō bañī sō kar dikhāi.' Kawar-jīē pitā-kā
indeed what was-done that having-done was-shown.' By-the-Prince father-of
 mūḍā-sū asā kar^adā wachan suṇ-nē wañī-j wakhat pitā-kē
mouth-from such harsh words heard-having the-same time father-of
 rūb^arū isō paṇ karyō kī, ' tis baras-kī umar huā
in-the-presence such vow was-made that, ' thirty years-of age having-become
 kēḍē ēk mahinō bhī āgē nahī jīw^anō; ōr uṇ Paḍiyār
after one month even afterwards not to-live; and that Paḍiyār
 sar^adār-kī tarah-sū jhag^adō kar-nē māthō katyā pāchhē tar^awār
chieftain-of fashion-by fight done-having head being-lopped-off after sword
 chalāy-nē māthā-rē pās āy-kar māyēlā pallā-sū katār
brandished-having head-of by-the-side come-having inner border-with dagger
 māj-nē myān-mē kar-nē pāchhē khēt paḍ^anō.
cleansed-having sheath-into made-having afterwards to-the-ground to-fall.'

FREE TRANSLATION OF THE FOREGOING.

In the Aravali hills in the territory of Udaipur was a state by name Jūdāmērpur, yielding a revenue of twenty or twenty-five thousand rupees. There, a certain bard having come, and having received a gift of two or two and a half thousands, began to

go back. Then being afraid of the neighbouring freebooters, Mērs, Mīnās, and Bhīls, he requested the Thākur and got from him a Pariyār Sardār to accompany him. Then the freebooters came from all sides to loot them.

Rajput freebooters do not plunder a bard, a saint, a Brahman, a woman, or one or two armed soldiers. But these freebooters were Bhīls and Mīnās; these, too, have an objection to plunder a bard; but himself being a true Rajput, the Sardār who formed the escort, did not like to take advantage (of the above-mentioned Rajput custom), as he held it disgraceful to covet life by avoiding a skirmish, by representing himself for fear of the enemies to belong to the bard tribe. At last the fight ensued. By the hand of the Pariyār Sardār twelve persons fell to the ground. By the sword stroke from one freebooter's hand, the head of the Pariyār Sardār, too, was separated from the body. But the headless trunk strode over the field, and this time even the sword broke to pieces in striking the enemies. Then drawing out its dagger the headless body ran, and going a certain distance, killed the enemy, and again returning from that place came to where the head lay lopped off, and sat down (firmly) on its knees. Then wiping the dagger clean on the outer face of the skirt of his robe, he put it into the sheath, and having made clayballs with the flow of his welling life-blood, laid itself down near the head. All this the bard was witnessing, standing aloof. The Rajput was killed, but the property of the bard was saved.

He, walking onwards from this place and reaching a state by name Khīnwaj in the district of Sirōhī, belonging to the Devdā Chāhuwān Sardār, related all that had happened. Then the Thākur Harbamjī hearing this tale, praised that Sardār exceedingly. Hearing this Prince Narpāl Dēoji came at that very time into the court of his father, and on being asked the bard again related the whole story. Hearing it, the Prince said, 'it is all very well that the body, after the head was cut off, killed the enemy, and again coming near the head cleansed the dagger with the skirt of the robe and put it into the sheath. But was the dagger wiped clean on the inside of the skirt or on the outside? If it was wiped on the outside of the skirt, then what is there (worthy of high praise)?' Hearing this remark of the Prince and thinking it foolish, all began to laugh. The Thākur Sāhib, too, did not like that the exploit of a brave warrior Sardār should be shown at a disadvantage, out of crooked malice and high conceit of one's own prowess. So he said 'Listen, O Prince, what difference can the inner and the outer side make? As to that Rajput, whatever he did was splendidly accomplished; and with regard to what you have said of wiping the dagger clean on the inner side, when you yourself achieve any Rajput-like valour then you may do as you say; we will then acknowledge it to be well done. He had evidently done what he could.' Hearing such harsh words from the mouth of his father, the Prince, even at that very time, and in the very presence of his father, vowed never to live even for one month after the age of thirty, and like that Pariyār Sardār after a fight when his head should be cut off, to brandish the steel, to come near the head, to wipe clean the dagger on the inner side, to put it into the sheath, and then to fall on the ground.

MĀLVĪ OF KOTA AND GWALIOR.

Mālvī is spoken in the east (the Shahabad *Pargana*) and south-east of the state of Kota, in the adjoining portion of the Tonk State, known as Chabra *Pargana*, and in the south-west of the Gwalior Agency, immediately to the east of Kota and to the north of the Bhopal Agency.

The estimated number of speakers of Mālvī in this locality, after allowing for the portion of Jhalawar lately transferred to Kota, is as follows :—

Kota	80,978
Tonk (Chabra)	20,000 ¹
Gwalior Agency	395,000
TOTAL	495,978

This appears under various names. In the forest tract in the south-west of the Gwalior Agency and in the neighbouring portion of the Shahabad *Pargana* of Kota, which is known as the Dāng, the language is known as Dāngihāi, Dāngēsā or Dhaṇḍērī, with a reported number of speakers as follows :—

Gwalior	95,000
Kota (Shahabad)	6,000
TOTAL	101,000

Further, inquiry, however, shows that this does not differ from the ordinary Mālvī spoken in the neighbourhood, and I have therefore included the figures in those given above for the Mālvī of Kota and Gwalior. In Kota the Mālvī is locally known as Kuṇḍālī.

The Mālvī spoken in this locality has Bundēlī immediately to its north-east and east, and the Hārautī form of Jaipurī to its north-west and west. It is hence affected by these two dialects. As a specimen of it I give a folktale (familiar to readers of the Arabian Nights) which comes from Kota. In the Gwalior Agency, the language is similar, but more influenced by Bundēlī, and examples are not needed.

In the specimen the following are the principal points of divergence from Standard Mālvī. I also draw attention to a few points which are typical of that dialect.

There is the usual tendency to disaspiration and uncertainty of the vowel scale. Thus we have *būjī*, for *būjhī*, enquired; *sāt* for *sāth*, a companion; *riyō*, remained. Note *khēr*, for *kahar*, having said. As examples of vowels, see *gar^anō*, for *gir^anō*, to fall; *dan*, for *din*, a day; *giyō*, for *gayō*, gone; *rōhō-hō*, for *rahō-hō*, you remain.

The cerebral *ṇ* is more common than in Standard Mālvī. Thus, *mār^anō*, instead of *mār^anō*, to strike.

In the declension of nouns, we have a locative in *hē* in the word *chhōrihē*, in the daughter. This form also occurs in the neighbouring Hārautī and in the Mālvī of Bhopal, see pp. 204 and 263.

In pronouns, we have *mhaī*, to me. The plural is regularly used for the singular in *mhā*, we, for I; *thā*, you.

In the conjugation of verbs, the past tense of the auxiliary verb is *hō* (*hā*, *hī*), not *thō*, thus following Bundēlī. The imperfect of the finite verb is built on the central

¹ This is a very rough estimate. No separate figures for the Mālvī speakers of Chabra have been reported.

Rājasthāni system, with a verbal noun in *ē*, and not with the present participle as in regular Mālvī. Thus, *rahē-hō*, not *rah'tō-hō*, was dwelling. The Jaipurī verbs compounded with *āv'nō*, to come, with *y* as a junction semi-consonant, are common. Thus, *lāgy-āi*, she has become attached.

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE KOTA.)

एक भऊो मानस गाँव-नेँ जावे-हो । मारग-में जँ-के-ताँईँ एक दुसरो आदमी मिळ्यो । जँ-ने जँ-से की कै थारो काँई नाँव है । तो जँ-ने नेक नाँव बतायो । अर जँ-ने बूजी कै थारो काँई नाँव है । जँ-ने जँ-को बद नाँव बतायो । अर की कै चाल म्हारे सात-ही होयो । थोड़ा साक गया अर जँ बद-ने की कै मैँ तस लाग्याई । कूड़ा-पर पानी पीवा चालाँ । तो कूड़ा-पर जार जँ नेक-ने लोटो कूड़ा-मे पानो भरवा-सारू पटक्यो । पछाड़ी-सँ जँ बद-ने जँ-के धक्को दे-खाड़्यो । ऊ कूड़ा-मे गर-पड़्यो ॥

कूड़ा-के बीचे एक रूख पीपली-को हो । सो जँ पीपली-मे उलज-गियो । ओर रात-भर ऊ कूड़ा-मे रियो । ऊ कूड़ा-मे दो जंद रहे-हा । रात-मे वे दोनू बतलाया । एक-ने की कै को भाई-साब थाँ आज-काल काहा रोहो-हो । तो जँ-ने की कै मूँ बादस्या-की छोरी-का डील-मे हूँ । दुसरा-ने की कै मूँ हूँ कूड़ा-का ढाणा-के नीचे धन भोत-सोक है । हूँ-की रखाकी करूँ-हूँ । या खेर पहला-से पूछी कै थाँ-ने कोई जँ छोरी-का डील-मे-सँ कुड़ावे तो कूटो कै नहीं । तो जवाब दियो कै यूँ-तो कदी-बी न कूटाँ । परंत कोई हूँ कूड़ा-को जल ले-जार जँ-के छाँटा दे-खाड़ तो कूट-जावाँ । दुसरा-ने की कै म्हाँ-को धन बी म्हाँ कोई-ने ने ले-जावा-दाँ । परंत कोई हूँ कूड़ा-को जल खाड़र जँ ठाम-पर छड़के तो म्हाँ जँ-सँ काँई-बी खेचल न्हे कराँ । धन ऊ-ई ले-जावे । या बात जँ नेक-ने सुण-लीनी ।

दूजे दन बणजारा कूड़ा-पर पाणी भरवा आया । ओर जँ नेक-ने कूड़ा-मे-सँ वारे खाड़्यो । दो चार घड़ी-मे साँस लेर जँ-ने पहली एक लोटो जल-को भरर वाईँ गियो कै जाहँ ऊ जंद बादस्या-की छोरी-हूँ लाग-रिया-हो । बादस्या-के यो नीम हो कै जँ-का डील-मे बड़ो जंद है । जो हूँ-ने कुड़ा-देगो जँ-हूँ-ने परणा-दूंगो । तो हूँ-ने जार जँ-को उपाइ यो-ही कखो कै जँ-की आँख-पर जँ कूड़ा-का जल-का छाँटा दिया । जद जंद कूट-गियो । जँ-के नीराँत हो-गयी । बादस्या-ने वा छोरी जँ-के-ताँईँ परणा-दी । अस्याँ-ई वो ढाणा-के नीचे-सँ जँ धन-पर जल छड़कर वो धन बी खाड़-लियो । ओर लुगाईँ अर धन लेर आनंद करवा लाग-गियो ॥

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

MĀLVĪ.

(STATE KOTA.)

TRANSLITERATION AND TRANSLATION.

Ēk bhaḷō mānas gāw-nē jāwē-hō. Mārag-mē ũ-kē-tāī ēk-dus^arō
A gentle man village-to a-going-was. The-road-in him-of-to another
 ād^amī miḷyō. Ū-nē ũ-sē kī kai, 'thārō kāī nāw hai?' Tō
man was-met. Him-by him-to it-was-said that, 'your what name is?' Then
 ũ-nē 'Nēk' nāw batāyō. Ar ũ-nē būji kai, 'thārō
him-by 'Good' name was-shown. And him-by it-was-enquired that, 'your
 kāī nāw hē?' Ū-nē ũ-kō 'Bad' nāw batāyō, ar
what name is?' Him-by him-of 'Wicked' name was-shown. and
 kī kai, 'chāl mhārē sāt-hī hōyō.' Thōrā
it-was-said that, 'come to-me a-companion-veryly thou-becomest.' A-little
 sāk giyā ar ũ Bad-nē kī kai, 'mhaī tas
distance they-went and that Wicked-by it-was-said that, 'to-me thirst
 lāgy-āī. Kūrā-par pānī piwā chālā.' Tō kūrā-par jār
has-come. A-well-on water to-drink let-us-go.' Then a-well-on having-gone
 ũ Nēk-nē lōṭō kūrā-mē pānī bhar^awā-sārū paṭ^akyō.
that Good-by a-water-vessel the-well-in water drawing-for was-dropped.
 Pachhārī-sū ũ Bad-nē ũ-kē dhakkō dē-khāyō. Ū kūrā-
Behind-from that Wicked-by him-to push was-given-violently. He the-well-
 mē gar-paryō.
in fell-down.

Kūrā-kē bichē ēk rūkh pīp^ali-kō hō. Sō ũ pīp^ali-mē
The-well-of in-the-middle a tree pipal-of was. So that pipal-in
 ulaj-giyō, or rāt-bhar ũ kūrā-mē riyo. Ū kūrā-mē
he-entangled-went, and night-whole that well-in he-remained. That well-in
 dō jand rahē-hā. Rāt-mē wē dōnū bat^alāyā. Ēk-nē kī
two demons a-dwelling-were. Night-in they both conversed. One-by it-was-said
 kai, 'kō, bhāī-sāb, thā āj-kāl kāhā rōhō-hō?' Tō ũ-nē
that, 'well, brother-sir, you now-a-days where living-are?' Then him-by
 kī kai, 'mū Bād^asyā-kī chhōrī-kā dīl-mē hū.' Dus^arā-nē
it-was-said that, 'I the-king-of daughter-of body-in am.' The-other-by
 kī kai, 'mū, ī kūrā-kā dhāṇā-kē nīchē dhan bhōt-sōk hai.
it-was-said that, 'I, this well-of mouth-of below wealth great is.

Ī-kī rukhālī karũ-hũ.' Yā khēr pah^alā-sē pūchhī kai,
This-of guarding doing-I-am. *This having-said the-first-to it-was-asked that,*
 'thā-nē kōī ũ chhōrī-kā dīl-mē-sũ chhurāwē tō
'you-to any-one that daughter-of body-in-from (if-)may-release then
 chhūtō kai nhī?' Tō jawāb diyō kai, 'yũ-to kadī-bī
do-you-leave or not?' Then answer was-given that, 'thus-indeed ever-even
 na chhūtā. Parant kōī ĩ kūrā-kō jal lē-jār ũ-kē
not we-leave. But any-one this well-of water having-taken-away this-one-to
 chhātā dē-khār, tō chhūt-jāwā.' Dus^arā-nē kī kai, 'mhā-kō
drops may-put, then we-leave. *The-second-by it-was-said that, 'us-of*
 dhan bī mhā kōī-nē nē lē-jāwā-dā. Parant kōī ĩ
wealth also we any-one-to not to-take-away-allow. But any-one this
 kūrā-kō jal khārār ũ thām-par chhar^akē tō mhā
well-of water having-drawn that place-on (if-)may-sprinkle then we
 ũ-sũ kāī-bī khēchal nhē karā. Dhan ũ-ī lē-jāwē.
him-from any-even obstruction not do. The-wealth he-alone takes-away.'
 Yā bāt ũ Nēk-nē suṇ-linī.
This word that Good-by was-listened-to.

Dūjē dan baṇ^ajārā kūrā-par pāṇī bhar^awā āyā.
On-the-second day travelling-merchants the-well-on water to-draw came.
 Ōr ũ Nēk-nē kūrā-mē-sũ bārē khāryō. Dō chyar
And that Good-to the-well-in-from outside it-was-drawn. Two four
 gharī-mē sās lēr ũ-nē pah^ali ēk lōtō jal-kō
hours-in breath having-taken him-by first a vessel water-of
 bharar wā-ī giyō kai jāhā ũ jand bād^asyā-kī chhōrīhē
having-filled there-indeed went that where that demon the-king-of daughter-in
 lāg-riyā-hō. Bād^asyā-kē yō nīm hō kai, 'ũ-kā dīl-mē barō
dwelling-was. The-king-to this rule was that, 'her-of body-in a-great
 jand hai. Jō ĩ-nē chhurā-dēgō ũ-ī-nē par^anā-dūgō.
demon is. Who this-one will-release him-indeed-to in-marriage-I-will-give.'
 Tō ĩ-nē jār ũ-kō upāi yō-hī karyō kai ũ-kī
Then this-one-by having-gone her-of remedy this-veryly was-done that her-of
 ākh-par ũ kūrā-kā jal-kā chhātā diyā. Jad jand
eye-on that well-of water-of drops were-given. Then the-demon
 chhūt-giyō. ũ-kē nīrāt hō-gayī. Bād^asyā-nē wā chhōrī ũ-kē-tāī
left. Her-to relief became. The-king-by that daughter him-of-to
 par^anā-dī. Asyā-ī wō dhānā-kē nīchē-sũ ũ dhan-par
in-marriage-was-given. So-veryly he the-mouth-of below-from that wealth-on
 jal chhar^akar wō dhan bī khār-liyō. Ōr lugāī ar dhan
water having-sprinkled that wealth also was-dug-out. And wife and wealth
 lēr ānand kar^awā lāg-giyō.
having-taken happiness to-do he-began.

FREE TRANSLATION OF THE FOREGOING.

A gentleman was going to a village. On the way he met another man who asked him his name. The gentleman replied his name was 'Good.' The gentleman asked the other man in return what his name was, and he was told that it was 'Wicked,' and that now they could travel in company. They had not gone far when Wicked said that he was thirsty, and suggested that they should go to a well. They came to a well and Good lowered his brass vessel to draw out water, when Wicked pushed him down into the well.

In the well there was a pipal tree, on which he fell and stopped the whole night. There were two demons living in the well, and while conversing together the one asked the other, 'Brother, where are you staying now-a-days?' He replied that he was in possession of the body of the daughter of the king. The other thereupon said that he for his part was watching a great treasure which was buried under the mouth of that well. The latter then asked the former, 'Would you anyhow leave the princess if an endeavour be made to that effect?' He replied, 'Not by any ordinary means, but only when the water of this well is sprinkled over the body of the princess.' The other remarked that he too would not obstruct anybody from carrying away the treasure if he only sprinkled the water of that well over the spot. Good overheard all this conversation.

Next day some travelling merchants came to the well and took out Good, who after resting a little took a vessel of water from the well and carried it to the palace of the king where the possessed princess was. The king had vowed that he would give the princess in marriage to whoever expelled the demon from her body. Good sprinkled his water over the eyes of the princess and she was immediately dispossessed and cured. The king thereupon gave his daughter to Good in marriage. Good subsequently secured the treasure buried under the mouth of the well after sprinkling water over the spot, and thus became blessed with wife as well as wealth.

MĀLVĪ OF THE BHOPAL AGENCY.

The Mālvī which is spoken in the Bhopal Agency by 1,800,000 people, and is the main language of the tract, differs but little from the standard of the Indore Agency. As a specimen I give a folktale which comes from the Narsinghgarh State. The following points may be noted.

There is the usual disaspiration, as in *ūbō* for *ūbhō*, standing up. On the other hand we have *phē* for *pē*, on. There is also the usual interchange of vowels as in *nījar* for *najar* (*nazr*), a present; *kāwar* for *kūwar*, a prince. In the specimen the vowels are often written long when they ought to be short, and nasals are frequently omitted. These are only instances of carelessness on the part of the writer, and such have been silently corrected in the transliteration.

In the infinitives of verbs, the letter *b* is preferred to *w*. Thus we have *pūj^abō*, to worship; *kūd^abō*, the act of leaping; *chhōṛ^abō*, the act of releasing.

In the declension of nouns we meet the termination *hē*, used both for the accusative-dative and for the locative. We have also noticed the same termination in the Kota specimen and in Hārautī (pp. 258 and 204). Examples of it here are *bhēsāhē*, to the buffalo; *khāl^{hē}*, into the river; *ghōṛāhē*, to the horse.

As the specimen is a good example of the written hand current in Malwa, I give it in facsimile. The writing is not always careful. Sometimes the termination *ā* is erroneously written for *ō* as in *khusī-kā* (for *kō*) *amal-panī hōyā* (for *hōyō*), opium-water of happiness took place (*i.e.* was drunk).

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE NARSINGHGARH.)

तीस पातीस वास होसा मर
 हुंय नयानीसीय जी राजमाड पदम
 मर राजनीसाव डे पास राजादसीने
 बीपारीडे हुंय नयानी सीय जी डी

પેટેની પાટી રે દેધાંગા ઝોર ના
 બીચાર કે નેંસો પનાપો જડ પડવા
 પાટી આફી ઝોર સવારી વેર બોવ
 પુઝાવા પદારી જદ નેંસો આપો
 જેઠી ગોઠી વંદી થી જો ગોડા
 ઝાટી જદ રાજાજી સાવને વરણ
 ઝી દી જાવ નેંસો આજે સો જાતારો
 જાગો કે જાલપાજી ઝી ડુંગરી
 કે નીચે ગયો જદ રાજાજી સાવ ને
 કુવર નપાળી સીયજી સે ઝરી કે,
 હં જાનેયો કે તમ પીઠ રેરી ગપા
 હો. જદ કુવરજી ને ઘોડા ઝી લગામ
 વેંપે દોતીઠ ઝોવડા ઝી દરી
 જદ ઘોડે જાગો તો નેંસા હે જાતારો

૪૬ નેરો ડો તો વાલ હુ ડુબો
 હોપો જોર ડંપન નવાની સીધજી
 ડો તરવાન ડો હાત છોડ-બોહોપો નેસા
 ડો છોલ સરી ડો પુડા અલગ
 અલગ હોગપા આદો અનાંગા જોર
 આદો ઉર્ગા હો ગપો જોર આપ
 હામ પડડે ઉર્વા હોગપા હમ
 બેર બોર મેં છુડતાહોપા ઉર્ગા
 ગપા જોર હેલા પાડા ૪૬ ડંપ
 સાવ ને ગુજાપદીજો ડે હમોઉર્વાહું
 ૪૬ હમ સવ ડંપજી સાવ ડે
 પામ ગપા ૪૬ બડા મંગાડે
 ઉર્ગા માખાડા જોર લોદી હેડે
 ડુડાનમે ડોરો જોર મોડા ડે હાપો

ਯਾਵ ਅਧਾਦਾਵ ਆਵੇ ਤੋ ਮਸਾਲਾ ਧੀ
 ਆਵੇ ਤੋ ਸੀਪਾਰੀ ਧੋਠਾਕੇ ਸਾਗੇ
 ਭਰੇ ਫੀਧਾ ਤੇ ਧੋਠਾ ਹੁੰ ਧੀਰਾਂ ਧੀਰਾਂ
 ਠਾਠ ਮੇਂ ਕੇਮਾਗੇ ਆਪ ਆਵੇ ਰਾਧਨ
 ਜੀ ਸਾਥ ਦੋਰੀ ਸਰਦਾਰ ਤੇਰਾ ਕੇ ਪਥਾਰਾ
 ਆਵੇ ਰਾਧਨ ਜੀ ਸਾਥ ਨੇ ਆਵੇ ਭੁਧਰ
 ਅਧਾਨੀ ਸੀਧਜੀ ਨੇ ਤਾਂਸੀ ਆਰੋਗੇ
 ਤਾਂਸੀ ਆਰੋਗ ਤੇ ਰਾਧਨ ਜੀ ਸਾਥ
 ਮੇਲ ਮੇ ਪਥਾਰਾ ਆਵੇ ਭੁਧਰ ਜੀ ਸਾਥ
 ਤੇਰਾ ਮੇ ਪੋਠਾਧਾ ਧੁਸਰਾ ਫੀਨ
 ਧੁਸੀ ਤੇ ਅਮਲ ਪਾਨੀ ਹੋਧਾ
 ਨੀਯਰ ਨੀਯਰਾਧਤ ਹੋਰੀ ਫੀਨਾਮ
 ਬਾਟੀ ਭੁਧਰ ਜੀ ਸਾਥ ਤੀ ਜੇਸਾ
 ਮਾਰ ਬਾ ਤੀ ਬਠਾਰੀ ਹੋਰੀ

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE NARSINGHGARH.)

TRANSLITERATION AND TRANSLATION.

Tis chālis bar^s hōyā; jad Kāwar Bhawānī Singh-jī Rāj-garh
Thirty forty years became; when Prince Bhawānī Singh-jī to-Rājgarh
 padāryā. Jad Rāwat-jī-sāb-kē pās-kā ād^amin-nē bichārī kē, 'Kāwar
went. Then Rāwat-jī-sāhib-of near-of men-by it-was-thought that, 'the-Prince
 Bhawānī Singh-jī-kī charētī pātī-phē dēkhāgā.' Ōr yā bichār-kē
Bhawānī Singh-jī-of riding a-race-course-on we-will-see.' And this thought-having
 bhēsō charāyō. Jad par^awā pātī āi; ōr sawārī
a-he-buffalo was-fed. When the-festival race came; and the-procession
 khēr-bōr pūj^abā padārī. Jad bhēsō āyō, jē-kī gōrī bandī
acacia-jujube for-worshipping went. Then the-buffalo came, whose legs tied
 thī. Jō gōryā kātī jad Rāwat-jī-sāb-nē bar^achhā-kī dī.
were. When those-legs were-cut then Rāwat-jī-sāhib-by spear-of was-struck.
 Ab bhēsō chālyō sō at^rō bhāgyō kē Jāl^apājī-kī dūg^arī-kē nīchē
Now the-buffalo went-off and so-much ran that Jāl^apā-jī-of mountain-of under
 gayō. Jad Rāwat-jī-sāb-nē Kāwar Bhawānī Singh-jī-sē kai
he-went. Then Rāwat-jī-sāhib-(by) the-Prince Bhawānī Singh-jī-to it-was-said
 kē, 'hū jānē-thō kē, tam pīth-phē-i gayā-hō.' Jad kāwar-jī-nē
that, 'I thinking-was that, you back-on-verily gone-are.' Then the-Prince-by
 ghōrā-kī lagām khēch-kē dō tin kōr^arā-kī dai. Jad ghōrō
horse-of reins pulled-having two three whips-of were-given. Then the-horse
 bhāgyō tō bhēsāhē jā-liyō. Jad bhēsā-kō tō khāl^hhē
ran and to-the-buffalo it-was-overtaken. Then the-buffalo-of indeed in-river
 kūd^abō hōyō, ōr Kāwar Bhawānī Singh-jī-kō tar^awār-kō hāt chhōr^abō
jumping became, and the-Prince Bhawānī Singh-jī-of a-sword-of hand loosening
 hōyō. Bhēsā-kā dhōl sarikā purā alag alag hō-gayā.
became. The-buffalo-of a-drum like a-drum-skin separate separate became.
 Ādō anāg, ōr ādō ūnāg hō-gayā, ōr āp lagām pakar^a-kē
Half this-side, and half that-side became, and himself the-reins having-held
 ūbā hō-gayā. Ham khēr-bōr-mē dhūr^atā-hōyā ūnāg gayā ōr
standing became. We acacia-jujube-in making-a-search that-side went and
 hēlā pāryā. Jad Kāwar-sāb-nē juwāp diyō kē, 'hū yō ūbō
a-cry was-raised. Then the-Prince-sāhib-by reply was-given that, 'I this standing

hũ.' Jad ham sab Kāwar-jī-sāb-kē pās gayā. Jad bak'rā māgā-kē
am.' Then we all the-Prince-sāhib-of near went. Then a-goat sent-for-having
 un-kā māthā kātyā ōr lōi hēr-kē kūṛān-mē jhēlyō ōr
its head was-cut and blood taking-having tubs-in it-was-poured and
 ghōṛā-kē lagāyō. Chār char^awādār ōr dō masāl^achī ōr dō sipāi
the-horse-to was-applied. Four grooms and two torch-bearers and two sepoy
 ghōṛā-kē sātē kar-diyā, kē ghōṛāhē dhīrā dhīrā ṭhān-mē
horse-of with were-given, so-that to-the-horse slowly slowly the-stable-in
 lēā-jō. Āp ōr Rāwat-jī-sāb dōi sar^adār dēṛā-phē
bring(imperative). He and Rāwat-jī-sāhib both the-chiefs the-camp-on
 padāryā. Ōr Rāwat-jī-sāb-nē ōr Kāwar Bhawānī Singh-jī-nē
went. And Rāwat-jī-sāhib-by and the-Prince Bhawānī Singh-jī-by
 kāsō ārōgyō. Kāsō ārōg-kē Rāwat-jī-sāb mēl-mē padāryā, ōr
dinner was-eaten. Dinner eaten-having Rāwat-jī-sāhib palace-in went, and
 Kāwar-jī-sāb dēṛā-mē pōṛ-gayā. Dūs^arā din khusī-kā amal pānī
the-Prince-sāhib camp-in slept. The-next day rejoicings-of opium water
 hōyā; nijar nichh^arāwal hōi. Inām bāṭī Kāwar-jī-
became; presents offerings were-made. Rewards were-distributed and-the-Prince-
 sāb-kī bhēsā mār^abā-kī barāi hōi.
sāhib-of a-buffalo killing-of praise became.

FREE TRANSLATION OF THE FOREGOING.

Thirty or forty years ago, Prince Bhawānī Singh (then heir-apparent of the Narsingharh State) went to Rājgarh, when some of the courtiers who attended on the Rāwatjī¹ thought of witnessing the Prince's horsemanship on the race course. So they fed a he-buffalo. When the *Parwā Pāṭī*² came and a procession went out for worshipping the acacia and jujube trees, the buffalo was brought with his legs tied. As soon as his legs were loosened the Rāwatjī struck him with his spear, whereupon the buffalo ran so far that he reached the foot of the Jālpāji Hill. The Rāwatjī then said to Prince Bhawānī Singh, 'I thought you had followed the heels of the buffalo.' Thereupon the Prince pulled his horse's reins and whipped him twice or thrice. The horse galloped and overtook the buffalo. As he (the buffalo) jumped into the stream, Prince Bhawānī Singh gave him a blow with his sword and cut him asunder, the two pieces falling apart as those of a drum, half on one side and half on the other. Prince Bhawānī Singh holding the reins stood still. We searching for him among the acacia and jujube trees arrived thither and called out for him. The Prince replied, 'I am standing here.' All of us then went to him. Then a goat was sent for and after beheading it, the blood was poured into tubs and was rubbed on the horse. Four grooms, two torch-bearers, and two sepoy who accompanied the horse, were directed to walk the horse to the stable slowly,

¹ Rāwat-jī is the title of the Rājās of Narsingharh.

² This festival is held on the day after the Diwāli, and is celebrated by horse-races.

while both the Sardārs, the Prince and the Rāwatjī, returned to the camp and took dinner together. After dinner the Rāwatjī returned to his palace and Prince Bhawānī Singh went to sleep in his camp.

Next day a Darbār was held when opium was distributed and rejoicings made. Offerings and presents were made, rewards were given, and the Prince was highly praised for killing the buffalo.

MĀLVĪ OF BHOPAWAR.

Mālvī is spoken in the north-east of the Bhopawar Agency of Central India by about 147,000 people. The language of the rest of the Agency is either Bhili or Nimārī.

The Mālvī of Bhopawar is practically the same as that of the Indore Agency. As a specimen I give a Rāngrī version of the famous tale of Śrāvāṇa or Sarwan, the son of the sister of Daśaratha or Dasrath, the father of Rāma Chandra. Dasrath killed Sarwan by mistake. The lad's parents cursed Dasrath, to die from sorrow at the loss of a son, even as they did, and the fulfilment of this curse is the foundation of the whole story of the Rāmāyaṇa.

The specimen comes from the state of Jhabua, and the following points in the language may be noted.

There is the usual loss of aspiration as in *āḍō* for *āḍhō*, blind. As usual, also, vowels are interchanged, as in *phar^atō*, for *phir^atō*, wandering; *lakḥ^anō*, for *likḥ^anō*, to write. An initial *s* becomes *h*, as is common in other Rājasthānī dialects. Thus, *harāp*, for *sarāp*, a curse; *hun^anō* for *sun^anō*, to hear.

In nouns, as elsewhere in Rājasthānī, the locative of the genitive is used as a dative, as in *Sar^awan-rē*, to Sarwan; *thānē*, to you.

Verbs have an imperative in *jō* or *jē*, which is not necessarily honorific; thus, *pāw^ajō*, give to drink; *mar^ajē*, die. The past participle of *kaḥ^anō* or *kēnō*, to say, is *kīdō*. The causal of *pīnō*, to drink, is *pāw^anō*.

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE JHABUA.)

एक सरवण नाम करी-ने आदमी थो । वणी-रा मा-बाप आँखा-ऊँ आँदा था । सरवण वणा-ने तोक्याँ फरतो-थो । चालताँ चालताँ आँदा-आँदी-ने रस्ता-मे तरस लागी । जदी सरवण-ने कीदो के बेटा, पाणी पाव । म्हाँ-ने तरस लागी । जदी ऊ वणा-ने वठे बेटा-ने पाणी भरवा-ने तकाव उपर गियो । वणी तकाव उपर राजा दशरथ-की चौकी थी । जणी वखत सरवण पाणी भरवा लागो । जदी राजा दशरथे दूरा-ऊँ देख्यो । तो जाण्यो के कोई हरण्यो पाणी पीवे-हे । एसो जाणी-ने राजा-ए बाण मार्यो । जो सरवण-रे छाती-मे लागो । जो सरवण वणी वखत राम राम करवा लागो । जदी राजा-ए जाण्यो के यो तो कोई मनख हे । एसो जाणी-ने राजा दशरथ सरवण कने गियो । तो देखे तो आपणो भाणेज । राजा मोच करवा मंड्यो । जद सरवण बोल्ह्यो के खेर मारी मोत थाणा हात-से-ज लखी-थी । अबे मारा मा-बाप-ने पाणी पावजो । अतरो के-ने सरवण तो मरि-गियो । ने राजा दशरथ पाणी भरी-ने बेन बेनो-ने पावा-ने आयो । जदी आँदा आँदी बोल्ह्यो के तूँ कूँ हे । दशरथ बोल्ह्यो के थाणे काँई काम हे । यें पाणी पीयो । जदी बेन बोली में तो सरवण सिवाय दुसरा-का हात-को पाणी नी पीयाँ । दशरथ बोल्ह्यो के हूँ दशरथ हूँ । ने मारा हात अजाण-मे सरवण मरि-गियो । आँदा-आँदी सरवण-की मरण हुणी-ने हा ! हा ! करी-ने राजा दशरथ-ने हराप दीदो के जणी बाणू मारो बेटो माख्यो वणा-ज बाणू तूँ मरजे । एसो हराप दे-ने आँदा-आँदी बी मरि-गिया ॥

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀṆGRĪ).

(STATE JHABUA.)

TRANSLITERATION AND TRANSLATION.

Ēk Sar^awaṇ nām kari-nē ād^amī thō. Waṇī-rā mā-bāp ākhā-ũ
A Sarwan name made-having man was. Him-of mother-father eyes-by
 ādā thā. Sar^awaṇ waṇā-nē tōkyā phar^atō-thō. Chāl^atā
blind were. Sarwan them-to by-having-carried wandering-was. In-going
 chāl^atā ādā-ādi-nē rastā-mē taras lāgi. Jadī
in-going the-blind-man-the-blind-woman-to road-in thirst was-felt. Then
 Sar^awaṇ-nē kidō kē, 'bēṭā, pāṇī pāw. Mhā^a-nē taras
Sarwan-to it-was-said that, 'son, water give-to-drink. Us-to thirst
 lāgi.' Jadī ū waṇā-nē waṭhē bethāi-nē pāṇī bhar^awā-nē
is-felt.' Then he them-to there caused-to-sit-having water drawing-for
 talāw upar giyō. Waṇī talāw upar Rājā Daś^arath-kī chōkī thī.
a-tank upon went. On-that tank upon King Dasrath-of watching was.
 Jaṇī wakhat Sar^awaṇ pāṇī bhar^awā lāgō. Jadī rājā Daś^arathē
At-that time Sarwan water to-draw began. Then by-king Dasrath
 dūrā-ũ dēkhyō. Tō jānyō kē, 'kōī haranyō pāṇī
distance-from he-was-seen. Then it-was-thought that, 'some stag water
 pīvē-hē.' Ēsō jānī-nē rājāē bāṇ mārīyō, jō
drinking-is.' Such thought-having by-the-king an-arrow was-shot, which
 Sar^awaṇ-rē chhāti-mē lāgō. Jō Sar^awaṇ waṇī wakhat 'Rām Rām'
Sarwan-to breast-in stuck. When Sarwan at-that time 'Rām Rām'
 kar^awā lāgō, jadī rājāē jānyō kē, 'yō tō kōī manakh
to-make began, then by-the-king it-was-known that, 'this indeed some man
 hē.' Ēsō jānī-nē Rājā Daś^arath Sar^awaṇ kanē giyō. Tō dēkhē
is.' Such thought-having King Dasrath Sarwan near went. Then he-sees
 tō āp^anō bhāṇēj. Rājā sōch kar^awā maṇḍyō. Jad Sar^awaṇ bōlyō
indeed his-own nephew. The-king grief to-make began. Then Sarwan said
 kē, 'khēr, mārī mōt thāṇā hāt-sē-j lakhī-thī. Abē mārā
that, 'it-is-well, my death thy hand-from-only written-was. Now my
 mā-bāp-nē pāṇī pāw^ajō.' At^arō kēi-nē Sar^awaṇ tō
mother-father-to water give-to-drink.' So-much said-having Sarwan indeed
 mari-giyō, nē Rājā Daś^arath pāṇī bharī-nē bēn bēnōi-nē
died, and King Dasrath water drawn-having sister sister's-husband-to

pāwā-nē āyō. Jadī ādā-ādī bōlyā kē, 'tū
causing-to-drink-for came. Then the-blind-man-and-woman said that, 'thou
kūṇ hē ?' Daś'rath bōlyō kē, 'thānē kāi kām hē ? Thē pāṇi piyō.'
who art ?' Dasrath said that, 'to-you what business is ? You water drink.'
 Jadī bēn bōli, 'mē tō Sarwan siwāy duśrā-kā hāt-kō pāṇi nī
Then the-sister said, 'we verily Sarwan except other-of hand-of water not
piyā.' Daś'rath bōlyō kē, 'hū Daś'rath hū, nē mārā hāt-ū ajāṇ-mē
drink.' Dasrath said that, 'I Dasrath am, and my hand-from ignorance-in
Sarwan mari-giyō.' ādā-ādī Sarwan-kō maraṇ huṇi-nē, 'hā,
Sarwan died.' The-blind-man-and-woman Sarwan-of death heard-having, 'alas,
hā,' karī-nē Rājā Daś'rath-nē harāp dīdō kē, 'jaṇi bāṇ-ū mārō bēṭō
alas,' made-having King Dasrath-to curse gave that, 'what arrow-by our son
māryō, waṇi-j bāṇ-ū tū marjē.' Ēsō harāp dēi-nē
was-struck, that-verily arrow-by thou die.' Such curse given-having
 ādā-ādī bī mari-giyō.
the-blind-man-and-woman also died.

FREE TRANSLATION OF THE FOREGOING.

There was a man named Sarwan. His parents were blind. Sarwan used to carry them from place to place. While going along on the road the blind man and the blind woman became thirsty. Then they said to Sarwan, 'Son ! give us water to drink. We are thirsty.' He made them sit there, and went to a tank to fetch water. Rājā Dasrath was on a watch at the tank. When Sarwan commenced drawing water, Rājā Dasrath saw him from a long distance and thought it was a deer who was drinking. He accordingly shot an arrow which wounded Sarwan in the breast. Sarwan then began to cry 'Rām, Rām.'¹ The Rājā then understood that it was a man. He therefore went to Sarwan. When he saw that it was his nephew he began to lament. Then Sarwan said to him, 'Lament not, my death was destined to take place by your hands. Now give (this) water to my parents to drink.' Having said this, Sarwan died, and Rājā Dasrath took the water and came to his sister and brother-in-law, the parents of Sarwan, to give them to drink. Then the blind pair said, 'Who art thou ?' Dasrath replied, 'What have you to do with (that) ? Drink water.' Then his sister said that they would not drink water which was not fetched by Sarwan. Dasrath said: 'I am Dasrath. Sarwan was unknowingly killed by me.' The blind pair hearing of the death of Sarwan cried aloud and cursed Rājā Dasrath, 'Let the very same arrow, which has caused the death of our son, kill you.' Having thus cursed him, the blind man and the blind woman also breathed their last.

¹ Rām was not yet born. Sarwan's calling on him is therefore as great an anachronism, as the Irish legend which makes Pharaoh's daughter teach Moses 'the Bible and the Testament.'

MĀLVĪ OF THE WESTERN MALWA AGENCY.

The Western Malwa Agency of Central India had in 1891 a population of 1,619,368. The Musalmans speak Hindōstānī. The Bhils speak Bhilī, and nearly all the rest speak Mālvī. Adjoining the Agency are the Rajputana States of Tonk and Jhallawar, in both of which Mālvī is spoken on the Malwa border. In Tonk in Rajputana,¹ it is spoken in the Nimbahera pargana, which is situated on the south-eastern border of Mewar. In Jhallawar (after allowing for the recent transfer of part of the territory of that state to Kota) it is spoken in the Chaumahla tract, which lies in the south-west of the state.

The Chaumahla tract is a part of the Sondwar country. The Sondwar country extends into the Western Malwa Agency and even into the adjoining portion of the Bhopal Agency. In the Western Malwa Agency it comprises *Pargana* Pirawa of Tonk in Central India, and *Parganas* Satkheda and Garot of Indore. In this Sondwar tract a special form of Mālvī is spoken which is called Sōṇḍwārī. It will be dealt with subsequently. Over the rest of the Western Malwa Agency the language is ordinary Mālvī. We thus arrive at the following estimated language figures for the Western Malwa Agency, and the neighbouring Rajputana States :—

Mālvī—							
Western Malwa	.	.	.	.	.	.	1,241,500
Nimbahera of Tonk	.	.	.	.	.	.	4,000
							1,245,500
Mālvī (Sōṇḍwārī)—							
Western Malwa	.	.	.	.	.	.	115,000
Chaumahla of Jhallawar	.	.	.	.	.	.	86,556
Bhopal	.	.	.	.	.	.	2,000
							203,556
Bhilī (Western Malwa)	.	.	.	.	.	.	56,000
Hindōstānī (Western Malwa)	.	.	.	.	.	.	190,000
Other languages spoken in Western Malwa	.	.	.	.	.	.	16,868
							1,711,924
TOTAL							1,711,924

I now proceed to deal with the Standard Mālvī of Western Malwa (including that of Nimbahera of Tonk), of which the estimated number of speakers is 1,245,500. As a specimen I give a Rāṅgrī folktale which comes from the state of Ratlam. As may be expected from the geographical position of the Agency, the language is somewhat affected by Central Rājasthānī. There is the usual loss of aspiration as in *wayō*, for *whayō*, he became. In Eastern Marwārī there is a tendency for an initial *s* to be pronounced as *h*, and this is, as we shall see, also a marked peculiarity of Sōṇḍwārī. It also appears in the Mālvī of Western Malwa, as in *hājē*, for *sājē*, in the evening; *hunⁿō*, for *sunⁿō*, to hear; *ham^ajāḍī-nē*, for *sam^ajhāḍī-nē*, having persuaded. There is the Central Rājasthānī preference for a cerebral *ṇ*, as in *sunⁿō* quoted above. There is the Standard Mālvī preference of *w* over *b*, as in *wāt* for *bāt*, a word.

In pronouns there is the Central Rājasthānī *āpā*, meaning 'we, including the person addressed.'

¹ Portions of the Tonk State are in Rajputana, and here also Mālvī is spoken, but the figures are included in the general ones here given for Central India.

In verbs, there is an imperative in *jē*, as we have noted in Bhopawar. Thus, *kijē* for *kahijē*, say. There is an instance of the Mēwārī *h*-future in *watāihū*, I will show. There is the Mārwarī causal with *ḍ* in *ham^ajāḍi-nē*, having persuaded, and *rōwāḍ^ajē*, cause to cry (an imperative in *jē*).

There is also an instance of the Gujarātī custom of making the past tense of a transitive verb, used in the impersonal construction, agree in gender and number with the object with *nē*. Thus, *chhōrā-nē rōwāḍyā* (not *rōwāḍyō*), she caused the cubs to cry.

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE RUTLAM.)

एक ग्याबण स्याकणीए आपणा धणी स्याक्या-ने कछ्छो के अबरके म्हारी हुवावड कठे करोगा । तो वणीए कछ्छो के नाहार-री गुफा-माँय । जदी नाहार आवेगा तो आपाँ-ने खाइ-जायगा । तो स्याक्याए कछ्छो के जदी मूँ खूँखारूँ तो तूँ टाबखा-टूबरी-ने चूँटक्या भरी-ने रोवाडजे ने हूँ पूछूँ के ई क्यूँ रोवे-हे । तो तूँ कीजे के ई नाहार-रो कालजो माँगे-हे ॥

थोडा दन पछे ये दोई जणा जाई-ने नाहार-री गुफा-माँही हुवावड कीदी । वणी दन जद हाँजे नाहार आयो ने सनेर-लेवा लाग्यो के म्हारा घर-में कोई न कोई हे । तो जदी स्याक्या-ने हूँ कीदी । या वात हुणता-ज स्याकणीए छोरा-छोरियाँ-ने चूँटक्या भरी-ने रोवाड्या । तो स्याक्यो बोल्हो के अय कनक-सुन्दरी टाबखा टूबरी क्यूँ रोवे-हे । तो स्याकणी बोली के ओ डर-भंजन-राजा छोरा छोरी नाहार-रो कालजो माँगे-हे । या वात हुणता-ज नाहार-रो जी उड-गयो ने पीछे पाँव भाग्यो ने विचार करवा लाग्यो के म्हारा घर-में म्हा-ने खावावारो कोई न कोई म्हारा-ऊँ मोटो जनावर हे । असा विचार-माँही वा रात काटि-दीदी ने दुसरे दन आव्यो तो बी या-की या-ज वात हुणी-ने पाछे भाग्यो । अतरा-क-में एक बाँदरो अणी-ने मिक्खो ओर बाँदराए पूछो के क्यूँ नाहार राजा आज क्यूँ भाग्या भाग्या फिरो-हो । तदी नाहार बोल्हो के म्हारा घर-माँही म्हारो खावावारो कोई न कोई हे । या वात हुणी-ने बाँदरो अणी वात-री चोकसी करवा नाहार-री गुफा कने गयो ने पाछो आव्यो ने केवा लाग्यो के ए म्हारा शाह एक स्याक्यो वठे हे ने वणी-ऊँ तूँ यूँ काँई डरे-हे । या वात हुणी-ने नाहार-ने भरोसो नी वयो । तो बाँदराए कछ्छो के आपाँ-री पूँछडी दोई मेरी बाँदि ले-ने चालाँ ने हूँ था-ने स्याक्यो वठे वताइहूँ । या वात हुणी-ने दोई पूँछडियाँ मेरी बाँद-ने अवे ये नाहार-री गुफा आडी चाल्या । स्याक्या-ने अणा-ने देख खूँखारो कीदी । ने स्याक्यो छोरा-ने रोवाड्या तो स्याक्याए पूछो के टाबखा-टूबरी क्यूँ रोवे-हे । तो स्याकणीए कछ्छो के छोरा-छोरी नाहार-रो कालजो माँगे-हे । स्याक्यो बोल्हो के अणा-ने रोवा मत दो । छानाँ राखो । अवार धीरे धीरे बाँदरो मामो नाहार-ने हमजाडी-ने लावे-हे । या वात हुणता-ही-ज नाहारए जाण्यो के बाँदरा-रे मन-मे तो कपट हे ने पाछा फलाँग मारतो मारतो भाग-गयो ने बाँदरो पूँछडी-सूँ बंध्यो-थो सो भडिकाइ-भडिकाइ-ने मरि-गयो । ने स्याक्यो वठे मजा-मे रेवा लाग्यो ॥

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE RUTLAM.)

TRANSLITERATION AND TRANSLATION.

Ēk gyābaṇ syāl^anē āp^anā dhaṇī syālyā-nē kaḥyō kē, 'abar^akē
A pregnant by-she-jackal her husband jackal-to it-was-said that, 'at-this-time
 mhārī huwāwad kathē karōgā?' Tō waṇīē kaḥyō kē, 'nāhār-rī
my lying-in where will-you-make?' Then by-him it-was-said that, 'a-tiger-of
 guphā-māy.' 'Jadī nāhār āwēgā tō āpā-nē khāi-jāygā.' Tō syālyāē
den-in.' 'Then the-tiger will-come then us-to he-will-eat-up.' Then by-the-jackal
 kaḥyō kē, 'jadī mū khūkhārū, tō tū t̥ābaryā-tūb^arī-nē chūṭakyā
it-was-said that, 'when I cough, then thou male-cubs-female-cubs-to pinches
 bharī-nē rōwād^ajē, nē hū pūchhū kē, "ī kyū rōvē-hē?" tō tū
filled-having cause-to-cry, and I ask that, "these why crying-are?" then thou
 kījē kē, "ī nāhār-rō kāl^ajō māgē-hē."'
say that, "these tiger-of liver wanting-are."'

Thōḍā dan pachhē yē dōī janā jāi-nē nāhār-rī guphā-māhī
A-few days after (by-)these two persons gone-having a-tiger-of den-in
 huwāwad kīdī. Waṇī dan jad hājē nāhār āyō, nē sanēr
lying-in was-made. On-that day when at-evening the-tiger came, and suspicion
 lēwā lāgyō kē, 'mhārā ghar-mē kōī-na-kōī hē,' tō jadī syālyānē
to-take began that, 'my house-in someone-or-other is,' so then the-jackal-by
 hū kīdī. Yā wāt huṇ^atā-j syāl^anē
throat-clearing was-done. This word on-hearing-immediately by-the-she-jackal
 chhōrā-chhōriyā-nē chūṭakyā bharī-nē rōwādyā. Tō syālyō
the-male-female-cubs-to pinches filled-having they-were-made-to-cry. Then the-jackal
 bōlyō kē, 'ay Kanak-sundarī t̥ābaryā-tūb^arī kyū rōvē-hē?' Tō
said that, 'O Kanak-sundarī male-female-children why crying-are?' Then
 syāl^anī bōlī kē, 'ō Dar-bhañjan-rājā, chhōrā-chhōrī nāhār-rō kāl^ajō
the-she-jackal said that, 'O Darbhanjan-king, male-female-cubs a-tiger-of liver
 māgē-hē.' Yā wāt huṇ^atā-j nāhār-rō jī uḍ-gayō, nē
wanting-are.' This word on-hearing-immediately the-tiger-of soul flew-away, and
 pīchhē pāw bhāgyō, nē vichār kar^awā lāgyō kē, 'mhārā ghar-mē mhā-nē
backwards feet he-fled, and thought to-make began that, 'my house-in me-to

khāwāwārō kōi-na-kōi mhārā-ũ mōtō janāwar hē.' Asā vichār-māhī
eater someone-or-other me-than strong animal is. Such thought-in
wā rāt kāti-didī, nē dus'rē dan avyō tō bī yā-kī yā-j wāt
that night was-passed, and on-second day he-came so also this-of this-even word
huṇi-nē pāchhē bhāgyō. At'rā-k-mē ēk bād'rō aṇi-nē milyō, ōr
heard-having back he-fled. So-much-in a monkey this-one-to was-met, and
bād'rāē pūchhyō kē, 'kyū, nāhār rājā, āj kyū, bhāgyā bhāgyā,
by-the-monkey it-was-asked that, 'why, tiger king, to-day why, fled fled,
phirō-hō?' Tadi nāhār bōlyō kē, 'mhārā ghar-māhī mhārō
wandering-you-are?' Then the-tiger said that, 'my house-in my
khāwāwārō kōi-na-kōi hē.' Yā wāt huṇi-nē bād'rō aṇi wāt-rī
eater someone-or-other is. This word heard-having the-monkey this word-of
chōk'sī kar'wā nāhār-rī guphā kanē gayō, nē pāchhō āvyō, nē kēwā
investigation to-make the-tiger-of den near went, and back came, and to-say
lāgyō kē, 'ē mhārā śāh, ēk syālyō wathē hē, nē waṇi-ũ tū yū kāi
began that, 'O my lord, a jackal there is, and him-from thou thus what
darē-hē?' Yā wāt huṇi-nē nāhār-nē bharōsō nī wayō. Tō
fearing-art?' This word heard-having the-tiger-to confidence not became. Then
bād'rāē kahyō kē, 'āpā-rī pūchh'ḍī dōi bhērī bādi-lē-nē
by-the-monkey it-was-said that, 'us-of tail both together tied-together-having
chālā, nē hū thā-nē syālyō wathē wataihū.' Yā wāt huṇi-nē
let-us-go, and I you-to the-jackal there will-show.' This word heard-having
dōi pūchh'ḍiyā bhērī bād-nē, abē yē nāhār-rī guphā āḍī
the-two tails together tied-having, now these the-tiger-of den towards
chālyā. Syālyā-nē aṇā-nē dēkh khūkhārō kīdō, nē syālīē
went. The-jackal-by these having-seen cough was-made, and by-the-she-jackal
chhōrā-nē rōwādyā. Tō syālyāē pūchhyō kē, 'tābaryā-
the-cubs-to they-were-made-to-cry. Then by-the-jackal it-was-asked that, 'male-female-
tūb'rī kyū rōwē-hē?' Tō syāl'ānīē kahyō kē, 'chhōrā-
children why crying-are?' Then by-the-she-jackal it-was-said that, 'the-male-
chhōrī nāhār-rō kāl'jō māgē-hē.' Syālyō bōlyō kē, 'aṇā-nē rōwā
female-cubs a-tiger-of liver wanting-are.' The-jackal said that, 'them-to to-cry
mat dō. Chhānā rākhō. Abār dhīrē dhīrē bād'rō māmō nāhār-nē
not allow. In-silence keep. Soon slowly slowly monkey uncle a-tiger-to
ham'jāḍi-nē lāvē-hē.' Yā wāt huṇ'tā-hī-j nāhārē
persuaded-having bringing-is. This word on-hearing-very-immediately by-the-tiger
jānyō kē, 'bād'rā-rē man-mē tō kapaṭ hē,' nē pāchhā
it-was-thought that, 'the-monkey-of mind-in verily treachery is,' and back
phalāg mār'tō mār'tō bhāg-gayō, nē bād'rō pūchh'ḍi-sū bandyō-thō, sō
bound striking striking fled-away, and the-monkey the-tail-by tied-was, so
bhaḍikāi-bhaḍikāi-nē mari-gayō, nē syālyō wathē majā-mē rēwā lāgyō.
dashed-dashed-being he-died, and the-jackal there happiness-in to-live began.

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a she-jackal who was in the family way, and she asked her husband where he intended to arrange for her lying-in on this occasion. 'In a tiger's den,' said he. 'But the tiger will come and eat us up?' The jackal replied, 'when the tiger comes I will cough, and then you must pinch the young ones and make them squeal. I will ask you why they are crying, and you must answer that they want some tiger's liver.'

A few days afterwards the two went into a tiger's den, and there she was delivered of her cubs. In the evening the tiger came home, and sniffed about saying, 'there seems to be someone in my house.' Then the jackal cleared his throat. His wife then pinched the cubs and made them squeal. The jackal said, 'O Kanak Sundari,¹ why are the children crying.'

'O Dar Bhañjan, my prince,' she replied, 'the babies want some tiger's liver.' When the tiger heard this his soul flew-away, and he ran back as fast as he could; for he thought that there was some animal in his den who was mightier than he was, and who would gobble him up. So he spent the whole night thinking about this. Next day he came again to his den, and the same thing happened, so when he heard the same conversation he ran away.

As he was going along, he met a monkey who asked him why he was wandering about in this way. Said the tiger, 'there's some one in my den who wants to gobble me up.' When the monkey heard this he went off to investigate, and soon returned saying, 'My lord, it is only a jackal who is there. Why dost thou fear *him*?' But the tiger refused to believe him. Then the monkey said, 'let us tie our tails together and go into the den, and I'll show you the jackal there?' So the two tied their tails together and approached the den. The jackal saw them and coughed. Then the she-jackal made the cubs squeal and her husband asked her why they were crying. 'They want some tiger's liver,' said she. He replied, 'don't let them cry. Make them hold their tongues. My uncle, the monkey, is gradually persuading a tiger to come in for them.' When the tiger heard these words, he thought that the monkey was meditating treachery. He bounded backwards and fled for his life. The monkey's tail was tied to his, so the monkey was soon dashed to pieces and died; while the jackal lived happily for the rest of his life in the tiger's den.

¹He gives his wife a grand name, and so does she him, in order to impress the tiger.

SŌṆḌWĀRĪ.

Sŏṇḍwārī¹ is the language of the Sŏṇḍiās, a wild tribe, which inhabits the tract known as Sŏṇḍwār, in the north-east of the Western Malwa Agency, and in the Chaumahla, the southern portion of the Jhallawar State. In the Western Malwa Agency, it includes the Pirawa *Pargana* of the State of Tonk, and *Parganas* Satkheda and Garot of Indore.

Besides this, some two thousand speakers of Sŏṇḍwārī are found in the adjoining Agency of Bhopal. These latter have emigrated from the Sondwar tract. The number of speakers of Sŏṇḍwārī is estimated as follows:—

Western Malwa Agency—

Tonk and Indore	115,000
Chaumahla of Jhallawar	86,556
Bhopal	2,000
TOTAL	203,556

The following account of the Sŏṇḍiās is taken from pp. 200 and ff. of Vol. II. of the *Rajputana Gazetteer* :—

Their chief clans are Rahtor, Tawur, Jādon, Sesodia, Gehlot, Chohān, and Solankhi. The Chohāns are said to have come from Gwalior and Ajmer, the Rahtors from Nagore of Marwar, and the Sesodias and others from Mewar from seven to nine centuries ago. The Chaumehla Sondias consider themselves as descended from Rājput̃s of the different clans, and assert that the families they are descended from are now in several instances holders of influential jagirs in the States from which they emigrated. One account makes out that the people derived their name from the country which, being bounded by two rivers of the name of Sind, was called Sindwārā, corrupted into Sondwārā, which caused the inhabitants to be called Sondias. The other account makes the people give the name to the country, their name being a corruption of the Hindī word Sandhia—twilight, *i.e.* mixed (neither one thing nor the other). A Sondia, with his comparatively fair complexion, round face, shaven chin, and peculiar large, white turban, is at once distinguishable from other classes. Though given to quarrelling among themselves, more particularly over land, they can combine, as was recently seen when a deputation from a pargana, consisting of over one hundred persons, retired in sulks owing to one of their number having had his turban knocked off by a sepoy, which was considered as an indignity to the whole body, and resented as such. They are simple and very ignorant, and still given to taking what belongs to others, which now chiefly shows itself in cattle-lifting. They have taken to agriculture, and some of the Chaumehla patels are well-to-do, but, as a class, they do not appear thrifty, and their village expenses are very high. A few villages are held in jagir, the remains, it is said, of considerable possessions granted originally by the Muhammadan emperors as an inducement to settle. The following is the account given by Malcolm in his Central India of the Sondias in his time :—

“ They are often called Rājput̃s, but are mixture of all classes, or rather descendants of a mixed race. In their origin they were probably outcasts ; and their fabulous history (for they consider themselves as a distinct people) traces them from a prince who, in consequence of being born with the face of a tiger, was expelled to the forests, where he seized upon women of all tribes, and became the progenitor of the Sondias, or, as the term implies, ‘ mixed race,’ some of whose leaders soon after settled in Malwa, where they have ever since maintained themselves as petty Zamindars, or landholders, as well as plunderers.

“ That the Sondias have a claim to antiquity, there can be no doubt ; but we have no record of their ever having been more than petty robbers, till the accident of their lands being divided among four or five local authorities, always at variance and often at war with each other, combined with the anarchy of Central India during the last thirty years, raised them into importance as successful freebooters. Though often opposed to the Grassias, who are settled in the same tract, a congeniality of pursuit has led to their being much associated with the latter, and particularly since the insanity of Jeswant Rao Holkar. From that date, neither life nor property was secure within the range of the lawless bands of Sondwārā, most of whom, from breeding their own horses, were well-mounted. At the peace of Mundesar, the Sondias were

¹ Properly spelt with a hyphen, Sŏṇḍ-wārī.

estimated in number at 1,249 horse and 9,250 foot, all subsisting by plunder, for the possessions they claimed as their own were in a state of complete desolation."— (Vol. I.)

"The principal among the illegitimate, or, as they are often termed, half-caste, Rājput̃s in Central India, are the Sūd̃is, who have spread from Sordwāra (a country to which they give the name) to many adjoining districts. A short history of them has been given. They are Hindus, and take pride in tracing their descent from Rājput̃ heroes; but their habits have led them, on many points, to depart from the customs of their fathers, and, except refraining from the flesh of buffaloes and cows, they little observe the peculiar usages of the Hindus. This tribe is divided into many classes or families, which take their names from Rājput̃ ancestors; but all intermarry. Second marriages among their women are very common; and, from the strict usages of the Rājput̃s upon this point, there is none on which they deem the Sondias to have so degraded the race from which they are descended.

"The Sondias have been either cultivators or plunderers, according to the strength or weakness of the government over them; but they have always had a tendency to predatory war, and have cherished its habits, even when obliged to subsist by agriculture. Their dress is nearly the same as that of the other inhabitants, though they imitate in some degree the Rājput̃s in the shape of their turbans. They are, in general, robust and active, but rude and ignorant to a degree. No race can be more despised and dreaded than the Sondias are by the other inhabitants of the country. They all drink strong liquors, and use opium to an excess; and emancipated, by their base birth and their being considered as outcasts, from the restraints which are imperative upon other branches of Hindu society, they give free scope to the full gratification of every sensual appetite; consequently, vices are habitual to this class which are looked upon by almost every other with horror and disgust. There is little union among the Sondias; and acts of violence and murder amongst themselves are events of common occurrence, even in what they deem peaceable times. Their usual quarrels are about land, and each party is prompt to appeal to arms for a decision. This race has not been known to be so quiet for a century, as at present. When the Pindārī war was over, their excesses gave the British Government an opportunity of seizing their strongholds and compelling them to sell their horses, which has in a great degree deprived them of the ability to plunder; but still the presence of troops is essential to repress their turbulent disposition; and a long period of peace can alone give hopes of reforming a community of so restless and depraved a character. The women of this tribe have caught the manners of their fathers and husbands, and are not only bold, but immoral. The lower ranks are never veiled, appear abroad at visits and ceremonies, and many of them are skilled in the management of the horse, while some have acquired fame in the defence of their villages, or, in the field, by their courageous use of the sword and spear.

"At their marriages and feasts the Sondias are aided by Brāhmans, but that caste has little intercourse with them, except when wanted for the offices of religion. Among this rude race Chārāns are treated with more courtesy; but the Bhāts, who relate the fabulous tales of their descent, and the musicians, who sing their own deeds or those of their fathers, are the favourites, on whom they bestow the highest largesses."

I give two specimens of Sōṇḍwārī, both of which come from the State of Jhallawar. One is a version of the Parable of the Prodigal Son. The other consists of two songs sung by women. The following are the main peculiarities of the dialect. In other respects it is the same as ordinary Mālvī.

The most typical peculiarity of Sōṇḍwārī is the universal change of an initial *s* to *h*. Its speakers call themselves Hōṇḍiā, not Sōṇḍiā. There are several examples of this in the specimens, amongst which we may quote, *hag^a!ō* or *hag^arō*, for *sag^a!ō*, all; *hāt^arō*, for *sāt^arō* (a Gujarātī word), a daily portion of food; *hāū*, for *sādhū*, good; *hāma^añō*, for *sābha^añō*, to hear; *ham^ajāñō*, for *sam^ajhāñō*, to remonstrate. On the other hand *chh* is pronounced as *s*, as in *sūk^a!ō*, for *chhōk^a!ō*, chaff.

There is the usual Mālvī loss of aspiration, as in *lōrō*, for *lhōrō*, young; *tī* or *thī*, from; *dīdō* or *dīdhō*, given; *wayō*, for *whayō*, became; *hāma^añō*, for *sābha^añō*, to hear (another Gujarātī word); *ham^ajāñō*, for *sam^ajhāñō*, to remonstrate.

In the declension of nouns, the ablative suffix is *tī* or *thī*. The accusative-dative has the usual *kē* and *nē*, and also *hē*, as in other Mālvī-speaking tracts. The agent also takes *nē*, as in *bēṭā-nē kahī*, the son said. In the following passage, *nē* is used once to form the agent, and once to form the accusative, *ma-nē* *pāp kīdhō* *ma-nē thē hālī-wāl^adiā bhēlō rāk^ahō*, I have sinned, keep thou me among (thy) servants.

The suffix *hē* is also used for the locative. Examples of its use are, (dative) *wañā-hē wāñ-dī*, he divided to them; (locative) *thā-kī rūkam-pāt bāchh^aryā-ḍūm^aryā-hē urāi-dīdī*, he wasted your substance on singers and dancers.

As regards the pronouns, *āpī* or *āp^anē* means 'we, including the person addressed.' *Ap^anō* is 'own.'

The past tense of the verb substantive is usually *thō*, but sometimes we find the Bundēli form *hō*. Besides *hē*, we have *hāi* for 'he is.' The imperfect tense of finite verbs is not made with the present participle as in Mālvi, but with the oblique verbal noun as in Central Rājasthānī. Thus, *bharē-thō*, he was filling, literally, was a-filling. Causal verbs are formed with *ḍ* or *ṛ* as in Mārwarī. Thus, *ham^ajāryō*, he remonstrated, literally, he caused to understand.

Sōṇḍwārī has a peculiar vocabulary, many words being strange to other Rājasthānī dialects. The following instances occur in the specimens:—*jī*, a father; *māḍī*, a mother; *wāñ^adī*, a servant; *war*, a year; *rōṭhō*, bread, plural *rōṭhā*, a feast; *banō*, a bridegroom; *birō*, a brother.

On the whole Sōṇḍwārī possesses a distinctly Bhil character, as the above notes have shown. Nearly all these peculiarities also occur in Bhil dialects.

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḌWĀRĪ).

(STATE JHALLAWAR.)

SPECIMEN I.

एक आदमी-के दो बेटा था । लोड़का बेटा-ने वणी-का जी-हे कही के म-ने मारा वाँटा-की रूकम-पात दर्ई-दो । जँदी वणी-का जी-ने अपनी रूकम-पात वणा-हे वाँट-दी । थोड़ा दिनाँ पाछे लोड़ो बेटो वणी-का वाँटा-की रूकम-पात लई वेगळो चळ्यो-गयो । वाहाँ वणी-ने वणी-का वाँटा-की हगळी रूकम-पात वीगाड़-दीदी । अर वणी-के पाँ काई नहीं रयो ओर वणी मूलक-में काळ पड़ो । जँदी भूकाँ मरवा लाग्यो । जँदी वणी मूलक-का एक हाऊ आदमी पाँ गयो । अर वणी हाऊ आदमी-ने भँडूरा चरावा माऊ-में मोकल्यो । ऊ लाचार वई-ने वणी सूकला-थी पेट भरे-थो जो सूकळो भँडूरा-के खावा-को थो । वणी-ने खावा कोई नहीं देवे-थो । जँदी वणी-ने गम पड़ी जँदी केवा लाग्यो के मारा जी-के घणा हाळी बाळदी हे । वणा-हे पेट भरी-ने रोठा मिळे-हे घणा हाँतरा हे । हँ भूकाँ मरूँ-हँ । अबे हँ मारा जी-के पाँ-हे जातो रहँ । वणा-ती कहूँगा जी म-ने राम-जी-का घर-को पाप कीधो थाँको बी हराम-खोर वयो । थाँको बेटो बाजवा असो नहीं रयो । अबे म-ने येँ हाळी वाळ्दिआँ मेळो राखो । ऊ उठी-ने वणी-का जी पाँ आयो । पण ऊ वेगळो थो वणी-का जी-ने देख्यो अवाल करी-ने दोड़ो अर छाती-ने लगायो अर मूँडे बोको दीधो । जँदी बेटो जी-थी बोल्यो जी म-ने राम-जी-को पाप कीधो अर थाँके-थी बेमूख वयो । थाँको बेटो बाजवा जसो नहीं रयो । जँदी वणी-का जी-ने हाळ्यो वाळ्दिआँ-थी कही । अणी-ने

हाऊ चीतरा लावी-ने परावी-दो अर आंगळिआँ-में वीँव्याँ अर पगाँ-में खाद्या परावी-दो । आपी धापी-ने खावाँ पीवाँ । मारो बेटो मरी गयो-थो अबे पाछो जीवतो वयो । यो खोवाई गयो-थो अबे पाछो लायो । जँदी हगरा मिळी-ने राजी खुसी वया ॥

अतरा-में वणी-को मोटो बेटो माऊ-मेंथो । ऊ माऊ-मेंथो अपना घर-क पाँ-हे आयो अर गीत गाल हामकी । जँदी हाऊ-ने तेड़ी-ने पूछो के अणी हगकी वात-को काई मतलब हे । हाऊ-ने कही के थाँ-को लोड़ी भाई आयो हाइ अर थाँ-का जी-ने रोठा कराया हे कियूँ-के वी घणा हाऊ तरा पाछा आई-गयो । जँदी बड़ा बेटा-ने री लागी अर घरे नी गयो । जँदी वणी-का जी-ने आवी-ने वणी-ने हमजाइयो । जँदी वणी-ने जी-थी कयो म-ने अतरा वर-थी थाँ-की चाकरी कीधी । थाँ-का कीया बारे चाल्या नहीं । थाँ-ने एक बकरी-को बच्चो बी नहीं दीयो जो हूँ भाई-हेतू-में गोठ-गूगरी करतो । थाँ-ने अणो बेटा-के आवताँ-ही जणी-ने थाँ-की हगरी रुकम-पात बाछड़ाँ-डूमड़ाँ-हे उड़ाई दीदी जणी-के थाँ-ने रोठा दीया । जँदी वणी-का जी-ने कही के बेटा तू मारे पाँ रयो । घर-टापरो खेत-माऊ थारो हे । आपणे राजी खुसी-थी रहँ । थारो भाई आयो जो राजी वयो चाईजे । थारो भाई मरी गयो-थो अबे पाछो जीवतो वयो । खोवाई गयो-थो फेर लादो हे ॥

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌNDWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN I.

Ēk ād^amī-kē dō bēṭā thā. Lōṛ^akā bēṭā-nē waṇī-kā jī-hē
A man-to two sons were. The-younger son-by him-of father-to
 kahī kē, 'ma-nē mārā wāṭā-kī rūkam-pāt dai-dō.' Jādi waṇī-kā
it-was-said that, 'me-to my share-of property give-away.' Then him-of
 jī-nē ap^anī rūkam-pāt waṇā-hē wāt-dī. Thōṛā dinā pāchhē
father-by his-own property them-to was-distributed. A-few days after
 lōṛō bēṭō waṇī-kā wāṭā-kī rūkam-pāt lai vēg^alō chaḷyō-gayō.
the-younger son him-of share-of property having-taken far went-away.
 Wāhā waṇī-nē waṇī-kā wāṭā-kī hag^alī rūkam-pāt vīgār-didī. Ar
There him-by him-of share-of all property was-wasted. And
 waṇī-kē pā kāī nahī rayō, ōr waṇī mūlak-mē kāl paryō,
him-of near anything not remained, and that country-in a-famine fell,
 jādi bhūkā mar^awā lāgyō. Jādi waṇī mūlak-kā ēk hāu ād^amī
then by-hunger to-die he-began. Then that country-of a good man
 pā gayō. Ar waṇī hāu ād^amī-nē bhāḍūrā charāwā māḷ-mē
near he-went. And that good man-by swine to-feed field-in
 mōkalyō. Ū lāchār wai-nē waṇī sūk^alā-thī pēt bharē-thō
he-was-sent. He helpless become-having that chaff-by belly a-filling-he-was
 jō sūk^alō bhāḍūrā-kē khāwā-kō thō. Waṇī-nē khāwā kōī nahī
which chaff the-swine-to eating-of was. Him-to for-eating anyone not
 dēvē-thō. Jādi waṇī-nē gam paṛī; jādi kēwā lāgyō kē,
a-giving-was. Then him-to consideration fell; then to-say he-began that,
 'mārā jī-kē ghaṇā hālī-wāḍī hē. Waṇā-hē pēt bharnē
'my father-to many ploughmen-servants are. Them-to belly filled-having
 rōthā milē-hē, ghaṇā hāt^arā hē. Hū bhūkā marū-hū.
loaves being-got-are, much daily-portions are. I by-hunger dying-am.
 Abē hū mārā jī-kē pā-hē jātō rahū. Waṇā-ti kahūgā,
Now I my father-of near-to going I-remain. Him-to I-will-say,
 "jī, ma-nē Rām-jī-kā ghar-kō pāp kīdhō, thā-kō bī harām-khōr
"father, me-by God-of house-of sin was-done, you-of also traitor
 wayō. Thā-kō bēṭō bāj^awā asō nahī rayō. Abē ma-nē
I-became. You-of son to-be-called such not I-remained. Now me

thē hālī-wāl^{diā} bhēlō rākhō.”’ Ū uṭhī-nē waṇī-kā jī pā
thou servants with keep.”’ He arisen-having him-of father near
 āyō. Paṇ ū vēg^{lō} thō, waṇī-kā jī-nē dēkhyō, awāl
came. But he far was, him-of father-by he-was-seen, compassion
 kari-nē dōryō ar chhātī-nē lagāyō, ar mūdē bōkō
made-having he-ran and breast-to he-was-attached, and on-face kiss
 didhō. Jādi bētō jī-thī bōlyō, ‘jī, ma-nē Rām-jī-kō
was-given. Then the-son the-father-to said, ‘father, me-by God-of
 pāp kīdhō ar thā^{kē}-thī bēmūkh wayō. Thā^{kō} bētō bāj^{wā}
sin was-done and you-of-from averse I-became. You-of son to-be-called
 jasō nahī rayō.’ Jādi waṇī-kā jī-nē hālīyā-wāl^{diā}-thī kahī,
such not I-remained.’ Then him-of father-by servants-to it-was-said,
 ‘aṇī-nē hāū chīt^{rā} lāvi-nē parāvi-dō; ar āg^{liā}-mē vītyā, ar
‘this-one-to good clothes brought-having put-on; and fingers-on rings, and
 pagā^{mē} khāryā parāvi-dō. Āpī dhāpī-nē khāwā pīwā.
feet-on shoes put-on. We become-satiated-having may-eat may-drink.
 Mārō bētō marī gayō-thō, abē pachhō jīw^{tō} wayō; yō
My son having-died gone-was, now back living became; this-one
 khōwāī gayō-thō, abē pachhō lādyō.’ Jādi hag^{rā} mīlī-nē
having-been-lost gone-was, now back-again was-got.’ Then all come-together-having
 rāji khūsī wayā.
happy rejoicing became.

At^{rā}-mē waṇī-kō mōtō bētō mā^l-mē thō. Ū mā^l-mē-thī
So-much-in him-of great the-son field-in was. He field-in-from
 ap^{nā} ghar-kē pā^{hē} āyō, ar gīt-gāl hām^{li}. Jādi
his-own house-of near-to came, and songs-etcetera were-heard. Then
 hālī-nē tērī-nē pūchhyō kē, ‘aṇī hag^{li} wāt-kō
a-servant-to called-having it-was-asked that, ‘this all affair-of
 kāī mat^{lab} hē?’ Hālī-nē kahī kē, ‘thā^{kō} lōyō
what meaning is?’ The-servant-by it-was-said that, ‘you-of younger
 bhāī āyō hāī, ar thā^{kā} jī-nē rōṭhā karāyā-hē,
brother come is, and you-of father-by loaves been-caused-to-be-made-are,
 kiyū^{kē} vī ghanā hāū tarā pāchhā āi-gayō.’ Jādi baṇā
because-that he very good way back-again came.’ Then the-elder
 bēṭā-nē rī lāgī ar gharē nī gayō. Jādi waṇī-kā
son-to anger was-attached and in-the-house not he-went. Then him-of
 jī-nē āvi-nē waṇī-nē ham^{jāryō}. Jādi waṇī-nē
father-by come-having him-to it-was-remonstrated. Then him-by
 jī-thī kayō, ‘ma-nē at^{rā} war-thī thā^{kī} chāk^{ri}
the-father-to it-was-said, ‘me-by so-many years-from you-of service
 kīdhī. Thā^{kā} kiyā bārē chālyā nahī. Thā^{nē}
was-done. You-of things-said outside were-caused-to-go not. You-by

ēk bak^{ri}-kō bachchō bī nahī dīyō, jō hū
one she-goat-of young-one even not was-given, that I
 bhāi-hētū-mē gōth-gūg^{ri} kar^{to}. Thā^{nē} aṇi bēṭā-kē
brothers-friends-among feasting (I-)might-have-done. You-by this son-of
 āw^{tā}-hī, jaṇi-nē thā^{ki} ha^{ri} rūkam-pāt bāchh^{ryā}-dūm^{ryā}-hē
on-coming-even, whom-by you-of all property singers-dancers-on
 urāi-dīdi, jaṇi-kē thā^{nē} rōthā dīyā.['] Jādi waṇi-kā
was-squandered, him-to you-by loaves were-given.' Then him-of
 jī-nē kahī kē, 'bēṭā, tū mārē pā rayō. Ghar-ṭāp^{ro}
father-by it-was-said that, 'son, thou me-of near remained. House-hut
 khēt-māl thārō hē. Āp^{nē} rāji khūsī-thī rahā. Thārō
field-meadow thine are. We joy happiness-with may-remain. Thy
 bhāi āyō jō rāji-wayō chāijē. Thārō bhāi marī
brother came therefore joyful-to-be is-proper. Thy brother having-died
 gayō-thō, abē pāchhō jiw^{to} wayō; khōwāi gayō-thō, phēr
gone-was, now back-again living became; having-been-lost gone-was, again
 lādō he.[']
got is.'

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḌWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN II.

बना-जी थाँ-के घोड़ी-के गळे घुंगर-माळ । पावाँ-का नेवर बाजणा रे बन-डा । बना-जी थाँ-का हाथ-में हखो रूमाल । पावाँ-की मेंदी राचणी रे बन-डा । बना-जी थेँ तो चढ़ चाल्या मज अधरात । मारी सूती नगरी ओजकी रे बन-डा ॥ १ ॥

कंकड़ माथे पीपळी रे बीरा । जणी-पर चढ़ जोछँ थारी वाट । माँडी-जायो चूनर लावीयो । भाभी-की भनवर गणे-मेलजे रे बीरा । पंचाँ-में राखो बाई-री होब । माँडी-जायो चूनर लावीयो । लावो तो हगरा हारू लावजे रे बीरा । नहीं-तर रीजे थारे देस । माँडी-जावीयो चूनर लावीयो । मेलूँ तो ढाल भराई बीरा । ओढ़ूँ तो हीरा भर-पड़े । माँडी-जावीयो चूनर लावीयो । नापूँ तो हाथ पचास । तोलूँ तो तोला तीह । माँडी-जायो चूनर लावीयो ॥ २ ॥

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḌWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TWO SONGS SUNG BY WOMEN.

- (1) Banā-jī, thā-kē ghōrī-kē galē ghunḡar-māl.
O-bridegroom-sir, you-of mare-of on-neck bell-necklace.
 Pāwā-kā nēwar-bājānā, rē ban-rā.
Feet-of ornament-musics, O bridegroom.
 Banā-jī, thā-kā hāth-mē haryō rumāl.
O-bridegroom-sir, you-of hand-in green handkerchief.
 Pāwā-kī mēdi rāchānī, rē ban-rā.
Feet-of henna-colour well-dyed, O bridegroom.
 Banā-jī, thē tō chārḥ chālyā maj adh'rāt,
O-bridegroom-sir, you indeed having-mounted went middle half-night,
 Mārī sūti nagārī ōj'kī, rē ban-rā.
My sleeping village was-awakened, O bridegroom.
- (2) Kaṅkar māthē pīp'li, rē bīrā,
Border on a-pīpal-tree, O brother,
 Jaṇī-par chārḥ jōṭh thārī wāt.
Which-on having-mounted I-watch thy path.
 Māḍi-jāyō chūnar lāviyō.
The-mother-born a-scarf brought.
 Bhābhī-kō bhan'war gaṇē-mēl'jē, rē bīrā.
Brother's-wife-of nose-ring pawn, O brother.
 Pañchā-mē rākhō bāi-rī hōb.
The-village-assembly-in preserve sister-of dignity.
 Māḍi-jāyō chūnar lāviyō.
The-mother-born a-scarf brought.
 Lāwō, tō hag'rā hārū lāw'jē, rē bīrā,
If-you-bring, then all for bring, O brother,
 Nahī-tar rījē thārē dēs.
Otherwise remain in-thy country.

Māḍi-jāvīyō chūnar lāvīyō.
The-mother-born a-scarf brought.

Mēlũ, tō dhāl bharāi, bīrā;
If-I-put (-it), then a-shield was-filled, brother;

Ōṛhũ, tō hīrā jhar-parē.
If-I-wear (-it), then jewels fall-in-showers.

Māḍi-jāvīyō chūnar lāvīyō.
The-mother-born a-scarf brought.

Nāpũ, tō hāth pachās;
If-I-measure (-it), then ells fifty;

Tōlũ, tō tōlā tih.
If-I-weigh (-it), then tolas thirty.

Māḍi-jāyō chūnar lāvīyō.
The-mother-born a-scarf brought.

FREE TRANSLATION OF THE FOREGOING.

TWO SONGS SUNG BY WOMEN.

(1) O Bridegroom, there is a bell-necklace on your mare's neck, and her anklets sound musically.

O Bridegroom, you have a green kerchief in your hand, and your feet are fast-dyed with henna-colour.

O Bridegroom, you mounted and started at midnight, and awakened my sleeping village.

(2) O Brother, on the garden-boundary is a *pīpal* tree, and I climb upon it, and watch for your coming.

(*Refrain*) The son of my mother has brought a scarf.

O Brother, pawn the nose-ring of my sister-in-law (your wife), and thus save your sister's dignity in the village assembly.

(*Refrain*) The son of my mother, etc.

O Brother, if you bring, bring for all of us, or else stay at home.

(*Refrain*) The son of my mother, etc.

O Brother, if I put it into a shield, it fills it; if I wear it, there is a shower of jewels.

(*Refrain*) The son of my mother, etc.

If I measure it, it is fifty ells long; if I weigh it, it is thirty tolahs.

(*Refrain*) The son of my mother, etc.

THE BROKEN MĀLVĪ OF THE CENTRAL PROVINCES.

Mālvī is spoken, but in a corrupt form, being much mixed with Bundēli and Nīmāḍi, in parts of the Hoshangabad and Betul Districts. With this may be classed the corrupt forms of Mālvī used by the Bhōyars and Katiyās of Chhindwara, and the Paṭwās, or silk-weavers, of Chanda. I shall deal briefly with each of these. The following is the estimated number of speakers of these broken dialects :—

Mālvī of Hoshangabad	.	.	.	.	.	.	.	.	.	.	126,523
Mālvī of Betul (called Dhōlēwārī)	.	.	.	.	.	.	.	.	.	.	119,000
Bhōyārī of Chhindwara	.	.	.	.	.	.	.	.	.	.	11,000
Katiyāi of Chhindwara	.	.	.	.	.	.	.	.	.	.	18,000
Paṭwī of Chanda	.	.	.	.	.	.	.	.	.	.	200
TOTAL										.	<u>274,723</u>

MĀLVĪ OF HOSHANGABAD.

The main language of the district of Hoshangabad in the Central Provinces is Bundēlī, and has been described in Vol. IX., Pt. I. The western end of the district, including the *Tahşıl* of Harda, and the State of Makrai does not speak Bundēlī, but a corrupt form of Mālvī. The number of speakers is estimated at 126,523.

This tract has the Bundēlī-speaking portion of Hoshangabad to its east. The Mālvī-speaking tract of Central India to its north, the Nīmāḍī of Nimar to its west, and the Marāṭhī-speaking district of Ellichpur to its south. The language is a mixture of Mālvī, Bundēlī, and Nīmāḍī, the basis being Mālvī. As usual in these border dialects, there does not appear to be any mixture of Marāṭhī.

A detailed examination of this mixed dialect is not necessary. It is sufficient to give, as an example, a short fable. Examples of the use of Bundēlī expressions are *khē* for the sign of the accusative-dative, and *gō* for *gayō*, gone. The Nīmāḍī idioms are more numerous. Such are *āga* for *āgē*, in front; *chhē*, is; *jāch*, he goes. We may also note the peculiar form *līs-kē*, meaning 'having taken.' This is Bhilī. In the Bhilī of Khandesh *lī-s* is 'having taken.'

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(DISTRICT HOSHANGABAD).

कई-का दिन एक आदमी अपना छोरा-खे लीस्के जंगल-में जाइ-रह्यो-थो । छोरो जो आग आग दोड़तो-जातो-थो हाँक-मारी-के कहनो लग्यो कि दादा-जी देखो सही यो कितरो बड़ो पेड़ हवा-में उखड़ि-के जाइ पड़्यो । भला देखो तो यो कसो पड़्यो होय-गो । तब ओ-का बाप-ने कही कि बेटा या ऊँधावल-में गिरि-पड़्यो । तब ओ-का छोरा-ने कही कि भला देखो तो यो बेट-को भाड़ कसो पतलो ओर कितरो उँचो छे । अरु ये-खे ऊँधावल-ने क्यों नहीं उखाड़्यो । ओ-का बाप-ने जवाब दियो कि बेटा सागोन-को जाडोपन ओ-का गिरना-को कारण छे । ओ-खे अपनी डालन-को अरु बडापन-को गर्भं थो । वो जब हवे चले तब हलतो चलोत नहीं । बिचारो बेट-को भाड़ जरा-सी हवा-में लटू-पटू हुइ-जाच । एसो वो बचि-गयो ॥

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(DISTRICT HOSHANGABAD).

TRANSLITERATION AND TRANSLATION.

Kaī-kā din ēk ād^ami ap^anā chhōrā-khē liskē jaṅgal-mē
On-a-certain day a man his-own son taken-having forest-in

jāi-rahyo-thō. Chhōrō jō āga āga dōḍ^atō-jātō-thō hāk-māri-kē
going-was. The-son who before before running-going-was called-out-having

kaḥ^anō lagyō ki, ‘dādā-ji, dēkhō sahī, yō kit^arō baḍō pēḍ hawā-mē
to-say began that, ‘father-sir, see verily, this how large tree wind-in

ukh^aḍi-kē jāi paḍyō. Bhalā, dēkhō tō, yō kasō
been-uprooted-having having-gone fell. Well, see now, this how

paḍyō hōy-gō.’ Tab ō-kā bāp-nē kahī ki, ‘bētā, yā
fallen became.’ Then him-of father-by it-was-said that, ‘son, this

ūdhāwal-mē giri-paḍyō.’ Tab ō-kā chhōrā-nē kahī ki, ‘bhalā,
storm-in fell-down.’ Then him-of son-by it-was-said that, ‘well,

dēkhō tō, yō bēt-kō jbhāḍ kasō pat^alō ōr kit^arō ūchchō chhē.
see now, this cane-of tree how thin and how high it-is.

Aru yē-khē ūdhāwal-nē kyō nahī ukhadyō ? Ō-kā bāp-nē
And it-to the-storm-by why not was-it-uprooted ? Him-of father-by

jawāb diyō ki, ‘bētā, sāgōn-kō jāḍōpan ō-kā gir^anā-kō kāraṇ
answer was-given that, ‘son, teak-of stiffness it-of falling-of cause

chhē. Ō-khē ap^ani ḍālan-kō aru baḍāpan-kō garbh thō. Wō jab
is. It-to its-own boughs-of and greatness-of pride was. It when

havē chalē, tab ha^atō cha^atō nahī. Bichārō bēt-kō jbhāḍ
the-wind comes, then shaking moving not. The-poor cane-of tree

jarā-sī hawā-mē laṭū-paṭū hui-jāch. Ēsō wō bachi-gayō.
a-little-very wind-in bending becomes. So it escaped.’

FREE TRANSLATION OF THE FOREGOING.

A man once went into a forest with his son. As the boy was running in front of him, he called out, 'see, father, how this great big tree has been uprooted by the wind, and is lying fallen. How did it fall ?' The father said that it had been blown down by a storm. Then the son said, 'but see, here is this cane-tree, so thin and high. Why did not the storm uproot it too ?' His father replied, 'my son, the stiffness of the teak tree was the cause of its fall. It was proud of its branches and of its great size. When the wind came, it refused to sway or rock. But this poor little cane-tree bends at once to the slightest breeze, and hence it escapes.'

DHŌLĒWĀRĪ OF BETUL.

South of the central portion of the Hoshangabad district, in which Bundēli is spoken, with Nimar to its west, the Bundēli-speaking Chhindwara to its east, and the Marāṭhī-speaking districts of Ellichpur and Amraoti to its south, lies the district of Betul. In the north of Betul a mixed language, very similar to that of Harda in Hoshangabad, and locally known as Dhōlēwārī, is spoken by an estimated number of 119,000 people. In the south of the district, the language is Marāṭhī. The line of division between the two languages is an ethnological one. The Marāṭhī speakers are Kuṇbīs, who originally came from the Deccan. The Dhōlēwārī speakers are principally Bhōyars and Dhōlēwār Kurmīs. The former say that they came from Dhārā-nagarī in Central India, and the latter came partly from Malwa and partly from Unao in the United Provinces. Besides Marāṭhī and Dhōlēwārī, there are also in Betul, Kūrkū spoken by 31,400 persons, and Gōṇḍī by 91,000. The Marāṭhī speakers number 75,000.

Like the language of Harda, this Dhōlēwārī is a broken mixture of Mālvī, Bundēli, and Nīmārī, the first predominating, but here Bundēli is stronger than in Harda. The past tense of the verb substantive is both *thō* and *hatyō*, the latter being the Bundēli *hatō*, with a Mālvī termination. Note also the Marāṭhī *sāṭhī*, for.

The specimen is a short statement taken down in a Court of Justice.

[No. 50.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (DHŌLĒWĀRĪ).

DISTRICT BETUL.

सवाल—तुमरो टाँडा कहाँ पकड़ो गयो ।

जवाब—हमारी टाँडा जैतपुर-पर हल्यो । हम सात आदमी हता । हम परतवाडा-से मझ बेच-कर आवत-था और हम सात-म-से पीरू बैतूल हाट-का साठी ऊ रोज गयो थो । ढोर-गीर कहीं साथ-में नीं ले-गयो । सब ढोर जैतापुर-पर हता । हमारा सब टाँडा-में ८७ ढोर हता । हमारा-म-से कोई-की चोरी-में चालान नीं भयो । जैतापुर-पर कोई टाँडा नीं हतो । जब हम फिर-कर आवत-था तब उना गाँव-के एना बाजू जब दो सिपाही-ने हम-खे लाये मिला ॥

TRANSLITERATION AND TRANSLATION.

Sawāl.	Tum'rō	ṭāḍā	kahā	pakadyō-gayō ?				
Question.	Your	caravan	where	seized-was ?				
Jawāb.	Hamārō	ṭāḍā	Jaitāpur-par	hatyō.	Ham	sāt	ād'mī	hatā.
Answer.	Our	caravan	Jaitāpur-on	was.	We	seven	men	were.
Ham	Parat-wādā-sē	mahū	bēch-kar	āwat-thā,	aur	ham	sāt-ma-sē	
We	Parat-wādā-from	mahuā	sold-having	coming-were,	and	us	seven-in-from	

Pīrū Baitūl haṭ-kā sāthi ū rōj gayō-thō. Dhōr-gir kahī
Pirū to-Betul market-of for that day gone-was. Cattle-etcetera any
 sāth-mē nī lē-gayō. Sab dhōr Jaitāpur-par hatā.
company-in not he-took-away. All cattle Jaitāpur-on were.
 Hamārā-sab ṭāḍā-mē 87 dhōr hatā. Hamārā-ma-sē kōi-kī
Of-us-all caravan-in 87 cattle were. Of-us-in-from anyone-of
 chōrī-mē chālān nī bhayō. Jaitāpur-par kōi ṭāḍā
theft-in sent-up-for-trial not he-became. Jaitāpur-on any caravan
 nī hatō. Jab ham phir-kar āwat-thā, tab unā
not was. When we returned-having coming-were, then that
 gāw-kē ēnā-bājū jab dō sipāhī-nē ham-khē lāyē
village-of on-this-side when two constable-by us having-brought
 milā.
were-met.

Free translation unnecessary.

BHŌYARĪ OF CHHINDWARA.

We have just seen that the Bhōyars of Betul claim to have come from Dhārā-nagarī, and speak a broken Mālvi. In the adjoining district of Chhindwara the local Bundēli is often mechanically mixed with Marāṭhī, and examples have been given in Vol. IX., Pt. I. The Bhōyars of Chhindwara have retained their original Mālvi, but, in the same way, have mixed it with Marāṭhī, so that it has become a broken patois. A few lines of a version of the Parable of the Prodigal Son will be sufficient to illustrate it. The number of speakers is estimated at 11,000. Note the way in which a final ē is often represented by *a*. This is borrowed from Nimāḍi and also agrees with the practice of the Marāṭhī of Berar.

[No. 51.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (BHŌYARĪ BROKEN DIALECT).

(DISTRICT CHHINDWARA).

कोनी एक मानुस-ला दुई बेटा होता । ते-म-को नान्हो बाप-ला कहन लाग्यो बाबा म-ला
म्हरा हिस्सा-को धन आय-हे तू दे । तब आ-ने धन ओ-ला बाट-दियो । तब थोड़ा दिन-भ
नान्हो बेटा समघो जमा कर-कन दूर मुलुक-म गयो आउर वहाँ वाहियात-पना कर-कन आपलो
पैसो उडायो । तब ओ-न अवघो खर्चा उपर वना मुलुक-म मोठो दुष्काल पड्यो । ओ-ना बिपत पडन
लागी । तब वो वोन मुलुक-मा एक भला मानुस-के जवर रह्यो ॥

TRANSLITERATION AND TRANSLATION.

Kōnī	ēk	mānus-lā	duī	bēṭā	hōtā.	Tē-ma-kō	nānhō
<i>Certain</i>	<i>one</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-of</i>	<i>the-younger</i>
bāp-lā	kahan	lāgyō,	‘bābā,	ma-lā	mharā	hissā-kō	dhan āy-hē,
<i>the-father-to</i>	<i>to-say</i>	<i>began,</i>	<i>‘father,</i>	<i>me-to</i>	<i>my</i>	<i>share-of</i>	<i>wealth comes,</i>
tyū dē.’	Tab	ā-nē	dhan	ō-lā	bāṭ-diyō.	Tab	thōṛā
<i>that give.’</i>	<i>Then</i>	<i>him-by</i>	<i>wealth</i>	<i>him-to</i>	<i>was-divided.</i>	<i>Then</i>	<i>a-few</i>
dina-bh	nānhō	bēṭā	sam ^{dh} hō	jamā	kar-kan	dūr	
<i>days-after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>together</i>	<i>made-having</i>	<i>a-distant</i>	
muluk-ma	gayō,	āur	wahā	wāhiyāt-panā	kar-kan	āp ^l lō	paisō
<i>country-in</i>	<i>went,</i>	<i>and</i>	<i>there</i>	<i>riotousness</i>	<i>made-having</i>	<i>his-own</i>	<i>money</i>
udāyō.	Tab	ō-na	aw ^{dh} hō	kharchā-upar	wanā	muluk-ma	
<i>was-squandered.</i>	<i>Then</i>	<i>him-to</i>	<i>all</i>	<i>on-being-spent-after</i>	<i>that</i>	<i>country-in</i>	
mōṭhō	dushkāl	paḍyō.	Ō-nā	bipat	paḍan	lāgī.	Tab wō wōn
<i>great famine</i>	<i>fell.</i>	<i>Him-to</i>	<i>difficulty</i>	<i>to-fall</i>	<i>began.</i>	<i>Then</i>	<i>he that</i>
muluk-mā	ēk	bhalā	mānus-kē	jawar	rahyō.		
<i>country-in</i>	<i>one</i>	<i>gentle</i>	<i>man-of</i>	<i>near</i>	<i>lived.</i>		

[No. 52.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

R ĀJASTHĀNĪ.

(DISTRICT CHANDA).

कोनी एक मनुष्य-क दोन पोछा हुये । ति-का-मं-ती लहानो बाप-क मने बाबा जे माल-मत्तो-को वाटनी स-क आवं-को ते दे । मंग ति-न तेऊ-क जमा वाटी-दिये । मंग थोडा दिवस-मे लहान पोरे समदो जमा करी-कुन्या दूर देस-क गये । आनिक ताहा बारबंड-पना-ती आपली जमा उडाई दिये । मंग ति-न अवधो खरच्या-वर ते देस-मे मोठो म्हायो पडे । मंग ति-क अडचन पडं-क लागे । तवा ति-न ते देस-मे एक भला मनुष्य जवर रहे । ति-न मंग ति-क डुकर चरा-वं-क आपली वावर-मे धाडे । तवा डुकर जे कौडा खातो-होतो ते कौडा-ती आपली पोट भरनु असो ति-का दिल-मे बासना हुई । आनि ति-क कोनी दिया नही ॥

TRANSLITERATION AND TRANSLATION.

Kōnī	ēk	manushya-ka	dōn	pōryā	huyē.	Ti-kā-man-ti	lahānō	
<i>Some</i>	<i>one</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-of-in-from</i>	<i>the-younger</i>	
bāp-ka	manē,	‘bābā,	jē	māl-mattō-kō	wāt ^a nī	ma-ka	awam-kō,	
<i>the-father-to</i>	<i>says,</i>	<i>‘father,</i>	<i>what</i>	<i>property-of</i>	<i>share</i>	<i>me-to</i>	<i>coming-of(-is),</i>	
tē	dē.’	Maṅg	ti-na	tēū-ka	jamā	wāṭi-diyē.	Maṅg	thōḍā
<i>that</i>	<i>give.’</i>	<i>Then</i>	<i>him-by</i>	<i>them-to</i>	<i>property</i>	<i>was-divided.</i>	<i>Then</i>	<i>a-few</i>
diwas-mē	iahān	pōrē	sam ^a dō	jamā	karī-kunyā	dūr	dēs-ka	
<i>days-in</i>	<i>the-younger</i>	<i>by-son</i>	<i>all</i>	<i>collection</i>	<i>made-having</i>	<i>a-far</i>	<i>country-to</i>	
gayē.	ānik	tāhā	bār ^a band-panā-ti	āp ^a lō	jamā	udāi-diyē.	Maṅg	
<i>went,</i>	<i>and</i>	<i>there</i>	<i>debauchery-by</i>	<i>his-own</i>	<i>property</i>	<i>squandered.</i>	<i>Then</i>	
ti-na	aw ^a dhō	khar ^a chyā-war	tē	dēs-mē	mōṭhō	mahāgrō	padē.	
<i>him-by</i>	<i>all</i>	<i>on-being-spent-after</i>	<i>that</i>	<i>country-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell.</i>	
Maṅg	ti-ka	aḍ ^a chan	padañ-ka	lāgē.	Tawā	ti-na	tē	dēs-mē
<i>Then</i>	<i>him-to</i>	<i>difficulty</i>	<i>falling-to</i>	<i>began.</i>	<i>Then</i>	<i>him-by</i>	<i>that</i>	<i>country-in</i>

ēk bhalā manushya jawar rahē. Ti-na maṅg ti-ka ḍukar
a gentle man near it-was-remained. Him-by then him-to swine
 charāwaṅ-ka āp'lō wāwar-mē dhāḍē. Tawā ḍukar jē kōḍā
feeding-for his-own field-in it-was-sent. Then the-swine what chaff
 khātō-hōtō, tē kōḍā-tī āp'lō pōṭ bhar'nu asō ti-kā dil-mē hās'nā
eating-were, that chaff-by his-own belly to-fill such him-of heart-in wish
 huī. Āni ti-ka kōnī diyā nahī.
was. And him-to anyone gave not.

NĪMĀDĪ.

As examples of Nimāḍi, I give a version of the Parable of the Prodigal Son from Nimar, and a fragmentary folktale from Bhopawar.

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀDĪ.

(DISTRICT NIMAR).

कोई एक आदमी-का दुइ लडका था । उन-म-सू छोटा-न अपना बाप-सू कह्यो अरे दादा अपनी धन-दौलत-म जो म्हारो हिस्सो होय सो म्ह-क दइ-न्हाक । तँव बाप-न अपनी धन-दौलत अपना बेटाना-क बाट-दी । बहुत दिन बित्या नही हु-से कि छोटी बेटो अपनी सब धन-दौलत लिइ-न कहीं दूर देस-क चळ्यो-गयो अरु वहाँ दंगा-बखेडा-म दिन तेर-करि-न अपनी धन-दौलत उडाइ दी । अरु जँव सब धन-दौलत बरबाद हुइ-गई तँव उना मुलक-म बडो अकाळ पड्यो । अरु वो कँगाल हुइ-गयो । तँव वो जाइ-न उना देस-का रहेणावाळा-म-सी एक-का घर जाइ-न रह्यो । अरु उना आदमी-न व-ख अपना खेतना-म सुवर चराण-क भेज्यो । तँव जिना छिलका-क सुवर खाइ-रह्या-था वो छिलका खाइ-न अपना पेट भरणू असी नौबत गुजरी थी । अरु कोई आदमी वो-ख कई न दे । असी वक्त-म जब वो-की धुंदी जाइ-न आख्यां खुली । तँव वो कहे म्हारा दादा-का केतरा राख्या-हुवा नौकर के की जो पेट भरि-न रोटा खावच अरु रह्यो-सह्यो बाँधि-न घर लइ-जाच अरु हउँ ह्याँ भूको मरी-रह्योच । हउँ अँव उठि-न अपना दादा-का पास जाइस अरु व-क कहिस दादा दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रही । थारा राख्या हुवा नौकरना-म-सी हउँ भी एक नौकर के असो समझ । असो कहि-न वो उख्यो नी अपना बाप-का पास आयो । वो दूर-सी आइ-रह्यो-थो एतरा-म ओ-का बाप-न ओ-क देख्यो व ओ-क दया आई । तँव वो दौड्यो नी बेटा-का गळा-म लिप्यो नी ओ-का चुम्मा लिया । बेटा-न बाप-सी कह्यो दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रही । एतरा-पर भी बाप-न अपना नौकरना-सी कह्यो की सब-सी आका कपडा लाइ-न लडका-क पहेंनाव अरु ओ-का उँगली-म अँगठी डालो अरु ओ-का पाव-म डालण-कू पन्हेंना देव । अपण मजा-म खासाँ पीसाँ नी चैन करसाँ । क्योंकि हउँ समझो-थो की ये म्हारो छोरो मरि-गयो-हु-से पण नही फिरि भी ये जिंदो के । वो कथइँ चळ्यो-गयो-थो पर फिरि आइ गयो । असो कहि-न वो चैन करण लाग्यो ॥

अँव ओ-को बडो बेटो खेत-म थो । वो अवन लाग्यो नी घर-का पास पहुँच्यो तँव उन-न सुण्यो की बाज्यो अरु नाच चक्री-रह्याच । ओ-का-पर-सी उन-न अपना नौकरना-म-सी एक-क पुकाख्यो नी ओ-क पूख्यो की ये काँइ हुइ-रह्योच । नौकर-न ओ-क कह्यो की थारो भाइ आयोच नी थारा बाप-न जाफत दिविच कौंकी थारो भाइ आको भको घर आइ-गयोच ।

ए-का-पर-सी बडा भाई-क घुस्सो आयो नी घर-म नही जाव । तँव बाप बाहर आयो नी बडा बेटा-क मनायो । ते-का-पर-सी बडा बेटा-न बाप-सी कच्चो देखजो एतरा बरस-सो थारो सेवा-चाकरी करूँच कभी थारा हुकम-क नही तोड्यो । एतरा-पर भी तू-न म-क एक बार-भी बकरी-को बच्चो तक नहि दियो की हउँ अपणा दोस्तना-का साथ चैन करतो । इन थारा छोटा छोरा-न राँडना-का साथ रहि-न अपणी धन-दौलत उडाइ दीवी वो छोरो घर आत-का साथ तू-न व-का साठ जाफत दीवीच । तँव बाप अपणा बडा बेटा-सी बोल्खो बेटा तू तो सदा म्हारा पासच हें नी जो म्हारी धन-दौलत के सब थारिच के । अपण समझा था कौ थारो भाइ मरि-गयो-हु-से पण नहि फिरि भी वो जिंदो के । वो कथइँ चळ्यो-गयो-थो पर फिर आइ गयोच ए-का साठ आपण-क चायजे की अपण-न अनँद मनावणू नी खूसी होणू ॥

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀPĪ.

(DISTRICT NĪMAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ēk ād^amī-kā dui laḍ^akā thā. Un-ma-sū chhōtā-na
A-certain one man-of two sons were. Them-in-from the-younger-by
 ap^anā bāp-sū kahyō, 'arē dādā, ap^anī dhan-daulat-ma jō
his-own father-to it-was-said, 'O father, our wealth-property-in whatever
 mhārō hissō hōy sō mha-ka dai-nhāk.' Tāwa bāp-na ap^anī
my share may-be that me-to give-away.' Then the-father-by his-own
 dhan-daulat ap^anā bēṭānā-ka bāṭ-dī. Bahut din bityā nahī
wealth-property his-own sons-to was-divided. Many days passed not
 hu-sē ki chhōtō bēṭō ap^anī sab dhan-daulat lii-na kahī
been-were that the-younger son his-own all property taken-having some
 dūr dēs-ka chalyō-gayō, aru wahā daṅgā-bakhēḍā-ma din
distant country-to went-away, and there riotous-conduct-in days
 tēr-kari-na ap^anī dhan-daulat uḍāi-dī. Aru jīwa sab dhan-daulat
passed-having his-own property wasted-away. And when all property
 bar^abād hui-gai, tāwa unā mulak-ma baḍō akāl paḍyō, aru wō
destroyed became, then that country-in a-great famine fell, and he
 kaṅgāl hui-gayō. Tāwa wō jāi-na unā dēs-kā rahenāwālā-ma-sī
poor became. Then he gone-having that country-of inhabitants-in-from
 ēk-kā ghara jāi-na rahyō. Aru unā ād^amī-na wa-kha ap^anā
one-of in-house gone-having lived. And that man-by him-to his-own
 khēt^anā-ma suwar charāṇa-ka bhējyō; tāwa jinā chhil^akā-ka suwar
fields-in swine feeding-for it-was-sent; then what husks the-swine
 khāi-rahya-thā wō chhil^akā khāi-na ap^anō pēt bhar^anū asī
to-eat-used those husks eaten-having his-own belly to-fill such
 naubat guj^arī-thī. Aru kōi ād^amī wō-kha kaī na dē.
an-event occurred-had. And any man him-to anything not gives.
 Asī wakt-ma jab wō-kī dhundī jāi-na ākhyā khulī, tāwa
Such time-in when him-of pride gone-having eyes were-opened, then
 wō kahē, 'mhārā dādā-kā kēt^arā rākhyā-huwā naukar chhē, kī jō
he says, 'my father-of how-many kept servants are, that who
 pēt bhari-na rōṭā khāwach aru rahyō-sahyō
belly filled-having breads eat and that-which-remained-over-and-above

bādhī-na għara laī-jāch, aru haũ hyā bhūkō marī-rah-yōch.
tied-having in-house take-away, and I here hungry dying-remained-am.
 Haũ āwa uṭhi-na ap^anā dādā-kā pās jāis aru wa-ka kahis,
I now arisen-having my-own father-of near will-go and him-to I-will-say,
 “dādā, dādā, ma-na Bhag^awān-kā agēḍī nī thārā agēḍī
“father, father, me-by God-of in-presence and thee-of in-presence
 baḍō pāp kiyō, jē-kā-sī thārō laḍ^akō kahelāna-kī mhārī aw^akāt
great sin was-done, which-of-from thy son being-called-of my worth
 nahī rahī; thārā rākhyā-huwā naukar^anā-ma-sī haũ bhī ēk naukar
not remained; thy kept servants-in-from I also one servant
 chhē, asō samajh.”’ Asō kahi-na wō uṭhyō nī ap^anā
am, such (you-may-)understand.”’ Such said-having he arose and his-own
 bāp-kā pās āyō. Wō dūr-sī āi-rah-yō-thō, ētrā-ma ō-kā bāp-na
father-of near came. He far-from coming-was, when his father-by
 ō-ka dēkhyō, wa ō-ka dayā āi. Tāwa wō daudyō nī
him-to it-was-seen, and him-to compassion came. Then he ran and
 bēṭā-kā gaḷā-ma lip^ttyō nī ō-kā chummā liyā. Bēṭā-na
the-son-of the-neck-in embraced and him-of kisses were-taken. The-son-by
 bāp-sī kahyō, ‘dādā, ma-na Bhag^awān-kā agēḍī nī
the-father-to it-was-said, ‘father, me-by God-of in-the-presence and
 thārā agēḍī baḍō pāp kiyō, jē-kā-sī thārō laḍ^akō
of-thee in-the-presence great sin was-done, which-of-from thy son
 kahelāna-kī mhārī aw^akāt nahī rahī.’ Ētrā-par-bhī bāp-na
being-called-of my worth not remained.’ So-much-on-even the-father-by
 ap^anā naukar^anā-sī kahyō, kī, ‘sab-sī āchhā kap^adā lāi-na
his-own servants-to it-was-said, that, ‘all-than good clothes brought-having
 laḍ^akā-ka pahenāw; aru ō-kā ũg^ali-ma āg^athī ḍālō aru ō-kā pāw-ma
the-son-to put-on; and him-of finger-in a-ring put-on and his feet-on
 ḍāl^ana-ku panhainā dēw. Apaṇ majā-ma khāsā pīsā nī
putting-for shoes give. We pleasure-in will-eat will-drink and
 chain kar^asā; kyaũ-kī haũ sam^ajhō-thō kī yē mhārō chhōrō
merriment will-make; because-that I understood-had that this my son
 mari-gayō-hu-sē, paṇ nahī, phiri-bhī yē jindō chhē; wō kathaī
dead-gone-was, but no, again-even he alive is; he somewhere
 chaḷyō-gayō-thō, par phiri āi-gayō.’ Asō kahi-na wō chain
gone-away-had, but again returned.’ Thus said-having they merriment
 kar^ana lāgyā.
to-do began.

Āwa ō-kō baḍō bēṭō khēt-ma thō. Wō aw^ana lāgyō nī ghar-kā
Now his elder son field-in was. He to-come began and house-of
 pās pahūchyō; tāwa un-na sunyō kī ‘bājyō aru nāch
near reached; then him-by was-heard that ‘music and dancing

chaḷī-rahyačh.' Ō-kā-par-sī un-na ap'nā naukar'nā-ma-sī ēk-ka
going-on-are.' That-of-on-from him-by his-own servants-in-from one-to
 pukāryō nī ō-ka pūchhyō kī, 'yē kāi hui-rahyačh?'
it-was-called and him-to it-was-asked that, 'this what going-on-is?'
 Naūkar-na ō-ka kahyō kī, 'thārō bhāi āyōch, nī thārā
The-servant-by him-to it-was-said that, 'thy brother come-is, and thy
 bāp-na jāphat divich, kyaū-kī thārō bhāi āchhō-bhaḷō ghara
father-by a-feast given-is, because-that thy brother safe-well in-house
 āi-gayōch.' Ē-kā-par-sī baḍā bhāi-ka ghussō āyō nī ghar-ma
returned-is.' This-of-on-from the-elder brother-to anger came and house-in
 nahī jāw. Tāwa bāp bāhar āyō nī baḍā bēṭā-ka manāyō.
not goes. Then the-father out came and the-elder son-to it-was-entreated.
 Tē-kā-par-sī baḍā bēṭā-na bāp-sī kahyō, 'dēkh'jō, ē'rā
That-of-on-from the-elder son-by the-father-to it-was-said, 'see, so-many
 baras-sī thārī sēwā-chāk'rī karūch, kabhī thārā hukam-ka nahī
years-from thy service I-doing-am, ever thy order-to not
 tōdyō. Ē'rā-par-bhī tū-na ma-ka ēk-wār-bhī bak'rī-kō
it-was-broken. So-much-on-even thee-by me-to one-time-even a-she-goat-of
 bachchō tak nahi diyō kī haū ap'nā dōst'nā-kā sāth chain
a-young-one even not was-given that I my-own friends-of with merriment
 kartō. Inā thārā chhōṭā chhōrā-na rāṇḍ'nā-kā sāth rahi-na
might-have-made. This thy younger son-by harlots-of with ived-having
 ap'nī dhan-daulat udāi-divī, wō chhōrō ghara āta-kā
his-own property was-wasted-away, that son to-house on-coming-of
 sāth tū-na wa-kā-sāṭha jāphat divich.' Tāwa bāp ap'nā baḍā
with thee-by him-of-for a-feast given-is.' Then the-father his-own elder
 bēṭā-sī bōlyō, 'bēṭā, tū-tō sadā mhārā pāsa-ch chhē, nī jō
son-to said, 'son, thou-inded always me-of near art, and whatever
 mhārī dhan-daulat chhē, sab thārī-ch chhē. Apaṇ sam'jhā-thā kī
my property is, all thine-alone is. We understood-had that
 thārō bhāi mari-gayō-hu-sē, paṇ nahi, phiri-bhī wō jindō chhē; wō
thy brother dead-gone-was, but no, again-even he alive is; he
 kathaī chalyō-gayō-thō, par phiri āi-gayōch; ē-kā-sāṭha apaṇ-ka
somewhere gone-away-had, but again returned-has; this-of-for us-to
 chāy'jē kī apaṇ-na anand manāw'nū nī khūsī
it-was-meet that us-by merriment was-to-be-celebrated and happiness
 hōṇū.
was-to-be-become.'

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀDĪ.

(STATE BARWANI, BHOPAWAR AGENCY).

एक राजा थो । वो सिकार-ख जाय । बडी फजर-सी तो सिकार खेलत खेलत वो-ख पाणी-की तोस लागी । ऊ-न अपणा मन-म कयो की पाणी कँई जगा मिऊ तो पीणूँ । इतरा-म वो-ख एक लीम-को भाड गहरो नजर आयो । वहाँ पाणी होयगा असो जाणी-न घोड दवडाई-न लीम पास गयो । वहाँ जाई-न देखज तो एक सूखी तकाई पडीज न एक जोगी पलक लगाई-न बढ्यो-थो न वो-को चेलो वसती-म आटो माँगण गयो-थो । राजा-न मन-म कयो की यहाँ पाणी मिऊन कँई मिल । कसी जगा-म जोगी बढ्योज । वो-ती बखत राजा सोना-को मुगट पहेख्यो-थो । वो-म कली-को वासो होज । ते-का-सू राजा-ख कँई समज नहीं पडी न मरेलो साँप जोगी-का गका-म वळवी-आयो । इतरा-म आटो माँगी-न चेली आयो चेला-न अपणा गुरू-का गका-म साँप वळवेलो देखी-न साँप-ख कयो की जिन-न म्हारा गुरू-का गका-म साँप वळ्यो-होय वो-ख तू जाई-न रात-म डस । अल्योग राजा अपणा महल-म आई-न मुगट उतारी-न बढ्या । तँव राजा-ख चेत आई की आपण जोगी-का गका-म मरेलो साँप वळवी-आया । ये बुरो काम, कखो । पण अब जाई-न साँप निकाकी-आऊँ । असो विचार करी-न राजा बिदा हुयो ॥

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀDĪ DIALECT.

(STATE BHARWANI, BHOPAWAR AGENCY).

TRANSLITERATION AND TRANSLATION.

Ēk rājā thō. Wō sikār-kha jāy. Baḍi phajar-sī tō
A king there-was. He hunting-for goes. Early morning-from indeed
 sikār khēl^ata-khēl^ata wō-kha pānī-kī tīs lāgī. Ū-na ap^anā
hunting in-sporting-in-sporting him-to water-of thirst was-felt. Him-by his-own
 man-ma kayō kī, 'pānī kāi jagā miḷ tō pīṇū.'
mind-in it-was-said that, 'water at-some place if-it-is-got then I-may-drink.'
 It^arā-ma wō-kha ēk lim-kō jhād gah^arō najar āyō. Wahā pānī
So-much-in him-to one nim-of tree dense in-sight came. There water
 hōy^agā asō jānī-na ghōḍō daw^adāi-na lim pās gayō.
will-be so thought-having horse caused-to-run-having the-nim near he-went.
 Whā jāi-na dēkhaj tō ēk sūkhī talāi paḍij na ēk jōgī
There gone-having it-seen-is then one dried tank lying-is and one devotee
 palak lagāi-na baṭhyō thō, na wō-kō chēlō was^atī-ma ātō
eye-lashes closed-having seated was, and him-of disciple village-into flour
 māg^ana gayō-thō. Rājā-na man-ma kayō kī, 'yahā pānī miḷ
to-beg gone-was. The-king-by mind-in it-was-said that, 'here water is-got
 na kāi mila; kasi jagā-ma jōgī baṭhyōj!' Wō-ti bakhat
not anything got; what-sort-of place-in the-devotee seated-is!' At-that time
 rājā sōnā-kō mugat paheryō-thō; wō-ma Kalī-kō wāsō hōj;
(by-)the-king gold-of a-crow worn-was; that-in Kali-of abode being-is;
 tē-kā-sū rājā-kha kāi samaj nahī paḍi. Na marēlō
that-of-from the-king-to any understanding not occurred. And a-dead
 sāp jōgī-kā galā-ma waḷ^avi-āyō. It^arā-ma ātō
serpent the-devotee-of neck-in having-suspended-came. So-much-in flour
 māgī-na chēlō āyō. Chēlā-na ap^anā gurū-kā galā-ma
begged-having the-disciple came. The-disciple-by his-own preceptor-of neck-in
 sāp waḷ^avēlō dēkhī-na sāp-kha kayō kī, 'jin-na mhārā
a-serpent suspended seen-having serpent-to it-was-said that, 'whom by my
 gurū-kā galā-ma sāp waḷ^avyō-hōy, wō-kha tū jāi-na
preceptor-of the-neck-on serpent may-have-been suspended, him-to thou gone-having
 rāt-ma ḍas.' Alyāg rājā ap^anā mahal-ma āi-na mugat
the-night-in bite.' Here the-king his-own palace-in come having crown

utāī-na baṭhyā. Tāwa rājā-kha chēt āi kī, 'āpaṇ
put-off-having sat. Then the-king-to consciousness came that, 'I
 jōgī-kā gaḷā-ma marēlō sāp waḷ^avī-āyā; yē burō kām
the-devotee-of on-the-neck a-dead serpent having-put-came; this bad work
 karyō. Paṇ ab jāi-na sāp nikāḷī-āũ. Asō
was-done. But now gone-having the-serpent taken-off-having-I-will-come. Thus
 vichār karī-na rājā bidā-huyō.
consideration made-having the-king set-out.

FREE TRANSLATION OF THE FOREGOING.

There was a king. He used to go for hunting in the early morning. (One day) when he was hunting he felt thirsty. He was thinking of drinking water if it could be got somewhere, when he caught sight of a shady *nīm* tree. Thinking there might be water there, he made his horse gallop, and approached the *nīm*. On going there he found that there was a dry tank, and by it a devotee seated with his eyes closed. His disciple had gone to the village for begging flour. The king said to himself that there was neither water nor anything there and that it was a strange place for a devotee to sit in. At that time the king was wearing a crown of gold, in which abode the demon Kali,¹ and through its influence the king could not understand what he was doing; so he took up a dead serpent which was lying there, and folded it round the devotee's neck. By this time the disciple returned after doing his begging. Seeing the serpent folded round his preceptor's neck, he said to the serpent, 'Go and bite at night him who has folded you round the neck of my preceptor.' In the meanwhile the king had returned to his palace and the moment he took off the crown and sat down he remembered that he had folded the serpent round the devotee's neck, and that it was a very wicked action. So he resolved to go back at once and take it off. So thinking, the king set out.

¹ The presiding evil genius of the present age.

LIST OF STANDARD WORDS AND

English.	Mārwarī.	Mārwarī (Thālī of Jaisalmer).	Jaipuri.	Mēwāṭī.
1. One	Ēk	Hēk	Ēk, yēk	Ēk
2. Two	Dōy	Bē	Dō	Dō
3. Three	Tin	Tina	Tin	Tin
4. Four	Chiyār, chyār	Chāra	Chyār	Chyār
5. Five	Pāch	Pūcha	Pāch	Pāch
6. Six	Chhaw	Chhaw, chha	Chhai	Chhai
7. Seven	Sāt	Satta	Sāt	Sāt
8. Eight	Āth	Attha	Āth	Āth
9. Nine	Naw	Naw	Nau	Nau
10. Ten	Das	Das	Das	Das
11. Twenty	Bis	Bisa	Bis	Bis
12. Fifty	Pachās	Pachās	Pachās	Pāchās
13. Hundred	Sō; Saik*ṛō	Sō	Sau	Sau
14. I	Hũ, mhũ	Hũ	Maĩ	Maĩ
15. Of me	Mhārō, mārō	Mā-jō	Mhārō	Mērō
16. Mine	Mhārō, mārō	Mayālō	Mhārō	Mērō
17. We	Mhē, mē	Mhē	Mhē	Ham, hamā
18. Of us	Mhārō, mārō	Mhā-rō	Mhā-kō	Mhārō
19. Our	Mhārō, mārō	Mhā-rō	Mhā-kō	Mhārō
20. Thou	Tũ, thũ	Tũ, tñ	Tñ	Tñ
21. Of thee	Thārō	Tā-jō	Thārō	Tērō
22. Thine	Thārō	Tayālō	Thārō	Tērō
23. You	Thē; tamē	Thē	Thē	Tam, tum, tham
24. Of you	Thārō, tamārō	Thā-rō	Thā-kō	Thārō
25. Your	Thārō, tamārō	Thā-rō	Thā-kō	Thārō

SENTENCES IN RĀJASTHĀNĪ.

Mālvi (Rāngri).	Mālvi (when different from Rāngri).	Nīmāḍī (Nimar).	English.
Ēk	Ēk	1. One.
Dō	Dui	2. Two.
Tin	Tin	3. Three.
Chār	Chār	4. Four.
Pāch	Pāch	5. Five.
Chhē	Chhaw	6. Six.
Sāt	Sāt	7. Seven.
Āth	Āth	8. Eight.
Naw	Naw	9. Nine.
Das	Das	10. Ten.
Vis	Bis	11. Twenty.
Pachās	Pachās	12. Fifty.
Sō	Sau	13. Hundred.
Hũ	Haũ	14. I.
Mhārō, mārō	Mhārō	15. Of me.
Mhāro, mārō	Mhārō	16. Mine.
Mhē	Ham	17. We.
Mhā-kō, mhāpō	Hamārō	Hamārō	18. Of us.
Mhā-kō, mhāpō	Hamārō	Hamārō	19. Our.
Tũ	Tū	20. Thou.
Thārō	Thārō	21. Of thee.
Thārō	Thārō	22. Thine.
Thē, thaĩ	Tam	Tum	23. You.
Thā-kō, thānō	Tamārō	Tumhārō	24. Of you.
Thā-kō, thāpō	Tamārō	Tumhārō	25. Your.

English.	Mārwarī.	Mārwarī (Thālī of Jaisalmer).	Jaipurī.	Mēwātī.
26. He	Wō, u, uwō	Ō	Wō	Wō, woh
27. Of him	Un-rō	Uvê-rō	U-kō	Waiḥ-ko
28. His	Un-rō	Uvê-rō	U-kō	Waiḥ-kō
29. They	Wē, wai, uwē	Ō	Wai	Wē, wai, waiḥ
30. Of them	Unā-rō	Uwā-rō	Wā-kō	Un-kō
31. Their	Unā-rō	Uwā-rō	Wā-kō	Un-kō
32. Hand	Hat	Hath	Hāt	Hāt
33. Foot	Pag	Pag	Pag	Pāw, pāg
34. Nose	Nak	Nak	Nak	Nāk
35. Eye	Ākh; nāḥ	Ākh	Ākh	Ākha
36. Mouth	Mūḍō	Mūḍō	Mūḍō	Mōḥ
37. Tooth	Dāt	Ditta	Dāt	Dāt
38. Ear	Kān	Kan	Kān	Kān
39. Hair	Kēs; bāl	Kēs	Bāl	Bāl
40. Head	Māthō	Matthō	Māthō	Sir
41. Tongue	Jib	Jibh	Jib	Jib
42. Belly	Pēt	Pēt	Pēt	Pēt
43. Back	Māūr	Putṭhī	Maṅgar	Maṅgar, pīṭh
44. Iron	Lō	Lō	Lō	Lōh
45. Gold	Sōnō	Sōnō	Sōnū	Sōnū
46. Silver	Rūpō	Chāḍi, rūpō	Chāḍi	Chāḍi
47. Father	Bāp	Bāp	Bāp	Bāp, bābō
48. Mother	Mā	Mā	Mā	Mā
49. Brother	Bhāi	Bhāi	Bhāi	Bhāi
50. Sister	Bāḥ	Bēn	Bhaḥ	Bahān
51. Man	Minakh; ād*mi . . .	Manakh, māṇas, ādmī .	Mōṭyār, minakh, ād*mi .	Ād*mi, mard, mōṭyār .
52. Woman	Lugāi	Lugāi	Lugāi	Bair*bāni, bir*bāni, lugāi .

Mālvi (Rāngri).	Mālvi (when different from Rāngri).	Nimādi (Nimar).	English.
Ū	Ū	Wō	26. He.
Waṇi-kō, -rō; uṇi-kō, -rō; vi-kō, -rō.	Ō-kō, unā-kō, us-kō . . .	Us-kō, ō-kō	27. Of him.
Waṇi-kō, -rō; uṇi-kō, -rō; vi-kō, -rō.	Ō-kō, unā-kō, us-kō . . .	Us-kō, ō-kō	28. His.
Vi	Vi	Wō	29. They.
Wauā-kō, waṇā-kō . . .	Un-kō	Un-kō	30. Of them.
Waṇā-kō, waṇā-kō . . .	Un-kō	Un-kō	31. Their.
Hāt . . . . .	.....	Hāt	32. Hand.
Paṅ . . . . .	.....	Pāw	33. Foot.
Nāk . . . . .	.....	Nāk	34. Nose.
Akh . . . . .	.....	Ākh	35. Eye.
Mūḍo . . . . .	.....	Munḍhō	36. Mouth.
Dāt . . . . .	.....	Dāt	37. Tooth.
Kān . . . . .	.....	Kān	38. Ear.
Kēs . . . . .	.....	Bāl	39. Hair.
Mathō . . . . .	.....	Sir	40. Head.
Jibh . . . . .	.....	Jibh	41. Tongue.
Pēt . . . . .	.....	Pēt	42. Belly.
Piṭh . . . . .	.....	Piṭ, pūṭ	43. Back.
Lōh	Lūwō	Lōhō	44. Iron.
Sōnō	Sōnō, sunnō	Sunnō	45. Gold.
Chādi . . . . .	.....	Chādi	46. Silver.
Bāp, bhābhā, pitā . . .	Bāp, dādā, dāy-ji . . .	Bāp, dādā, dādō . . .	47. Father.
Mā	Mā, jiji	Mā, māya	48. Mother.
Bhāi . . . . .	.....	Bhāi	49. Brother.
Bain, bēn . . . . .	.....	Bahēn	50. Sister.
Ādāmī, manak . . . . .	.....	Ādāmī	51. Man.
Lugāi	Bairā	Awrat	52. Woman.

English.	Mārwarī.	Mārwarī (Thālī of Jaisalmer).	Jaipurī.	Mēwātī.
53. Wife	Jōṛāyat; bahū	Baū	Bhaū, lugāi	Lugāi
54. Child	Ṭābar; bālak	Tabar	Bālak, ṭābar	Bālak
55. Son	Bēṭō, dik ^a rō	Dik ^a rō	Bēṭō	Bēṭō, chhōrō
56. Daughter	Bēṭi, dhīw ^a ṛi, dik ^a ri	Dik ^a ri	Bēṭi	Bēṭi, chhōri
57. Slave	Gōlō; chākar	Chākar	Bādō	Bādō
58. Cultivator	Kar ^a sō	Hāli	Pal ^a ti	Kisān, jimidar
59. Shepherd	Ēvāliyō	Gōwāl, gōri	Guwālyō	Guwāl
60. God	Īsvar; Rām-jī	Par ^a mēsar, bhag ^a wān	Paṇ ^a mēsar	Rām, Īsur
61. Devil	Rākas	Sētān	Rākas, parēt, bhūt	Bhūt, parēt
62. Sun	Sūraj-jī	Sūraj	Suraj	Sūraj
63. Moon	Chandar ^a mā-jī	Chandarmā	Chād	Chād
64. Star	Tārō	Tārā	Tārō	Tārō
65. Fire	Bās ^a dēw	Bāstē	Āg, bāstē, baisāndar	Āg, āgya
66. Water	Jal	Pāṇi	Pāṇi	Pāṇi
67. House	Ghar	Ghar	Ghar, jagā	Ghar
68. Horse	Ghōṛō	Ghōṛō	Ghōṛō	Ghōṛō
69. Cow	Gāy	Gāya	Gāy	Gāy
70. Dog	Kuttō, giṇḍak	Kuttō	Kūk ^a rō, gaṇḍak, gāḍak ^a rō	Kuttō, kūk ^a rō
71. Cat	Minni	Billi, minni	Bilāi, balāi, myāñ	Bilāi
72. Cock	Kūk ^a rō	Kukaṛō	Mur ^a gō	Mur ^a gō
73. Duck	Āḍ	Āḍ	Batak	Batak
74. Ass	Gadhō, purāṇiyō	Gadō	Ghadō, gadairō	Gadhō, chaupō
75. Camel	Ūṭh, pāgaḷ, tōḍiyō; mayyō; jākhōṛō	Ūṭ	Uṭh	Ūṭ
76. Bird	Pākhērū	Paṅkhi	Chirī, charī	Chirī
77. Go	Jā	Jā	Jā	Jā
78. Eat	Jim	Khā	Khā	Khā
79. Sit	Bāṭh	Bais	Baiṭh	Baiṭh

Mālvi (Rāngrī).	Mālvi (when different from Rāngrī).	Nīmāḍi (Nimar).	English.
Lugāi, waū	Baū	Lāḍi, bāy ^a ki	53. Wife.
Bālak, chhōrō	Bachchō	54. Child.
Lāḍ ^a kō, bēṭō	Bēṭō, cbhōrō, lāḍ ^a kō	55. Son.
Lāḍ ^a ki, bēṭi	Bēṭi, chhōri, lāḍ ^a ki	56. Daughter.
Lōḍō	Gulām	57. Slave.
Kar ^a shāṇ	Kir ^a sān	Kisān	58. Cultivator.
Gāḍ ^a ri	Gadariyō	59. Shepherd.
Paramēśwar	Dēwa	60. God.
Bhūt, jind	Bhūt	61. Devil.
Sūraj	Sūraj	62. Sun.
Chāḍ	Chāḍ	63. Moon.
Tārā	Tārō	64. Star.
Wās ^a di	Bastī	Āg	65. Fire.
Paṇi	Pāni	Pāni	66. Water.
Ghar	Ghar	67. House.
Ghōṛō	Ghōḍō	68. Horse.
Gāy	Gāy	69. Cow.
Kuttō, kut ^a rō, tēg ^a ḍō	Kuttō, kutrō	70. Dog.
Min ^a ki	Billi, mājar	71. Cat.
Kūk-ḍō	Kuk ^a ḍō	72. Cock.
Badak	Badak	73. Duck.
Gadō, rās ^a bō	Gadhō	74. Ass.
Ūt	Ūt	75. Camel.
Pākhērū	Pañchhi, pākhērū	76. Bird.
Jā	Jā	77. Go.
Khā	Khā	78. Eat.
Bēṭh	Baṭh	79. Sit.

English.	Mārwarī.	Mārwarī (Thālī of Jaisalmer).	Jaipurī.	Mōwātī.
80. Come . . .	Āw . . .	Āw, ā . . .	Ā, āw . . .	Ā . . .
81. Beat . . .	Kūt . . .	Mār . . .	Pit . . .	Mār . . .
82. Stand . . .	Ūbō-hō . . .	Uth . . .	Ubō-whai . . .	Kharō whā . . .
83. Die . . .	Mar . . .	Mar . . .	Mar . . .	Mar . . .
84. Give . . .	Dē-dō . . .	Dē . . .	Dē . . .	Dē . . .
85. Run . . .	Dōṛō . . .	Daur . . .	Bhāg . . .	Daur, bhāj . . .
86. Up . . .	Uchō, ūpar . . .	Uchē . . .	Ūpar . . .	Ūpar . . .
87. Near . . .	Kanāī, nāīṛō, gōḍāī . . .	Nēṛō, kanē . . .	Kanai . . .	Nīṛō, nīrai, kanai . . .
88. Down . . .	Hēṭāī, nīchāī . . .	Nichē . . .	Nichai . . .	Nichai . . .
89. Far . . .	Al ^g ō . . .	Aghō . . .	Dūr . . .	Dūr . . .
90. Before . . .	Āgāī, pāīlē . . .	Agārī . . .	Pailī, āgai . . .	Āgai . . .
91. Behind . . .	Lārāī, pāchhāī . . .	Pachhārī . . .	Pāchhai, pāchhā-nai . . .	Pichhai, gailā . . .
92. Who . . .	Kuṇ . . .	Kūṇ . . .	Kuṇ . . .	Kaṇ . . .
93. What . . .	Kāī, kau . . .	Ki . . .	Kāī . . .	Kē . . .
94. Why . . .	Kiū . . .	Kyā . . .	Kyō . . .	Kyū . . .
95. And . . .	Nāī, ōr . . .	Aur, ar . . .	Anr, ar . . .	Ar, aur . . .
96. But . . .	Pin . . .	Paṇ . . .	Pan . . .	Par . . .
97. If . . .	Jē . . .	Jē . . .	Jō, jyō, jai . . .	Jai . . .
98. Yes . . .	Hā . . .	Hā, huwē . . .	Hā, mhai, hambai, ū, hū . . .	Hā . . .
99. No . . .	Nā . . .	Nā, kō-nī . . .	Nā, hāā . . .	Nāh . . .
100. Alas . . .	Gajab-rē ! . . .	Arar, hāya . . .	Hāy, rām-rām . . .	Hāy . . .
101. A father . . .	Bāp . . .	Bāp . . .	Bāp . . .	Bāp . . .
102. Of a father . . .	Bāp-rō . . .	Bāp-rō . . .	Bāp-kō . . .	Bāp-kō . . .
103. To a father . . .	Bāp-nāī . . .	Bāp-nā . . .	Bāp-nai . . .	Bāp-nai . . .
104. From a father . . .	Bāp-sū . . .	Bāp-sū . . .	Bāp-sū . . .	Bāp-taī, -saī . . .
105. Two fathers . . .	Dōy bāp . . .	Bē bāp . . .	Dō bāp . . .	Dō bāp . . .
106. Fathers . . .	Bāp . . .	Bāpā . . .	Bāp . . .	Bāp . . .

Mālvi (Rāngrī).	Mālvi (when different from Rāngrī).	Nīmāḍī (Nimar).	English.
Ā	Āw	80. Come.
Mār	Mār	81. Beat.
Ūbhō-rē	Khaḍō	82. Stand.
Mar	Mar	83. Die.
Dē	Da, dē	84. Give.
Dōḍ	Bhāg	85. Run.
Ūpar	Upar	86. Up.
Mērē	Pās, najik	87. Near.
Nichē	Nicha	88. Down.
Dūr, vēg ¹ lō	Dūr	89. Far.
Pelā, āgē	Āga	90. Before.
Pāchhē	Pāchha	91. Behind.
Kūṇ	Kuṇ, kun	92. Who.
Kaĩ, kãĩ	Kaĩ, kaĩ	Kãĩ	93. What.
Kã, kyũ, kyõ	Kyaũ	94. Why.
Aur, ōr, nē	Aru, nī, wa	95. And.
Par, parant, paṇ	Paṇ	96. But.
Jō	Agar	97. If.
Hā	Hã	98. Yes.
Nī, nĩ	Nahī	99. No.
Arē-arē	Ar bāp-rē	100. Alas.
Bāp	Bāp	101. A father.
Bāp-kō, -rō	Bāp-kō	102. Of a father.
Bāp-nē, -kē	Bāp-kē	Bāp-ka	103. To a father.
Bāp-sũ, -sē, -ũ	Bāp-sī	104. From a father.
Dō bāp	Dui bāp	105. Two fathers.
Bāp	Bāp, bāp-hōr (or hōrō, -hōn, -honō, and so throughout all declensions); ¹	Bāp ³ na	106. Fathers.

¹ The plural suffixes will be varied in the following words, so as to show their use.

English.	Mārwarī.	Mārwarī (Thālī of Jaisalmer).	Jaipuri.	Mewātī.
107. Of fathers . . .	Bāpā-rō . . .	Bāpā-rō . . .	Bāpā-kō . . .	Bāpā-kō . . .
108. To fathers . . .	Bāpā-nāī, -kanāī . . .	Bāpā-nā . . .	Bāpā-nai . . .	Bāpā-nai . . .
109. From fathers . . .	Bāpā-sū . . .	Bāpā-sū . . .	Bāpā-sū . . .	Bāpā-taī, -saī . . .
110. A daughter . . .	Bēṭī . . .	Dik*ri . . .	Bēṭī . . .	Bēṭī . . .
111. Of a daughter . . .	Bēṭī-rō . . .	Dik*ri-rō . . .	Bēṭī-kō . . .	Bēṭī-kō . . .
112. To a daughter . . .	Bēṭī-nāī, -kanāī . . .	Dik*ri-nā . . .	Bēṭī-nai . . .	Bēṭī-nai . . .
113. From a daughter . . .	Bēṭī-sū . . .	Dik*ri-sū . . .	Bēṭī-sū . . .	Bēṭī-taī, saī . . .
114. Two daughters . . .	Dōy bēṭiyā . . .	Bē dik*riyā . . .	Dō bēṭī, dō bēṭyā . . .	Dō bēṭī . . .
115. Daughters . . .	Bēṭiyā . . .	Dik*riyā . . .	Bēṭyā . . .	Bēṭyā . . .
116. Of daughters . . .	Bēṭiyā-rō . . .	Dik*riyā-rō . . .	Bēṭyā-kō . . .	Bēṭyā-kō . . .
117. To daughters . . .	Bēṭiyā-nāī, -kanāī . . .	Dik*riyā-nā . . .	Bēṭyā-nai . . .	Bēṭyā-nai . . .
118. From daughters . . .	Bēṭiyā-sū . . .	Dik*riyā-sū . . .	Bēṭyā-sū . . .	Bēṭyā-taī, -saī . . .
119. A good man . . .	Ēk bhalō ād*mi . . .	Bhalō māṇas . . .	Ēk chōkhō minakh . . .	Ēk āchhyō ād*mi . . .
120. Of a good man . . .	Ēk bhalā ād*mi-rō . . .	Bhalō māṇas-rō . . .	Ēk chōkhā minakh-kō . . .	Ēk āchhyā ād*mi kō . . .
121. To a good man . . .	Ēk bhalā ād*mi-nāī; -kanāī . . .	Bhalō māṇas-nā . . .	Ēk chōkhā minakh-nai . . .	Ēk āchhyā ād*mi-nai . . .
122. From a good man . . .	Ēk bhalā ād*mi-sū . . .	Bhalō māṇas-sū . . .	Ēk chōkhā minakh-sū . . .	Ēk āchhyā ād*mi-taī, -saī . . .
123. Two good men . . .	Dōy bhalā ād*mi . . .	Bē bhalā māṇas . . .	Dō chōkhā minakh . . .	Dō āchhyā ād*mi . . .
124. Good men . . .	Bhalā ād*mi . . .	Bhalā māṇas . . .	Chōkhā minakh . . .	Āchhyā ād*mi . . .
125. Of good men . . .	Bhalā ād*miyā-rō . . .	Bhalā māṇasā-rō . . .	Chōkhā min*khā-kō . . .	Āchhyā ād*myā-kō . . .
126. To good men . . .	Bhalā ād*miyā-nāī; -kanāī . . .	Bhalā māṇasā-nā . . .	Chōkhā min*khā-nai . . .	Āchhyā ād*myā-nai . . .
127. From good men . . .	Bhalā ād*miyā-sū . . .	Bhalā māṇasā-sū . . .	Chōkhā min*khā-sū . . .	Āchhyā ād*myā-taī, -saī . . .
128. A good woman . . .	Ēk bhali lugāī . . .	Bhali lugāī . . .	Ēk chōkhī lugāī . . .	Ēk āchhī bair*bānī . . .
129. A bad boy . . .	Ēk bhūḍō chhōrō . . .	Burō chhōk*rō . . .	Ēk burō chhōrō . . .	Ēk burō chhōrō . . .
130. Good women . . .	Bhali lugāyā . . .	Bhali lugāiyā . . .	Chōkhī lugāyā . . .	Āchhī bair*bānyā . . .
131. A bad girl . . .	Ēk bhūḍī chhōrī . . .	Burī chhōk*ri . . .	Ēk burī chhōrī . . .	Ēk burī chhōrī . . .
132. Good . . .	Bhalō . . .	Bhalō . . .	Chōkhō . . .	Āchhyō, chōkhō . . .
133. Better . . .	Uṭipō . . .	Ghaṇō bhalō . . .	U-sū chōkhō . . .	Waiḥ-taī āchhyō (<i>better than that</i>). . .

Mālvi (Rāngrī).	Mālvi (when different from Rāngrī).	Nīmāḍī (Nimar).	English.
Bāpā-kō, -rō . . .	Bāp-kō, bāp-hōr-kō . . .	Bāp ^a nā-kō . . .	107. Of fathers.
Bāpā-nē, -kē . . .	Bāp-kī, bāp-hōr-kē . . .	Bāp ^a nā-ka . . .	108. To fathers.
Bāpā-sū, sē, -ū . . .	Bāp-sē, bāp-hōr-sē . . .	Bāp ^a nā-sī . . .	109. From fathers.
Laḍ ^a ki . . .	Bēṭi . . .	Bēṭi . . .	110. A daughter.
Laḍ ^a ki-kō, -rō . . .	Bēṭi-kō . . .	Bēṭi-kō . . .	111. Of a daughter.
Laḍ ^a ki-nē, -kē . . .	Bēṭi-kē . . .	Bēṭi-ka . . .	112. To a daughter.
Laḍ ^a ki-sū, -sē, -ū . . .	Bēṭi-sē . . .	Bēṭi-sī . . .	113. From a daughter.
Dō laḍ ^a kyā . . .	Dō bēṭi, dō bēṭi-hōrō . . .	Dui bēṭinā . . .	114. Two daughters.
Laḍ ^a kyā . . .	Bēṭi-hōrō, bēṭyā . . .	Bēṭinā . . .	115. Daughters
Laḍ ^a kyā-kō, -rō . . .	Bēṭi-hōr-kō . . .	Bēṭinā-kō . . .	116. Of daughters.
Laḍ ^a kyā-nē, -kē . . .	Bēṭi-kē, bēṭi-hōr-kē . . .	Bēṭinā-ka . . .	117. To daughters.
Laḍ ^a kyā-sū, -sē, -ū . . .	Bēṭi-hōn-sē, bēṭi hōnō-sē . . .	Bēṭinā-sī . . .	118. From daughters.
Āchhō ād ^a mī . . .	Achchhō ād ^a mī . . .	Ēk āchhō ād ^a mī . . .	119. A good man.
Āchhā ād ^a mī-kō, -rō . . .	Achchhā ād ^a mī-kō . . .	Ēk āchhā ād ^a mī-kō . . .	120. Of a good man.
Āchhā ād ^a mī-nē, -kē . . .	Achchhā ād ^a mī-kē . . .	Ēk āchhā ād ^a mī-ka . . .	121. To a good man.
Āchhā ād ^a mī -sū, -sē, -ū . . .	Achchhā ād ^a mī-sē . . .	Ēk āchhā ād ^a mī-sī . . .	122. From a good man.
Dō āchhā ād ^a mī . . .	Dō achchhā ād ^a mī . . .	Dui āchhā ād ^a mī . . .	123. Two good men.
Āchhā ād ^a mī . . .	Achchhā ād ^a mī-hōrō . . .	Āchhā ād ^a minā . . .	124. Good men.
Āchhā ād ^a myā-kō, -rō . . .	Achchhā ād ^a mī-hōr-kō . . .	Āchhā ād ^a minā-kō . . .	125. Of good men.
Āchhā ād ^a myā-nē, -kē . . .	Achchhā ād ^a mī-hōr-kē . . .	Āchhā ād ^a minā-ka . . .	126. To good men.
Āchhā ād ^a myā -sū, -sē, -ū . . .	Achchhā ād ^a mī-hōn-sē . . .	Āchhā ād ^a minā-sī . . .	127. From good men.
Āchhi lugāi . . .	Achchhi bairā . . .	Ēk āchhi aw ^a rat . . .	128. A good woman
Khōḍ ^a lō laḍ ^a kō . . .	Burō chhōrō . . .	Ēk kharāb laḍ ^a kō . . .	129. A bad boy.
Āchhi lugāyā . . .	Achhi lugāyā, achchhi lugāyā-hōrō. achchhi bairā- hōrō.	Achhi aw ^a rat ^a nā . . .	130. Good women.
Khōḍ ^a lī laḍ ^a ki . . .	Burī chhōrī . . .	Ēk kharāb laḍ ^a ki . . .	131. A bad girl.
Āchhō . . .	Achchhō . . .	Āchhō . . .	132. Good.
Wanī-sū (<i>than that</i>) āchhō	Ō-sē achchhō . . .	Jādō āchhā . . .	133. Better.

English.	Mārwarī.	Mārwarī (Thālī of Jaissalmer).	Jaipurī.	Māwātī.
134. Best . . .	Nirāt-āchhō . . .	Mulē bhalō . . .	Sab-sū chōkhō . . .	Sab-tai āchhyō . . .
135. High . . .	Ūchō . . .	Ūchō . . .	Ūchō . . .	Ūchō . . .
136. Higher . . .	Ghaṇō ūchō, uṇ-sū ūchō . . .	Ghaṇō ūchō . . .	Ū-sū ūchō . . .	Waiṇ-tai ūchō . . .
137. Highest . . .	Sag ^a lā-sū ūchō . . .	Mulē ūchō . . .	Sab-sū ūchō . . .	Sāb-tai ūchō . . .
138. A horse . . .	Ēk ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .
139. A mare . . .	Ēk ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .
140. Horses . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
141. Mares . . .	Ghōṛiyā . . .	Ghōṛiyā . . .	Ghōṛiyā . . .	Ghōṛiyā . . .
142. A bull . . .	Ēk sād . . .	Baladh . . .	Sād, ākal . . .	Bijār . . .
143. A cow . . .	Ēk gāy . . .	Gāya . . .	Gāy . . .	Gāy . . .
144. Bulls . . .	Sād . . .	Bal ^a dhā . . .	Sād, ākal . . .	Bijār . . .
145. Cows . . .	Gāyā . . .	Gāyā . . .	Gāyā . . .	Gāyā . . .
146. A dog . . .	Ēk kuttō, ēk giṇḍak . . .	Kuttō . . .	Kūk ^a rō, gāḍak ^a rō . . .	Kuttō . . .
147. A bitch . . .	Ēk kuttī . . .	Kuttī . . .	Kūk ^a ri, gāḍak ^a ri . . .	Kuttī . . .
148. Dogs . . .	Kuttā . . .	Kuttā . . .	Kūk ^a rā, gāḍak ^a rā . . .	Kuttā . . .
149. Bitches . . .	Kutiyā . . .	Kutiyā . . .	Kūk ^a ryā, gāḍak ^a ryā . . .	Kutiyā . . .
150. A he goat . . .	Ēk bak ^a rō . . .	Bak ^a rō . . .	Bāk ^a rō . . .	Bak ^a rō . . .
151. A female goat . . .	Ēk bak ^a ri, ēk chhaḷī . . .	Bak ^a ri . . .	Bak ^a ri . . .	Bak ^a ri . . .
152. Goats . . .	Bak ^a rā . . .	Bak ^a rā . . .	Bak ^a rā-bak ^a ri . . .	Bak ^a rā-bak ^a ri . . .
153. A male deer . . .	Ēk hiraṇ . . .	Haraṇ . . .	Hiraṇ . . .	Hiraṇ . . .
154. A female deer . . .	Ēk hir ^a ṇī . . .	Haraṇī . . .	Hir ^a ṇī . . .	Hir ^a ṇī . . .
155. Deer . . .	Hiraṇ . . .	Haraṇā . . .	Hiraṇ . . .	Hiraṇ . . .
156. I am . . .	Hū hū . . .	Hū āi . . .	Maī chhū . . .	Maī hū . . .
157. Thou art . . .	Tū hāi . . .	Tū āi . . .	Tū chhai . . .	Tū hai, hā . . .
158. He is . . .	Uwō hāi . . .	Ō āi . . .	Wō chhai . . .	Wō hai . . .
159. We are . . .	Mē hā . . .	Mhē āi . . .	Mhē chhā . . .	Ham hā . . .
160. You are . . .	Thē hō . . .	Thē āi . . .	Thē chhō . . .	Tam hō . . .

Mālvi (Bāngrī).	Mālvi (when different from Bāngrī).	Nīmāḍī (Nimar).	English.
Sab-sũ āchhō	Sab-sē achchhō	Baḍō āchhō	134. Best.
Ūchō	Ūchō	Ūchō	135. High.
Wañi-sũ ūchō	Un-sē ūchō	Jāḍō ūchō	136. Higher.
Sāb-sũ ūchō	Sab-sē ūchō	Baḍō ūchō	137. Highest.
Ghōḍō . . . . .	.....	Ghōḍō	138. A horse.
Ghōḍi . . . . .	.....	Ghōḍi	139. A mare.
Ghōḍā	Ghōḍā-hōnō	Ghōḍā, ghōḍānā . . .	140. Horses.
Ghōḍyā	Ghōḍi-hōnō	Ghōḍinā	141. Mares.
Bēl, baḷad	Sāḍ	Sāḍ	142. A bull.
Gāy	Gāy	Gāya	143. A cow.
Bēl, baḷ ^a dyā	Sāḍ-hōrō	Sāḍ ^a nā	144. Bulls.
Gāyā	Gāy-hōn	Gāy ^a nā	145. Cows.
Tēg ^a ḍō	Kut ^a rō	Kuttō	146. A dog.
Tēg ^a ḍi	Kutti	Kutti	147. A bitch.
Tēg ^a ḍā	Kut ^a rā-hōrō	Kuttā, kuttānā	148. Dogs.
Tēg ^a dyā	Kut ^a ri-hōrō	Kuttinā	149. Bitches.
Bak ^a rō, khāj ^a rū . . . .	.....	Bak ^a rō	150. A he goat.
Bak ^a ri . . . . .	.....	Bak ^a ri	151. A female goat.
Bak ^a ryā	Bak ^a rā-hōnō	Bak ^a rinā	152. Goats.
Haraṇ . . . . .	.....	Haraṇ	153. A male deer.
Har ^a ṇi . . . . .	.....	Har ^a ṇi	154. A female deer.
Haranyā	Hiraṇ-hōrō	Haraṇ ^a nā	155. Deer.
Hũ hũ . . . . .	.....	Haũ chhē	156. I am.
Tũ hai, hē . . . . .	.....	Tũ chhē	157. Thou art.
Ū hai, hē . . . . .	.....	Wō chhē	158. He is.
Mhē hā	Ham hā	Ham āya	159. We are.
Thē hō	Tam hō	Tum chhō	160. You are.

English.	Mārwarī.	Mārwarī (Thaṭi of Jaisalmer).	Jaipurī.	Mēwātī.
161. They are . . .	Uvê hăĩ . . .	Ô ái . . .	Wai chhai . . .	Wai hai . . .
162. I was . . .	Hũ hō . . .	Hũ hătō . . .	Maĩ chhō . . .	Maĩ hō, thō . . .
163. Thou wast . . .	Tũ hō . . .	Tũ hătō . . .	Tũ chhō . . .	Tũ hō, thō . . .
164. He was . . .	Uwō hō . . .	Ô hătō . . .	Wō chhō . . .	Wō hō, thō . . .
165. We were . . .	Mē hā . . .	Mhẽ hătā . . .	Mhē chhā . . .	Ham hā, thā . . .
166. You were . . .	Thē hā . . .	Thē hătā . . .	Thē chhā . . .	Tam hā, thā . . .
167. They were . . .	Uvê hā . . .	Ô hătā . . .	Wai chhā . . .	Wai hā, thā . . .
168. Be . . .	Hō (imperative) . . .	Hō . . .	Whai . . .	Whā . . .
169. To be . . .	Hũṇō . . .	Hōw ^a ṇō . . .	Whaibō . . .	Hōṇū . . .
170. Being . . .	Hōtō, hūtō . . .	Hōw ^a tō . . .	Whaitō . . .	Hō-tō . . .
171. Having been . . .	Hūyar . . .	Hōyar . . .	Whair . . .	Hō-kar . . .
172. I may be . . .	Hũ hōũ . . .	Hũ hōwā . . .	Maĩ hũ . . .	Maĩ hũ . . .
173. I shall be . . .	Hũ hōũlā . . .	Hũ hōis . . .	Maĩ hũ-lō, hōsyũ . . .	Maĩ hũgō . . .
174. I should be . . .	.....	.....	Maĩ hũ . . .	.....
175. Beat . . .	Kūtō . . .	Mār . . .	Piṭ . . .	Mār . . .
176. To beat . . .	Kūt ^a ṇō . . .	Mār ^a ṇō . . .	Piṭ ^a bō . . .	Mār ^a ṇū . . .
177. Beating . . .	Kūt ^a tō . . .	Mār ^a tō . . .	Piṭ ^a tō . . .	Mār ^a tō . . .
178. Having beaten . . .	Kṇtar . . .	Mārar . . .	Piṭar . . .	Mār-kar . . .
179. I beat . . .	Hũ kūtũ . . .	Hũ mārā-i . . .	Maĩ piṭũ . . .	Maĩ mārũ . . .
180. Thou beatest . . .	Tũ kūtāi . . .	Tũ mārē-i . . .	Tũ piṭai . . .	Tũ mārā . . .
181. He beats . . .	Ū kūtāi . . .	Ô mārē-i . . .	Wō piṭai . . .	Wō mārā . . .
182. We beat . . .	Mē kūtā . . .	Mhẽ mārā-i . . .	Mhē piṭā . . .	Ham mārā . . .
183. You beat . . .	Thē kūtō . . .	Thē mārō-i . . .	Thē piṭō . . .	Tam mārō . . .
184. They beat . . .	Uvê kūtāi . . .	Ô mārā-i . . .	Wai piṭai . . .	Wai mārāi . . .
185. I beat (<i>Past Tense</i>) . . .	Mhaĩ kṇṭiyō . . .	Mẽ mār̄yō . . .	Maĩ piṭyō . . .	Maĩ mār̄yō . . .
186. Thou beatest (<i>Past Tense</i> .) . . .	Thāĩ kṇṭiyō . . .	Tẽ mār̄yō . . .	Tũ piṭyō . . .	Taĩ mār̄yō . . .
187. He beat (<i>Past Tense</i>) . . .	Uṇ kṇṭiyō . . .	Ūvê mār̄yō . . .	Wō piṭyō . . .	Waĩh mār̄yō . . .

Mālvi (Rāngrī).	Mālvi (when different from Rāngrī).	Nīmāḍī (Nimar).	English.
Vī hai, hē . . . .	.....	Wō chhē	161. They are.
Hũ thō . . . . .	.....	Haũ thō	162. I was.
Tũ thō . . . . .	.....	Tũ thō	163. Thou wast.
Ū thō . . . . .	.....	Wō thō	164. He was.
Mhē thā	Ham thā	Ham thā	165. We were.
Thē thā	Tam thā	Tum thā	166. You were.
Vī thā	Hō thā	Wō thē	167. They were.
Whō . . . . .	.....	Hō	168. Be.
Vhēṇō, vēṇō	Hōṇō	Hōṇū	169. To be.
Vhētō, vētō	Hōtō	Hōtō	170. Being.
Wai-nē	Hui-nē	Hui-na	171. Having been.
.....	.....	.....	172. I may be.
Hũ waũgā, wũgā . . .	Hōũgō	Haũ huis	173. I shall be.
.....	.....	.....	174. I should be.
Mār . . . . .	.....	Mār	175. Beat.
Mār ^a pō, mār ^a wō . . .	Mār ^a nō	Mār ^a pū	176. To beat.
Mār ^a tō . . . . .	.....	Mār ^a tō	177. Beating.
Mārī-nē . . . . .	.....	Mārī-nē	178. Having beaten.
Hũ mārũ . . . . .	.....	Haũ mārũch	179. I beat.
Tũ mārē . . . . .	.....	Tũ mārach, mārēch . .	180. Thou beatest.
Ū mārē . . . . .	.....	Wō mārach, mārēch . .	181. He beats.
Mhē mārā, mārā . . .	Ham mārā, mārā . . .	Ham mārāch	182. We beat.
Thē mārō	Tam mārō	Tum mārōch	183. You beat.
Vī mārē . . . . .	.....	Wō mārach, mārēch . .	184. They beat.
Mhaĩ mārýō	Mha-nē mārýō	Ma-na mārýō	185. I beat (<i>Past Tense</i>).
Thaĩ mārýō	Tha-nē mārýō	Tū-na mārýō	186. Thou beatest (<i>Past Tense</i>).
Waṇī-ē mārýō	Ō-nē mārýō	Un-na mārýō	187. He beat (<i>Past Tense</i>).

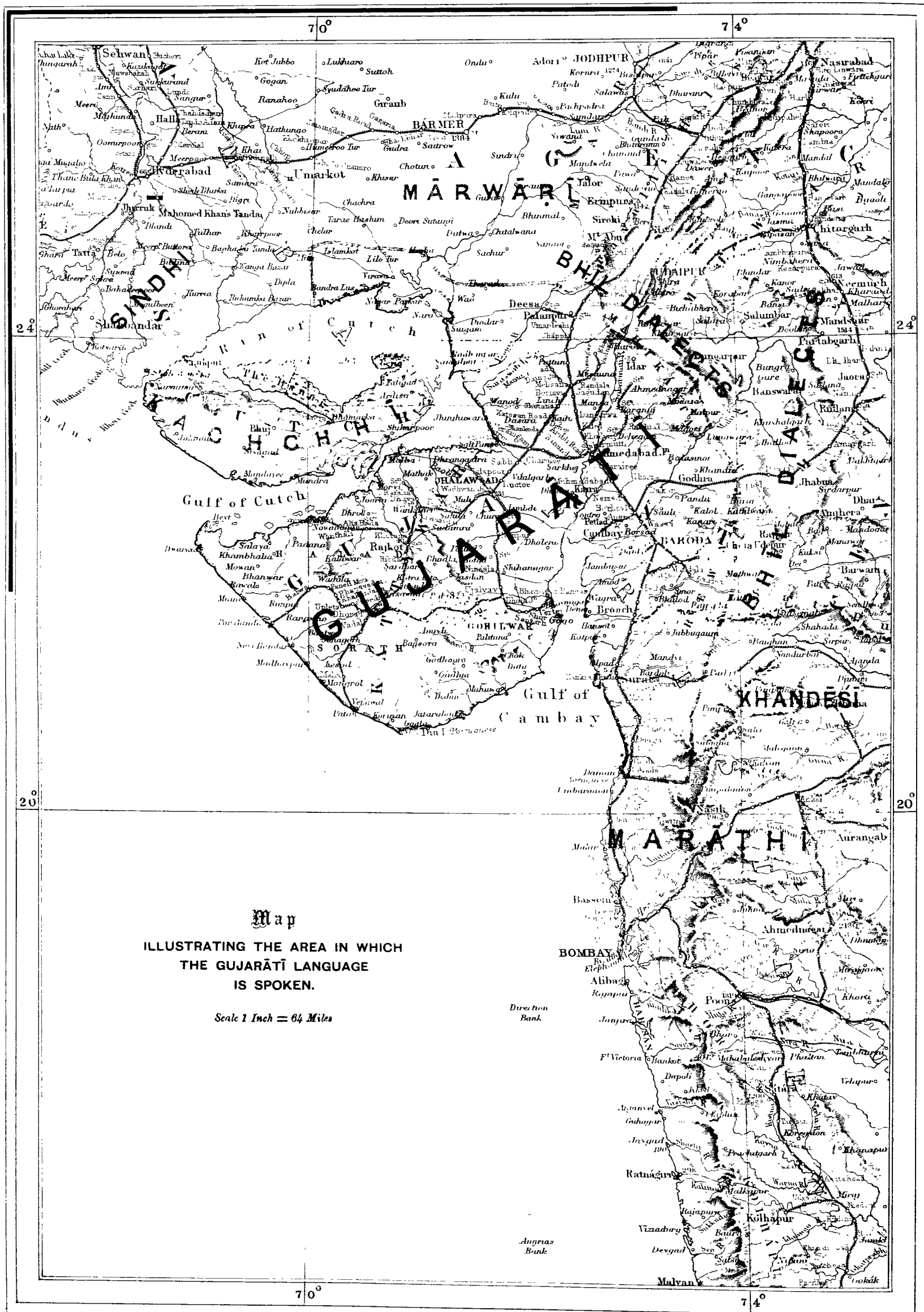
English.	Mārwarī.	Mārwarī (Thaṭī of Jaisalmer).	Jaipuri.	Mōwātī.
188. We beat (<i>Past Tense</i>).	Mhē kūṭiyō . . .	Mhā māryō . . .	Mhē pītyō . . .	Ham māryō . . .
189. You beat (<i>Past Tense</i>)	Thē kūṭiyō . . .	Thā māryō . . .	Thē pītyō . . .	Tam māryō . . .
190. They beat (<i>Past Tense</i>)	Uwā kūṭiyō . . .	Uwā māryō . . .	Wai pītyō . . .	Un māryō . . .
191. I am beating . . .	Hū kūṭū-hū . . .	Hū mārā-i . . .	Maī pīṭū-chhū . . .	Maī mārū-hū . . .
192. I was beating . . .	Hū kūṭāi-hō . . .	Hū mār ^a tō-hātō . . .	Maī pītai-chhō . . .	Maī mārāi-hō, -thō . . .
193. I had beaten . . .	Mhāi kūṭiyō-hō . . .	Mē māryō-hātō . . .	Maī pītyō-chhō . . .	Maī māryō-hō, -thō . . .
194. I may beat . . .	Hū kūṭū . . .	Hū mārā . . .	Maī pīṭū . . .	Maī mārū . . .
195. I shall beat . . .	Hū kūṭū-lā . . .	Hū mārīs . . .	Maī pīṭū-lō, pī ^a syū . . .	Maī mārūgō . . .
196. Thou wilt beat . . .	Tū kūṭāi-lā . . .	Tū mārīs . . .	Tū pītai-lō, pī ^a si . . .	Tū mārāigō . . .
197. He will beat . . .	Uwō kūṭāi-lā . . .	Ō mār ^a sē . . .	Wō pītai-lō, pī ^a si . . .	Wō mārāigō . . .
198. We shall beat . . .	Mhē kūṭā-lā . . .	Mhē mār ^a sā . . .	Mhē pīṭā-lā, pī ^a syā . . .	Ham mārāgā . . .
199. You will beat . . .	Thē kūṭō-lā . . .	Thē mār ^a ō . . .	Thē pīṭō-lā, pī ^a syō . . .	Tam mārāgā . . .
200. They will beat . . .	Uvē kūṭāi-lā . . .	Ō mār ^a sē . . .	Wai pītai-lā, pī ^a si . . .	Wai mārāgā . . .
201. I should beat . . .	.....	.....	Maī pīṭū . . .	.....
202. I am beaten . . .	Hū kūṭijiyō hū . . .	Hū mārīyō-i . . .	Maī pītyō-chhū . . .	Maī pītyō-hū . . .
203. I was beaten . . .	Hū kūṭijiyō hō . . .	Hū mārīyō . . .	Maī pītyō-chhō . . .	Maī pītyō-hō, -thō . . .
204. I shall be beaten . . .	Hū kūṭiyō jāū-lā . . .	Hū mārīyō jāis . . .	Maī pīṭū-lō . . .	Maī pīṭūgō . . .
205. I go . . .	Hū jāū . . .	Hū jāwā-i . . .	Maī jāū . . .	Maī jāū . . .
206. Thou goest . . .	Tū jāwāi . . .	Tū jāvē-i . . .	Tū jāy . . .	Tū jāy . . .
207. He goes . . .	Uwō jāwāi . . .	Ō jāvē-i . . .	Wō jāy . . .	Wō jāy . . .
208. We go . . .	Mhē jāwā . . .	Mhē jāwā-i . . .	Mhē jāwā . . .	Ham jāh . . .
209. You go . . .	Thē jāwō hō . . .	Thē jāwō-i . . .	Thē jāwō . . .	Tam jāwō . . .
210. They go . . .	Uvē jāwāi . . .	Ō jāvē-i . . .	Wai jāy . . .	Wai jāyāh . . .
211. I went . . .	Hū gayō . . .	Hū gyō, gayō . . .	Maī gayō . . .	Maī gayō . . .
212. Thou wentest . . .	Tū gayō . . .	Tū gyō, gayō . . .	Tū gayō . . .	Tū gayō . . .
213. He went . . .	Uwō gayō . . .	Ō gyō, gayō . . .	Wō gayō . . .	Wō gayō . . .
214. We went . . .	Mhē gayā . . .	Mhē gayā . . .	Mhē gayā . . .	Ham gaya . . .

Mālvi (Rāngrī).	Mālvi (when different from Rāngrī).	Nīmāḍi (Nimar).	English.
Mhā-ē mār̥yō . . .	Ham-nē mār̥yō . . .	Ham-na mār̥yō . . .	188. We beat (<i>Past Tense</i>).
Thā-ē mār̥yō . . .	Tam-nē mār̥yō . . .	Tum-na mār̥yō . . .	189. You beat (<i>Past Tense</i>).
Waṇā-ē mār̥yō . . .	Un-nē mār̥yō . . .	Un-na mār̥yō . . .	190. They beat (<i>Past Tense</i>).
Hū mār̥hū . . .	.....	Haū mār̥ rahyōch . . .	191. I am beating.
Hū mār̥ ^{ts} -thō . . .	... ..	Haū mār̥ rahyō-thō . . .	192. I was beating.
Mhaī mār̥yō-thō . . .	Mha-nē mār̥yō-thō . . .	Haū mār̥yō-thō . . .	193. I had beaten.
Hū mār̥ . . .	Hū mār̥ . . .	.....	194. I may beat.
Hū mār̥gā . . .	Hū mār̥gō, -gā . . .	Haū mār̥is . . .	195. I shall beat.
Tū mār̥gā . . .	Tū mār̥gō, -gā . . .	Tū mār̥is . . .	196. Thou wilt beat.
Ū mār̥gā . . .	Ū mār̥gō, -gā . . .	Wō mār̥ ^{sē} . . .	197. He will beat.
Mhē mār̥gā . . .	Ham mār̥gā . . .	Ham mār̥ ^{sā} . . .	198. We shall beat.
Thē mār̥gā . . .	Tam mār̥gā . . .	Tum mār̥ ^{sō} . . .	199. You will beat.
Vi mār̥gā . . .	Vi mār̥gā . . .	Wō mār̥ ^{sē} , mār̥ ^{gā} . . .	200. They will beat.
... ..	.....	.....	201. I should beat.
Hū mār̥yō jāū-hū . . .	.....	Ma-ka mār̥yō . . .	202. I am beaten.
Hū mār̥yō gayō . . .	.....	Ma-ka mār̥yō-thō . . .	203. I was beaten.
Hū mār̥yō jāūgā . . .	.....	Haū mār̥yō jāis . . .	204. I shall be beaten.
Hū jāwū . . .	Hū jāū . . .	Haū jāūch . . .	205. I go.
Tū jāwē, jāy . . .	.....	Tū jāch, tūjā . . .	206. Thou goest.
Ū jāwē, jāy . . .	.....	Wō jāch . . .	207. He goes.
Mhē jāwā . . .	Ham jāwā . . .	Ham jāwāj . . .	208. We go.
Thē jāwō . . .	Tam jāwō . . .	Tum jāwōj, tum jāwā . . .	209. You go.
Vi jāvē, jāy . . .	Vi jāvē, jāy . . .	Wō jāj . . .	210. They go.
Hū gayō . . .	.....	Haū gayō . . .	211. I went.
Tū gayō . . .	.....	Tū gayō . . .	212. Thou wentest.
Ū gayō . . .	.....	Wō gayō . . .	213. He went.
Mhē gayā . . .	Ham gayā . . .	Ham gayā . . .	214. We went.

English.	Mārwarī.	Mārwarī (Thālī of Jaisalmer).	Jaipuri.	Mēwāti.
215. You went . . .	Thē gayā . . .	Thē gayā . . .	Thē gayā . . .	Tam gayā . . .
216. They went . . .	Uwāi gayā . . .	Ō gayā . . .	Wai gayā . . .	Wai Gayā . . .
217. Go . . .	Jāwō . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jāw ^a tō . . .	Jāw ^a ṇō . . .	Jātō . . .	Jātō . . .
219. Gone . . .	Gayō . . .	Gayō . . .	Gayō . . .	Gayō . . .
220. What is your name ? .	Thārō nāv kãĩ hãĩ ? .	Thārō nām ki ãĩ ? .	Thār-kō kãĩ nāv chhai ? .	Thārō kē nāv hai ?
221. How old is this horse ?	Ip ghōrā-rī umar kãĩ hãĩ ? .	Ē ghōrō kittō badō ãĩ ? .	Yō ghōrō kattōk badō chhai ?	Yō ghōrō kit ^a ni umar-maĩ hai ?
222. How far is it from here to Kashmir ?	Athā-sũ Kasmir kit ^a ri bhũ hãĩ ?	Kasmir ithā-sũ kitti aghi ãĩ ?	Kas ^a mir aĩdā-sũ kat ^a rik dūr chhai ?	Kas ^a mir it-taĩ kit ^a ni-k dūr hai ?
223. How many sons are there in your father's house ?	Thārāĩ bāp-rāĩ ghar-maĩ kit ^a rā bēṭā hãĩ ?	Thār-rē bāp-rē ghar-mē kittā dek ^a rā ãĩ ?	Thār-kā bāp-kā ghur-maĩ kaiyēk bēṭā chhai ?	Thārā bāp-kā ghar-maĩ kit ^a nāk bēṭā hai ?
224. I have walked a long way to-day.	Mhāĩ āj ghaṇō pāĩḍō kiyo .	Āj hũ ghaṇi bhaũ gayō .	Āj maĩ nari dūr chalyō-chhũ.	Āj maĩ bhaut dūr chalyō-hũ.
225. The son of my uncle is married to his sister.	Mhārā kākā-rō bēṭō up-rī bāĩṇ par ^a niyō-hãĩ.	Uvērī bain-sũ mā-jē kākē-rē dik ^a rē-rō biyā huō ãĩ.	Mhārā kākā-kā bēṭā-kō byāw ũ-kī bhaĩṇ-sũ huyō-chhai.	Mērā kākā-kā bēṭā-kō byāh waĩh-kī bāhāṇ-taĩ huyō-hai.
226. In the house is the saddle of the white horse.	Lilā ghōrā-rī kāṭhī ghar-maĩ paĩ hãĩ.	Uvērī ghar-mē dhaulē ghōrē-rō palāṇ ãĩ.	Dhaulā ghōrā-kī jĩd ghar-maĩ chhai.	Supēd ghōrā-kī jin ghar-maĩ hai.
227. Put the saddle upon his back	Up-rāĩ māũrā upar kāṭhī māṇḍō.	Uvērī puṭhī māthē palāṇ māṇḍō.	Jĩd ũ-kā māṅ ^a rā-mālai mēlō.	Jin waĩh-kī piṭh-par dharō
228. I have beaten his son with many stripes.	Mhāĩ up-rāĩ bēṭāĩ-rāĩ ghaṇā chāb ^a kiyā rī-divi hãĩ.	Mē uvērē dik ^a rē-nā ghaṇi sārī bēṭā bai.	Maĩ ũ-kā bēṭā-nai nara kōr ^a rā-sũ māryō-chhai.	Maĩ waĩh-kō bēṭō bhaut kar ^a rā-taĩ māryō-hai.
229. He is grazing cattle on the top of the hill.	Uwō ḍũg ^a ri-rī chōṭi-upar dhāw charāy-rayō-hãĩ.	Uvērī tēk ^a ri māthē ō dhaṇ charāvē-i.	Wō ḍũgar-mālai dhāḍā charāwai-chhai.	Wō pāhār-kai upar dhōr charā-rayō hai.
230. He is sitting on a horse under that tree.	Uwō up rūkh hēṭāĩ ghōrāĩ māthāĩ chadiyōrō bāĩṭhō-hãĩ	Ō uvērī rūkh-rē hēṭē (sic) ghōrē mathē (sic) bēṭhō i.	Wō ũ-rāũkh-nichai ēk ghōrā-mālai chhaṇ rahyō-chhai.	Wō waĩh rūkh-kai nichai ghōrā-par baiṭhyō-hai.
231. His brother is taller than his sister.	Up-rō bhāĩ āp-rī bāĩṇ-sũ ghaṇō ḍiḡō hãĩ.	Uwērō bhāĩ uwērī bain-sũ ḍiḡhō ãĩ.	Ū-kō bhāĩ ũ-kī bhaĩṇ-sũ lambō chhai.	Waĩh-kō bhāĩ waĩh-kī bāhāṇ-taĩ lambō hai.
232. The price of that is two rupees and a half.	Up-rō mōl adāĩ rupiyā hãĩ .	Uwērō mōl adhāĩ rupayā ãĩ	Ū-kō mōl dhāĩ ripyā chhai .	Waĩh-kō mōl dhāĩ rapaiyā hãĩ.
233. My father lives in that small house.	Mārō bāp up chhōṭāĩ ghar-maĩ rāĩvāĩ-hãĩ.	Mā-jō bāp uwērī chhōṭē ghar-mē rē-i.	Mhārō bāp ũ chhōṭā ghar-maĩ rahai-chhai.	Mērō bāp waĩh chhōṭā ghar-maĩ rahai-hai.
234. Give this rupee to him .	Ō rupiyō up-nāĩ dē-dēwō .	Ē rupayō uwērī-nā dō .	Yō ripyō ũ-nai dyō .	Yō rapaiyō waĩh-naidyō .
235. Take those rupees from him.	Uwērī rupiyā up kanā-sũ lē-lēwō.	Ō rupayā uwērī-sũ lō .	Ū-sũ wai ripyā lē-lyō .	Wai rapaiyā waĩh-taĩ lyō .
236. Beat him well and bind him with ropes.	Up-nāĩ āchhī tarāĩ-sũ kūtō nāĩ up-nāĩ rāḍ ^a wā-sũ chas ^a kāy-dēwō.	Uwērī-nā bhāĩ tarē-sũ mārō aur rāḍuā-sũ bandhō.	Ū-nai gairō piṭō ar jēw ^a rā-sũ bād-dyō.	Waĩh-nai khūb mārō ar jēw ^a rā-taĩ bādō.
237. Draw water from the well.	Bērāĩ-māy-sũ jal sīchō .	Talē-māh-sũ pāṇi kadhō .	Kuwa-maĩ-sũ pāṇi kadhō .	Kuwa-taĩ pāṇi kadhō .
238. Walk before me .	Mārāĩ āgāĩ āgāĩ hālō .	Mā-jē āgāĩ bai .	Mhārāĩ āgai chāl .	Mērāĩ āgai chāl .
239. Whose boy comes behind you ?	Thārāĩ lārāĩ kiṇ-rō chhōrō āwāĩ-hãĩ ?	Thār-rē lārē kē-rō dik ^a rō āwē-i	Yār-kai pāchhai kuṇ-kō chhōrō āwai-chhai ?	Tērāĩ pāchhai kaĩh-kō chhōrō āwai-hai ?
240. From whom did you buy that ?	Uwā ¹ thē kiṇ-sũ mōl liwī ?	Thār ō kē-kanā mōl liyō .	Thē wō kuṇ-kanai-sũ mōl liyō ?	Tam wō kit-taĩ mōl liyō ? .
241. From a shopkeeper of the village.	Gāw-rāĩ haṭ-wālāĩ kanā-sũ .	Hēkē gāw-rē haṭ-bāniyō-sũ	Gāw-kā ēk dukandār-kanai-sũ.	Gāw kā ēk haṭ-wālā-taĩ .

¹ Feminine to agree with *chiz* or *bāt*, understood.

Mālvi (Rāngri).	Mālvi (when different from Rāngri).	Nīmādi (Nimar).	English.
Thē gayā	Tam gayā	Tum gayā	215. You went.
Vi gayā	Vi gayā	Wō gayā	216. They went.
Jā . . . . .	.....	Jā	217. Go.
Jātō . . . . .	.....	Jātō	218. Going.
Gayō . . . . .	.....	Gayō	219. Gone.
Thārō nām kãĩ ? . .	Tamārō nām kãĩ ? . .	Tumhārō nām kãĩ chhē ? .	220. What is your name ?
Anī ghōḍā-kī umar kãĩ ? .	Inā ghōḍā-kī umar kãĩ ? .	Inā ghōḍā-kī kēt*ri umar chhē ?	221. How old is this horse ?
Hyā-sū Kāsmir kit*ri-k dūr hai ?	Yā-sē Kāsmir kitti dūr hai ?	Yāhā-si Kāsmir kēt*rō dūr chhe ?	222. How far is it from here to Kashmir ?
Thā-kē pitā-kē wathē kit*rā lad*kā hai ?	Thārā bāp-kā ghar-mē kit*rā lad*kā hē ?	Thārā bāp-kā ghar-ma kēt*rā chhōrā chhē ?	223. How many sons are there in your father's house ?
Āj hū bahōt dūr pharī-nē āyō.	Hū āj bhōt dūr chālyō .	Āj hū dūr-tak chalyō gayō	224. I have walked a long way to-day.
Mhārā kākā-kā bēṭā-ē waṇī-kī bēn-sē byāw karyō.	Mhārā kākā-kā bēṭā-nē ō-kī bēn-sē byāw karyō-hai.	Mhārā kākā-kā ēk chhōrā-kī ō-kā bahēn-si sādī huich.	225. The son of my uncle is married to his sister.
Ghar-mē dhōlā ghōḍā-kō khōgīr hai.	.....	Saphēt ghōḍā-kō khōgīr ghar-ma chhē.	226. In the house is the saddle of the white horse.
Waṇī-kē pīṭh-par khōgīr mēlō.	O-kī pīṭh-par khōgīr dhar	Ōkā pūṭ-par khōgīr kas .	227. Put the saddle upon his back.
Mhañ waṇī-kā lad*kā-nē ghaṇā kōrḍā māryā.	Mha-nē ō-kā chhōrā-kē bhōt chap*kyā māryā.	Ma-na ō-kā chhōrā-kā bahut-sā sapāṭā māryā.	228. I have beaten his son with many stripes.
Ū waṇī tēk*ri-kā māthā-par dhāḍhā charāvē-hai.	Ū tēk*ḍi-kā māthā-par dhōr charāvē-hē.	Wō baidī-kā māthā-par dhōr charai-rahyoeh.	229. He is grazing cattle on the top of the hill.
Waṇī jhād-kē nīchē ū ghōḍā-par bēṭhē-hai.	Ū unā jhād-kē nīchē ghōḍā-par bēṭhē-hē	Wō unā jhād-kā nīcha ghōḍā-par bathī-rahyoeh.	230. He is sitting on a horse under that tree.
Waṇī-kō bhāī waṇī-kī bēn-sū ūchō hai.	O-kō bhāī ō-kī bēn-sē ūchō hē.	Ō-kō bhāī ō-kā bahēn-si ūchō chhē.	231. His brother is taller than his sister.
Waṇī-kō mōl aḍi ripyā hai	Ō-kī kimat aḍai rūpyā hē .	Ō-kī kimat aḍhai rūpyā chhē.	232. The price of that is two rupees and a half.
Waṇī chhōṭā ghar-mē mhārō pitā rē-hai.	Mhārō bāp unā chhōṭā ghar-mē rē-hē.	Mhārō bāp unā chhōṭā ghar-ma rahēch.	233. My father lives in that small house.
Yō ripyō waṇī-nē dē . .	Ō-kē yō rūpyō dē . . .	Yē rūpyō ō-kha dē . . .	234. Give this rupee to him.
Vi ripyā waṇī-pās-sū lē .	Vi rūpyā ō-kē-pās-sē lē .	Wō rūpyā ō-kā-si la . .	235. Take those rupees from him.
Waṇī-nē khūb mārō nē rāsā-sū bādhō.	Ō-kē khūb mār aur ō-kē rāsī-sē bādh.	Ō-kā āchhi tarah-si mār aru ō-kā rāsī-sū bādh.	236. Beat him well and bind him with ropes.
Waṇī kūḍī-mē-sū pāṇī kāḍō	Kūḍī-mē-sē pāṇī nikāl .	Kuwā-ma-sū pāṇī khaich .	237. Draw water from the well.
Mhārē agāḍī chāl . .	Mhārē agāḍī chal . . .	Mhārā sāma chal . . .	238. Walk before me.
Kaṇī-kō lad*kō thārē pāchhē-sū āvē-hai ?	Tamārē pāchhē kē-kō chhōrō āvē-hē ?	Thārā pāchha kun-kō chhōrō āwaj ?	239. Whose boy comes behind you ?
Ū thā-ē kaṇī-kanē-sū mōl lidō ?	Ū tam-nē kē-kē-pās-sē mōl liyō ?	Kun-kā-si tū-na mōl liyō ? .	240. From whom did you buy that ?
Waṇī gāw-kā dūkāndār-kanē-sū.	Unā gām-kā ēk dūkāndār-pās-sē.	Gāw-kā wanyā-si . . .	241. From a shopkeeper of the village.



Map
ILLUSTRATING THE AREA IN WHICH
THE GUJARĀTĪ LANGUAGE
IS SPOKEN.

Scale 1 Inch = 64 Miles

Direction
Bank

Angrias
Bank

GUJARĀTĪ.

The word 'Gujarāṭī' means the vernacular language of Gujarat, and this name very

Name of Language. accurately connotes the area in which it is spoken.

It is spoken in the province of Gujarat, and also in the peninsula of Kathiawar.

Area in which spoken. It is the court and business language of Cutch, and has even extended a short distance into Sind. The name 'Gujarat'

is derived from the Sanskrit Gurjaratrā,¹ which apparently means 'the country of the Gurjaras.' The ancient Gurjaratrā only covered that portion of the modern Gujarat which lies north of the river Mahi, i.e. Kaira, Ahmedabad, Mahikantha, Palanpur, and Kadi of Baroda. The country got this name under the dynasty of the Chāwadās, who ruled in Anahilawāḍa between 720 and 956 A.D. The country south of the Mahi was known to Sanskrit geographers as Lāṭa, and the extension of the name of Gujarat to this tract seems to have taken place under Musalmān rule.²

The Gurjaras (or, in the modern vernaculars, Gūjars) were a foreign tribe who

The Gurjaras. passed into India from the north-west and gradually spread (A.D. 400—600) as far south as Khandesh and Gujarat.

The present Gūjars of the Punjab and of the United Provinces preserve more of their foreign traits than the Gūjar settlers further to the south and east. Though better looking, the Punjab Gūjars in language, dress, and calling so closely resemble their associates the Jāṭs or Jāṭs as to suggest that the two tribes entered India about the same time. Their present distribution shows that the Gūjars spread further east and south than the Jāṭs. The earliest Gūjar settlements seem to have been in the Punjab and in the United Provinces from the Indus to Mathura, where they still differ greatly in dress and language from most of the other inhabitants. From Mathura, the Gūjars seem to have passed to east Rajputana, and from there, by way of Kota and Mandasor to Malwa, where, though their original character is considerably altered, the Gūjars of Malwa still remember that their ancestors came from the Doab between the Ganges and the Jamna. In Malwa they spread as far east as Bhilsa and Saharanpur. From Malwa they passed south to Khandesh and west, probably by the Ratlam-Dohad route to the province of Gujarat.³ In the other direction, the Gūjars extended north and are now found roaming over the Himalayas north of the Punjab and over the hills of Kashmir. It is an interesting fact that where they have not been absorbed into the rest of the population as in the plains of the Punjab (where two districts, Gujarat and Gujranwala, are named after them), they are always found to speak some dialect of one and the same language, closely connected with eastern Rājasthānī and with Gujarāṭī. The grammar of the Gūjars of Swat is almost the same as that of the Rajputs of Jaipur.

The following is taken from pp. 1 and 2 of the *Early History of Gujarat*, already

Mixed origin of the population quoted. The richness of Mainland Gujarat, the gift of the f Gujarat. Sabarmati, the Mahi, the Narbada, and the Tapti, and the

¹ The intermediate form is the Prakrit Gujjarattā; see Dr. Fleet in the Journal of the Royal Asiatic Society for 1906, p. 458.

² *Bombay Gazetteer*, Vol. I., Part i., p. 5.

³ Nearly all that precedes is taken, and partly verbally quoted, from Chapter I of the *Early History of Gujarat* by Dr. Bhagvānīlal Indrajī, in Vol. I., Part i. of the *Bombay Gazetteer*. He, however, derives the name 'Gujarāt' from the Sanskrit *Gurjara-rāṣṭra*, through the Prakrit *Gujjara-raṭṭha*. As shown by Dr. Fleet in the article quoted in note ¹, this is incorrect.

goodliness of much of Saurāshtra,¹ 'the Goodly Land,' have from the beginning of history continued to draw strangers to Gujarat both as conquerors and as refugees.

By sea probably came some of the half-mythic Yādavas (B.C. 1500—500); contingents of Yavanas (B.C. 300—A.D. 100) including Greeks, Bactrians, Parthians, and Scythians; the pursued Pārsis and the pursuing Arabs (A.D. 600—800); hordes of Sanganian pirates (A.D. 900—1200); Pārsi and Nawāyat Musalmān refugees from Khulagu Khān's devastation of Persia (A.D. 1250—1300); Portuguese and rival Turks (A.D. 1500—1600); Arabs and Persian Gulf pirates (A.D. 1600—1700); African, Arab, Persian and Makrān soldiers of fortune (A.D. 1500—1800); Armenian, Dutch, and French traders (A.D. 1600—1750); and the British (A.D. 1750 and thenceafter).

By land from the north have come the Scythians and Huns (B.C. 200—A.D. 500); the Gurjaras (A.D. 400—600); the early Jādējās and Kāṭhis (now of Kathiawar) (A.D. 750—900); wave upon wave of Afghān, Turk, Mughul, and other northern Musalmāns (A.D. 1000—1500); and the later Jādējās and Kāṭhis (A.D. 1300—1500).

From the north-east the prehistoric Aryans and their descendants till almost modern times (A.D. 1100—1200) continued to send settlements of Northern Brāhmaṇs; and since the 13th century have come Turk, Afghān, and Mughul Musalmāns.

From the east have come the Mauryans (B.C. 300); the half-Scythian Kshatrapas (B.C. 100—A.D. 300); the Guptas (A.D. 320); the Gurjaras (A.D. 400—600); the Mughuls (A.D. 1530); the Marāṭhās (A.D. 1660—1760); and the British (A.D. 1780 and thenceafter).

It will thus be seen what heterogeneous elements go to form the Gujarat population.

To the north, Gujarātī extends almost to the northern frontier of the Palanpur state beyond which lie Sirohi and Marwar, of which the lan-

Linguistic Boundaries.

guage is Mārwarī. Gujarātī has also encroached into Sind, where it is found near the southern coast of the district of Thar and Parkar, here also having a form of Mārwarī to its north. On the west it is bounded by the Ran of Cutch, and, further south, by the Arabian Sea. It does not extend into Cutch, as a vernacular, although it is there employed for official and literary purposes. It has, however, occupied the peninsula of Kathiawar. It extends as far south as the southern border of the district of Surat, where it meets the Marāṭhī of Daman. On both sides of the border line, the country is bilingual. The two nationalities (the Gujarātīs and Marāṭhās) are mixed, and each preserves its own tongue. The boundary runs east so as to include the State of Dharampur, and then runs north along the foot of the hills which form the eastern boundary of Gujarat, till it joins the eastern frontier of Palanpur. These hills, here known as the Ārāvali Range, extend further north, as far as Ajmer, dividing Marwar from Mewar, and are throughout inhabited by Bhil tribes. These Bhils have also settled in the plains at the foot of the hills and all of them speak one or other of the dialects which I have grouped together as Bhili.² Further east beyond the Bhils lie Eastern and Southern Rajputana, of which the important dialects are Jaipurī and Mālvi. Jaipurī and Mālvi are both closely connected with Gujarātī, and the Bhil dialects may be considered as linking them together.

¹ Saurāshtra of ancient history corresponds to Peninsular Gujarat, or the Modern Kathiawar.

² See Vol. IX., Part III.

The following is the number of persons reported for the purposes of this Survey to speak Gujarātī in the tract in which it is a vernacular :—

Name of District, State or Agency.	Number of Speakers.	Reported number of Speakers.
Ahmedabad	.	840,000
Mahikantha	.	541,500
Palanpur	.	606,000
Cutch	.	205,500
Kathiawar	.	2,571,000
Cambay	.	82,700
Kaira	.	840,000
Panch Mahals	.	188,000
Rewa Kantha	.	565,000
Broach	.	290,000
Surat	.	502,000
Baroda	.	2,025,758
Surat Agency	.	56,000
TOTAL		9,313,459

Gujarātī is spoken by settlers in nearly every province and state of India. The Pārsīs, whose adopted language it is, are enterprising merchants, and most of the speakers outside Gujarat are of this nationality. In Madras there is also a large colony of silk weavers who immigrated centuries ago from Gujarat, many of whom still (see pp. 147 ff.) retain the language of their original home.

The following are the figures for Gujarātī in areas in which it is not a vernacular. Most of them are taken from the tables of the Census of 1891, but those for Kashmir, Rajputana, and Central India are only estimates, as no language census was taken of these tracts in that year.

These tracts in that year.													Number of Speakers.
Province, State or Agency.													
Ajmer-Merwara	.	.	.	.	.	.	.	.	.	.	.	.	1,483
Assam	.	.	.	.	.	.	.	.	.	.	.	.	26
Bengal	.	.	.	.	.	.	.	.	.	.	.	.	1,713
Berar	.	.	.	.	.	.	.	.	.	.	.	.	20,954
Bombay (excluding the area in which Gujarātī is a vernacular)	.	.	.	.	.	.	.	.	.	.	.	.	1,142,611
Burma	.	.	.	.	.	.	.	.	.	.	.	.	761
Central Provinces	.	.	.	.	.	.	.	.	.	.	.	.	17,059
Coorg	.	.	.	.	.	.	.	.	.	.	.	.	126
Madras	.	.	.	.	.	.	.	.	.	.	.	.	82,594
Punjab	.	.	.	.	.	.	.	.	.	.	.	.	1,457
United Provinces	.	.	.	.	.	.	.	.	.	.	.	.	5,079
Quettah, etc.	.	.	.	.	.	.	.	.	.	.	.	.	240
Andamans	.	.	.	.	.	.	.	.	.	.	.	.	364
Hyderabad State	.	.	.	.	.	.	.	.	.	.	.	.	26,994
Mysore State	.	.	.	.	.	.	.	.	.	.	.	.	2,182
Kashmir State (Estimate)	.	.	.	.	.	.	.	.	.	.	.	.	30
Rajputana Agency	} Estimate	.	.	.	.	.	.	.	.	.	.	.	27,313
Central India Agency		.	.	.	.	.	.	.	.	.	.	.
TOTAL													1,330,977

To these we must add the Gujarātī spoken by some wandering tribes of Bombay and Berar, viz.—

Kākari	122
Tārīmūki or Ghisādi	1,669
TOTAL	1,791

The following is therefore the total number of speakers of Gujarātī in all India, according to the figures compiled for this Survey :—

Gujarātī spoken at home	.	.	.	.	.	.	.	.	.	9,313,459
„ „ abroad	.	.	.	.	.	.	.	.	.	1,330,977
„ „ by wandering tribes	.	.	.	.	.	.	.	.	.	1,791
									TOTAL	10,646,227

In 1901 the total number of speakers of Gujarātī was 9,165,831.

The only true dialectic variation of Gujarātī consists in the difference between the speech of the uneducated and that of the educated. That of the latter is the standard form of the language taught in grammars. That of the former differs from the standard mainly in pronunciation, although there are a few “clipped” or contracted verbal forms, especially in the present tense. The differences of pronunciation are nearly all the same over the whole Gujarātī tract, but, as a rule, though they are the same in kind, they are much less prominent in south Gujarātī, and become more and more prominent as we go north. Amongst these we may mention the pronunciation of *ī* as *ē*, of *k* and *kh* as *ch* and *chh*, respectively, of *ch* and *chh* as *s*, of *s* as *h*, and a Cockney-like habit of dropping *h*. There is also a general tendency to confuse cerebral and dental consonants and to substitute *r* for *ḍ* and *ḷ*, to double medial consonants, and to pronounce the letter *ā* as a broad *o*, something like the sound of *a* in *all*. The Pārsīs and Musalmāns are usually credited with special dialects, but in pronunciation and inflexion these generally follow the colloquial Gujarātī of their neighbours. Musalmān Gujarātī is noticeable for its entire disregard of the distinction between cerebrals and dentals. Most Musalmāns, however, speak Hindōstānī. The Gujarātī of Pārsīs and Musalmāns mainly differs from the ordinary colloquial language of the uneducated in its vocabulary, which borrows freely from Persian and (generally through Persian) from Arabic. Natives give names (based upon caste-titles or upon the names of localities) such as Nāgarī, the language of the Nāgar Brāhmaṇs, or Charōtarī, the language of the Charōtar tract on the banks of the Mahi, to various sub-divisions of these dialects, but the differences are so trifling that they do not deserve special mention, although a few of them have been recognized in the following pages. From the nature of the case, it is impossible to give figures for the number of people speaking these dialects or sub-dialects. We can say how many people belong to a certain tribe, or how many live in a certain tract, but we cannot say how many of these speak the standard dialect and how many speak the dialect of the uneducated.

There is one kind of Gujarātī, consisting of several dialects, which is not dealt with here. I allude to the many forms of the Bhīl languages. These are dealt with separately.¹ They form a connecting link between Gujarātī and Rājasthānī, and are most closely connected with the former language. The total number of speakers of Bhīl languages is 3,942,175, and if we add this to 9,313,459, the number given above for speakers of recognized Gujarātī, we get a total of 13,255,634, which may be taken as the estimated number of speakers of Gujarātī in every form in its proper home.

Gujarātī (with Western Hindī, Rājasthānī and Panjābī) is a member of the Central Group of Indo-Aryan Vernaculars. As explained in the General Introduction to the Group, it is probable that the original language of Gujarat was a member of the outer circle of

Place of the language in connection with the other Indo-Aryan languages.

¹ See Vol. IX., Part III.

Indo-Aryan speeches, but that immigrants from the east, speaking a form of the language of the Central Group, came into the country and imposed their language upon it. How well this agrees with the actual facts of history so far as they are known, is shown by the paragraphs above¹ in which an account is given of the curious mixture of races which now inhabits Gujarat. Even the name of the country is derived from that of a foreign tribe who invaded it from the north and east—the Gurjaras. At the same time, although Gujarātī belongs to the central group of languages, it still shows, like Rājasthānī, only more so, many survivals of the old outer language, such as the loss of power of pronouncing *s* and *h*, the use of an oblique form of nouns which ends in *ā*, and the frequent employment of a past participle of which the typical letter is *l*, as in Marāṭhī and the Aryan languages of Eastern India. As might have been expected, these peculiarities (especially the incorrect pronunciation of *s* and *h*) are more prominent in the vulgar language of the uneducated than in the literary form of speech. The latter is more under the influence of the traditions of the central group.

We are fortunate in possessing a remarkable series of documents connecting the modern Gujarātī with its immediate parent the Nāgara form of Śaurasēna Apabhraṃśa. This was the Apabhraṃśa with which the Grammarian Hēmachandra (fl. 12th century A.D.) was acquainted, and which he made the basis of his work on the language. The Nāgar Brāhmaṇs form an important part of the learned Hindū community of Gujarat, and one form of Gujarātī (according to some, its purest literary and certainly its most sanskritized form) is called Nāgarī after them.² It is probable that the Nāgara Apabhraṃśa also derives its name from this literary caste. Hēmachandra himself lived in north Gujarat and the language which he explained, though most likely dead in his time, was only an old form of the language spoken in the country round him.

The learning of Anahilawāḍa Paṭṭaṇ did not die out with Hēmachandra, and so early as the end of the 14th century (only two hundred years after his death) we find the earliest book written in what can be called Gujarātī. It is a grammar of Sanskrit written for beginners in their vernacular language. Fifty years afterwards modern Gujarātī literature commences with the poetry of Narsingh Mētā. We have thus a connected chain of evidence as to the growth of the Gujarātī language from the earliest times. We can trace the old Vedic language through Prakrit down to Apabhraṃśa, and we can trace the development of Apabhraṃśa from the verses of Hēmachandra, down to the language of a Pārsī newspaper. No single step is wanting. The line is complete for nearly four thousand years.³

The Nāgara Apabhraṃśa described by Hēmachandra was most closely connected with that form of Prakrit known as Śaurasēnī, or the Prakrit of the central Gangetic Doab. From this it follows, as is also borne out by history, that the supersession of the old language of the Outer Circle by the one belonging to the Central Group had taken place long before his time.

¹ P. 324.

² See pp. 378 ff. Some authors derive the name 'Nāgarī' of the well-known Indian alphabet also from this tribe. At the present day, they employ the Nāgarī and not the Gujarātī character for their writings.

³ Owing to the interest which attaches to this unique characteristic of Gujarātī, I give at the end of this introduction a note on the connexion between Old Gujarātī and Apabhraṃśa (see pp. 353 ff.). The connexion is very close. Indeed some of Hēmachandra's verses are recognized by natives as only old Gujarātī.

Gujarātī closely agrees in its main characteristics with Western Hindī and still more closely with Rājasthānī.¹ It has the same analytic method of conjugating its verbs and declining its nouns that we find in Western Hindī. There is, however, one noteworthy exception to this remark in which Gujarātī agrees with Western Rājasthānī. It is the fact that the genitive and dative of the noun are formed synthetically and not analytically. As this point has not been remarked before, it deserves to be treated at some length.

The Gujarātī synthetic genitive and dative. One of the most striking differences between the languages of the Central Group and of the Outer Circle is that in the former the procedure of declension is conducted analytically, *i.e.*, by the addition of help-words, while in the latter it is conducted synthetically, *i.e.*, by means of terminations. For example in Hindōstānī (belonging to the Central Group) 'of a horse' is *ghōrē-kā*, and 'to a horse' is *ghōrē-kō*, in which the help-words *kā* and *kō* are added to the word *ghōrē*. On the other hand, in Bengali, 'of a horse' is *ghōrār*, and 'to a horse' is *ghōrārē*, in which the terminations *r* and *rē* are suffixed to the word *ghōrā*, and in each case *ghōrār* or *ghōrārē* becomes one simple word, pronounced as one whole, and not a compound like *ghōrē-kā* and *ghōrē-kō*.

The explanation of this is that the analytic languages are in an earlier stage of development than the synthetic ones. The latter were once also analytic, but in the process of linguistic development the two members of the compound became united into one word. What was a soldered joint is now a welded one. This can be best explained by an example, but before doing so, it is necessary to explain a certain phonetic law which existed in Prakrit and in Apabhramśa. This is that certain consonants (of which *k* and *t* are two) are liable to be elided when they fall between two vowels in the middle of a word, but are not liable to elision when they are at the commencement of a word, even though the preceding word ended in a vowel. Thus the word *chalati*, he goes, becomes *chalaī* in Apabhramśa, through the *t*, which is in the middle of a word and between two vowels, being elided; but in the phrase *kāmassa tatta*, the essence of love, the first *t* of *tatta* is not elided, because, although between two vowels, it is at the beginning of a word. It will thus be seen that the elision of a *k* or *t* (amongst other letters) in Apabhramśa is an infallible sign that it is in the middle of a word, and not at the beginning of one.

For our present purpose we may consider three old words which have become suffixes or terminations of the genitive. These are *kiaa*, *kara* or *karaū*, and *taṇaū*. The Hindōstānī *ghōrē-kā* is derived from the Apabhramśa *ghōḍai-kiaa*. Here it will be seen that the *k* of *kiaa* has not been elided in becoming *kā*. The *k* is therefore the initial letter of a distinct word, which has not become one with *ghōrē*, and *kā* is a separate postposition, and is not a grammatical termination.

On the other hand, the Bengali *ghōrār* is derived from *ghōḍaa-kara*, through an intermediate form *ghōḍaa-ara*. Here the initial *k* of *kara* has been elided. It had therefore become medial, and *kara* was therefore not a separate word, but was part of one word without a hyphen, thus *ghōḍaakara*. The *r* is therefore a termination and not a postposition. Bengali grammarians quite properly write *ghōrār* as one word, and not *ghōrār-r*, as if it were two, and the declension is no longer analytical, but has become synthetical.

The case is exactly the same with the Western Rājasthānī *ghōḍārō*, of a horse, usually, but wrongly, written *ghōḍā-rō*. It is derived from *ghōḍaakaraū*, and the elision of the *k* shows that *ghōḍaakaraū* and *ghōḍārō* are each one word and not two. The syllable *rō* is therefore a termination and not a postposition and the declension is here, also, synthetical and no longer analytical.

Finally, let us take the Gujarātī *ghōḍānō*, of a horse. This is derived from *ghōḍaa-taṇaū*, through *ghōḍaanaū*. Here again the elision of the *t* shows that *taṇaū* has ceased to be a postposition, and has become a termination, just as the letter *i* in *equi* is a termination and not a postposition. *Ghōḍānō* is therefore one word and not two. *Nō*, like *rō*, is a termination, not a postposition, and it is wrong to write *ghōḍā-nō*, with a hyphen as is usually done, just as it would be wrong to write *equ-i* instead of *equi*.

The case of the suffixes of the dative follows that of the genitive, because in all these languages, the dative is always merely the genitive, put into the locative case. *Kō* is the locative of *kā*, as *rē* is that of *r* or *rō*, and as *nē* is that of *nō*.

It will thus be seen that while the typical language of the Central Group, to wit Hindōstānī, forms its genitive and dative analytically, Gujarātī and Western Rājasthānī² depart from the standard by forming these cases synthetically like the languages of the Outer Circle.

¹ In mediæval times, Gujarāt was simply a part of Rajputana. Its separation at the present day is only because one is mostly British territory and falls within the Bombay Presidency, while the other is not British territory, but is owned by native chiefs.

² So also Pañjābī. The Pañjābī *dā* is a contraction of *kidā*.

In its pronunciation of the vowels, Gujarātī has several characteristic peculiarities.

Other Characteristics.

When a vowel is followed by a double consonant it generally prefers to simplify the consonant and to lengthen the vowel.¹ Thus, the Hindī *makkhan*, butter, is *mākhaṇ* in Gujarātī; so the Apabhramśa *mārissaũ*, I shall strike, becomes *mārīs* in literary Gujarātī.

Arabic and Persian words, which contain the letter *a* followed by *h*, when borrowed by Gujarātī change the *a* to *e*, while in Hindōstānī the *a* is retained. Thus Hindōstānī *sahr* but Gujarātī *seher*, a city.

Gujarātī, like Sindhī and Rājasthānī, usually has *e* and *ō* where Hindōstānī has *ai* and *au*. Thus Hindōstānī *baiṭhā*, Gujarātī *beṭhō*, seated; Hindōstānī *laundī*, Gujarātī *lōṇḍī*, a slave-girl. It will be observed that in *beṭhō*, the *e* is short, not *ē*.

Gujarātī has a short *e* as well as a long *ē*. A list of words containing this short *e* will be found on p. 344. It will be remembered that Western Rājasthānī has a similar short pronunciation of *e*. Gujarātī has no short *ō*, but, on the other hand, in some words *ō* is pronounced broadly, like the *a* in 'all.' A list of them will be found on pp. 345 and ff. In such cases, the letter is transliterated *ó*.

Many words which contain *i* in Hindōstānī have *a* in Gujarātī. Thus Hindōstānī *biguṛnā*; Gujarātī *bugaṛwũ*, to be spoilt; Hindōstānī *likh'nā*, Gujarātī *lakh'wũ*, to write; Hindōstānī *mil'nā*, Gujarātī *maḷ'wũ*, to be met; Hindōstānī *adhik*, Gujarātī *adakhũ*, more.

In colloquial Gujarātī, *ā* frequently becomes the broad *ó*, and *i* becomes *ē*. This is especially common in North Gujarāt. The change of *i* to *ē* is a very old one, and occurred in Prakrit. Examples of these changes are *pōṇī* for *pāṇī*, water; and *mārīs* for *mārīs*, I shall strike.

In Gujarātī we sometimes have *a*, where we have *u* in Hindōstānī. Thus Hindōstānī *tum*, Gujarātī *tamē* [compare Mēwātī (Rājasthānī) *tam*], you; Hindōstānī *mānus*, Gujarātī *mānas*, a man; Hindōstānī *huā*, Gujarātī *hatō*, was. In colloquial Gujarātī *hatō* is often pronounced *hutō*.

As regards consonants, we may observe in the first place the preference for cerebral letters which Gujarātī shares with Rājasthānī, Pañjābī, Sindhī, and Marāṭhī. The cerebral letters *ḍ* and *ḍh* in literary Gujarātī usually preserve their pure sounds, but in colloquial dialects when they come between vowels they often have the Hindī sounds of *r* and *rḥ*. In Northern Gujarātī, moreover, *ḍ* is often dentalized to a pure *r*, as will be explained below. The cerebral *n* and the cerebral *l* are unknown to Hindōstānī, but are extremely common (only as medial or final letters) in Gujarātī. The rule is that when *n* and *l* represent double *nn* or double *ll* in Apabhramśa they are dental, but when they represent medial single letters they are cerebralized. Thus Apabhramśa *sonnaũ*, Gujarātī *sōnũ*, gold, with a dental *n*; Apabhramśa *ghaṇaũ*, Gujarātī *ghaṇũ*, dense; Apabhramśa *challai*, Gujarātī *chālē*, he goes; Apabhramśa, *chalai*, Gujarātī *chalē*, he moves. As already explained, Gujarātī prefers to simplify a double consonant and to lengthen the preceding vowel at the same time. It thus happens that the dental letters, when medial, almost always follow long vowels. In colloquial Northern Gujarātī there is a strong tendency to dentalize cerebral letters and even to cerebralize dental ones.

¹ Exactly the reverse tendency is observable in Pañjābī.

In such cases, *ḍ*, *ḍh*, and *ḷ* generally become *ṛ*. Thus, *mātē* for *mātē*, for; *dīthō* for *dīthō*, seen; *thōrā* or *ṭhōḍā* for *thōḍā*, a few; *lōrū* for *lōḍhū*, iron; *tēnē* for *tēnē*, by him; *mar^awū* for *maḷ^awū*, to mingle; *ḍāh^adō* for *daḥāḍō*, a day; *ṭū* for *tū*, thou; *dīḍhō* or *ḍīḍhō* for *dīdhō*, given. In fact we may say that in this form of the language dentals and cerebrals are often absolutely interchangeable, much as is the case in the Piśācha languages of the North-Western Frontier.

In colloquial Gujarātī there is a strong tendency to pronounce *ch* and *chh* as *s*, and, as we go north, this gradually becomes the rule. Thus, *pās* for *pāch*, five; *usō*, for *ūchō*, high; *sār^awū*, for *chār^awū*, to feed cattle; *sōrū* for *chhōrū*, a child; *pusyō*, for *puchhyō*, asked. In some northern tracts, *j* and *jh* are similarly pronounced as *z*, as in *zād* for *jhād*, a tree. In the Charōtar country, on the banks of the river Mahi, this *s* and *z* are pronounced as *ts* and *dz* respectively, so that the name of the tract itself is called by the people who live in it 'Tsarōtar.' A similar pronunciation is found in Marāṭhī.¹

While *ch* and *chh* become *s*, on the other hand *k*, *kh*, and *g*, especially when followed or preceded by *i*, *e*, or *y*, become *ch*, *chh*, and *j*, respectively, in Northern Gujarātī. Thus, *dīk^arō*, a son, becomes *dīch^arō*; *khētar*, a field, becomes *chhētar*; the verb *lāg^aicū*, to begin, makes its past tense *lājyō*, not *lāgyō*; *pagē*, on foot, becomes *pajē*. A similar change is observable in the Marāṭhī of the Northern Konkan.² This *ch* or *chh* is further liable to become *s*, under the preceding paragraph. Thus, *nākhya*, on being thrown, becomes, first *nāchhya*, and then *nāsyā*.

In Hindōstānī, *w* or *v* regularly becomes *b*, but in Gujarātī it is preserved. Thus, Hindōstānī *baniā*, Gujarātī *wāniō*, a shop-keeper; Hindōstānī *binā*, Gujarātī *vimā*, without; Hindōstānī *parbat*, Gujarātī *parwat*, a mountain.

In colloquial Gujarātī, the letters *s* and *ś* are often pronounced *h*, and this is the rule in the north (compare Western Rājasthānī). Thus, *māṇah*, for *māṇas*, a man; *hō*, for *sō*, a hundred; *hūraj* for *sūraj*, the sun; *hū* for *śū*, what? *dēh*, for *dēs*, a country; *ham^ajāyō*, for *sam^ajāvyō*, caused to understand. In Kathiawar, an initial *s* is aspirated, so as to sound like *s'h*, which bears the same relationship to *s*, that *kh* does to *k* (see p. 426).

On the other hand, also especially in the north, *h* itself is elided. Thus, *utō*, for *hutō* (i.e., *hatō*), he was; *ū*, for *hū*, I; *āthī*, for *hāthī*, an elephant; *kaū*, for *kahū*, I say. This even occurs in the case of aspirated consonants, so that we have, in the north, words like *ēkatu*, for *ēkaṭhū*, in one place; *hātē* or *hātī*, for *hāthē*, on the hand; *adakhū*, for *adhikū*, more. Even in standard Gujarātī an *h* is often omitted in writing, although it is still slightly audible. Thus the word *amē*, we, is sometimes pronounced *aḥmē*, in which *h* represents a faint aspirate. A list of the words which contain this faint *h* is given on pp. 347 and ff. Some dictionaries indicate this unwritten *h* by putting a dot under the syllable after which it is pronounced. Thus, *ḥēḥ kēḥwū*, to speak, but this orthographical device is now no longer in vogue. Furthermore, in standard Gujarātī, when *h* has the same vowel before and after it, the first vowel is not pronounced. Thus, *mahārāṇī*, a queen, pronounced *m'hārāṇī*. Again, *ahu* is pronounced *'han*, as in *bahu*, much, pronounced *b'hau*, and *ahi* is pronounced *'hai*, as in *lahiyō*, a scribe, pronounced *l'haiyō*. Similarly, words like *rahyō*, he remained, *kahyū*, it was said, are pronounced *r'hayō*, *k'hayū*, etc.

¹ See Vol. VII., p. 22.

² See Vol. VII., p. 65.

In the Surat and Broach districts there are a few peculiarities of pronunciation. There is a tendency to double consonants, even at the beginning of a word. Thus, *diṭṭhō* for *dīṭhō*, seen; *nōkkar* for *nōkar*, a servant; *ammē* for *amē*, we; *nāllō* for *nālō* (i.e. *nānō*), small; *mmārō*, my. As in *nāllō*, just quoted, there is a tendency to change *n* to *l*. This exists throughout Gujarat, but is specially strong in these two districts. In the same districts the letter *y* when it follows a consonant is pronounced before it, as if it were *i*. Thus, *māryō*, struck, is pronounced *māirō*. Even in standard Gujarātī such forms as *āvvyō*, *lāvvyō*, are pronounced *āivvyō*, *lāivvyō*.

In Gujarātī we often meet cases of metathesis, i.e. of the interchange of consonants in the same word. Thus, *ṭip^awũ* or *piṭ^awũ*, to beat; so *kharāvēs* for *kharāvēs*, I will give to eat; *dēt^awā* for *dēw^atā*, fire. The two last come from Gogo in Kathiawar. In Ahmadabad and the Charōtar tract we meet *jambūt*, for *majbūt*, strong; *mag*, for *gam*, towards; and *nuskān*, for *nuksān*, injury.

The last remark leads us to the Gujarātī spoken by uneducated Musalmāns, who do not speak Hindōstānī. Their vocabulary is, naturally, full of Persian and Arabic words, and they have also many peculiarities of pronunciation which will be described in the proper place.¹ The principal is the incapability of distinguishing between cerebral and dental letters.

Very similarly the Gujarātī spoken by Pārsis often exhibits the change of cerebral letters to dentals.

Gujarātī differs from Hindōstānī in having a neuter gender. It is true that in Hindōstānī there is a neuter interrogative pronoun, and that in other dialects of Western Hindī sporadic instances occur of the survival of the old neuter gender, but, as a general rule, in all forms of Western Hindī, words which in Sanskrit and Prakrit were neuter have now become masculine. In Rājasthānī these instances cease to be sporadic, and become more and more frequent as we go westwards, till we find the neuter gender firmly established in Gujarat. In this respect Gujarātī agrees with Marāṭhī, which is a language of the Outer Circle. The neuter is often used to denote the common gender. Thus, *chhōk^arō* (masc.), a boy; *chhōk^arī* (fem.), a girl; *chhōk^arũ* (neut.), a child (male or female).

The suffix *ḍō* (masc.), *ḍī* fem., and *ḍũ* neut. added to nouns, is as common in Gujarātī as it is in Rājasthānī. It is a direct survival from Apabhraṃśa in which it also occurs. It is generally pleonastic in its signification, but sometimes (especially in the neuter) gives an idea of contempt. Examples of its use are *kuk^aḍō*, a cock; *bilāḍī*, a cat; *gadhēḍũ*, an ass.

In the declension of nouns Gujarātī agrees with Western Hindī (except with the Hindōstānī dialect, which in this respect follows Pañjābī) and Rājasthānī in having the nominative singular of strong masculine *a*-bases ending in *ō*. Thus, *ghōḍō*, a horse. It follows the Outer Circle, however, in one of its most persistent characteristics, viz. in having the oblique form in *ā*, which is quite strange to Western Hindī. Thus, *ghōḍānō*, of a horse, but Western Hindī *ghoḍē-kā*. Another peculiarity of Gujarātī declension is the optional employment of the syllable *ō* to form the plural.

In the declension of pronouns Gujarātī has several peculiarities which have been already alluded to under the head of pronunciation. To this we may add the use of the

¹ See pp. 437 and ff.

word *śū*, to mean 'what?' The Hindōstānī *kyā* is also used, especially in the north where it appears under the form *chiyā*.

In the conjugation of verbs we may note the use of the word *chhū*, to mean 'I am.' This occurs (in various forms) in all the languages of the Outer Circle and also in Panjābī and Rājasthānī, but is unknown to Western Hindī, the pure representative of the Central Group. The characteristic letter of the future is *ś* or *s*. This *s*-future is also found in Lahndā (a language of the Outer Circle) and in some dialects of Rājasthānī. In Western Hindī, when it occurs, the *s* has been weakened to *h*. This weakening also occurs in some forms of colloquial Gujarātī. Gujarātī also possesses a true passive voice. Thus, *dēkh'wū*, to see, *dēkhāwū*, to be seen. It often forms its causals by adding *ād*, or more commonly *āw* and sometimes *aw*, to the root. Thus, *dēkhāḍ'wū*, to cause to see; *karāw'wū*, to cause to do.

Gujarātī has one important peculiarity in its syntax which is also sometimes found in Rājasthānī, but which I have not noted elsewhere in India. It is in the use of the past tenses of transitive verbs. These are used either as passives, as in other Indian languages, or impersonally. In the former case, the participle which forms the tense agrees in gender and number with the object. Thus, *tēṇē rāj-dhānī karī*, he founded a capital city, literally, by him a capital city was founded. In Hindōstānī (to take an example) there is also an impersonal passive construction, in which the object is put in the dative case, and the verb is put into the neuter or, as there is no neuter gender, into the masculine. Thus, *us-nē rānī-kō chhōṇā*, he released the queen, literally by him, with reference to the queen, it was released (or releasing was done). In Gujarātī, in such cases, the verb is *not* put into the neuter, but is attracted to agree in gender and number with the object. Thus, *tēṇē rānīnē mukī*, he left the queen, literally, by him as for the queen, she was left. This idiom should be carefully noted, as it is very characteristic of the language. Here, again, we may note that the same idiom is found in the Marāṭhī of the Konkan.¹

Gujarātī has not a large literature, but it is larger than it has sometimes been credited with. Most of the books written before the introduction of printing were, as in the case of other Indo-Aryan Vernaculars, in verse. The earliest, and at the same time the most famous, poet whose works have come down to us in a connected form was Nar-siṅgh Mētā, who lived in the 15th century A.D. Before him there were writers on Sanskrit Grammar, Rhetoric, and the like, who employed an old form of Gujarātī for their explanations. One of these grammars, the *Mugdhāvabōdha-mauktika*, was written in 1394 A.D. and has been printed. Nar-siṅgh Mētā (or Mēhētā) himself does not appear to have written any long continuous work. His fame rests upon his short songs, many of which exhibit considerable elegance. He was a Nāgar Brāhman by caste, and was born at Junagarh in the year 1413 A.D.² His father was a worshipper of Śiva, but his mother was devoted to Viṣṇu, and at her knee he gathered the first elements of the doctrine which he subsequently preached so gracefully in his numerous songs. He died in the year 1479, in the sixty-sixth year of his age. Other poets followed him, amongst whom we may mention Prēmānand Bhaṭṭ (fl. 1681 A.D. Author of the *Nar-siṅgh Mēhētānū Māmērū*), Vallabh,

¹ See Vol. VII., pp. 67 and 170.

² For an account of Nar-siṅgh Mētā, see the Indian Antiquary, Vol. xxiv (1895), p. 74.

Kālidās, Pritam, Rēwaśaṅkar (translated the Mahābhārata), Muktānand, Sāmal Bhatt (author of *Akōlā-Rāṇī*, *Barās Kastūrī*, *Murdā Pachīsī*, *Nand Batrīsī*, *Padmāvatī*, *Strī-charitra*, *Vikram-charitra*), Brahmānand and Dayārām. All these are admittedly inferior to Nar-siṅgh Mētā in grace and feeling. Gujarat has not yet produced a great poet, approaching in excellence the mediæval Masters of Hindōstān. A more important side of Gujarātī literature is the corpus of bardic histories, none of which have, so far as I am aware, been published, but of which the contents have been utilized by Forbes in his well-known *Rās Mālā*.

The name 'Gujarat' has been known in Europe since the time of Marco Polo (1254—1324 A.D.), but the first mention that I find of the name 'Gujarātī' as applied to a language is in 1731. In November of that year the great Berlin librarian La Croze writes to his friend Theophilus Bayer a Latin letter in which he mentions the various languages of India, one of which is the 'Gutzeratica lingua.'¹ The next reference to the language which I have seen is a version of the Lord's Prayer in the '*Lingua Guzuratīca*,' with a transcription into the Roman character and an interlinear translation in Latin, taken from manuscript papers of the celebrated Danish missionary Schultze, and published by Johann Friedrich Fritz (1748 A.D.) in that remarkable compilation entitled the *Orientalisch und Occidentalischer Sprachmeister*. The version in the vernacular is in the ordinary Gujarātī character, and not in Dēva-nāgarī, as well as in Roman letters. A few lines of this version are here given as a specimen,—

Paramand	alo	tzé	amará	Pitá
<i>Cælo</i>	<i>in</i>	<i>qui es</i>	<i>noster</i>	<i>Pater</i>
Tumára	namā	púsa-karwáne		
<i>tuum</i>	<i>nomen</i>	<i>sanctificetur</i>		
Tumára	ratschia	áwé		
<i>tuum</i>	<i>regnum</i>	<i>veniat</i>		
Tumára	mán	paramandaló	kewun	karótzó
<i>tua</i>	<i>voluntas</i>	<i>cælo in</i>	<i>sicut</i>	<i>fit</i>
				<i>ita</i>
				<i>terra in</i>
				<i>fiat.</i>

Adelung (1806), in his *Mithridates*² gives a brief notice of the language under the name of 'Guzuratte' or 'Suratte' and reprints (with corrections) Schultze's version of the Lord's Prayer. He mentions a manuscript Gujarātī Dictionary by Franciscus Maria as existing in the library of the Propaganda at Rome, entitled *Thesaurus Lingue Indianæ*. Adelung's brief notice (about half a small octavo page) is nearly all the written information which was available to the Serampore Missionaries when they published (in 1820, after thirteen years' labour) their version of the New Testament in 'Gujuratee.'

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¹ *Thesaurus epistolicus LaCrozianus*, Vol. iii, p. 64. Before this, in 1715, John Josiah Ketelaar, who in 1712 was the Dutch East India Company's Director of trade at Surat, had written a Hindōstānī Grammar, which contains one or two Gujarātī idioms wrongly attributed to Hindōstānī.

² Vol. i, p. 198. Published 1806.

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 NĀTHĀ-ŚAṆKAR PŪJĀ-ŚAṆKAR ŚĀSTRĪ,—See Har-gōvind Dwārkā-dās Kānta-wālā.
 KABRAJI, MRS. P. J. (née PUTLIBAI D. WADIA),—See Putlibai D. Wadia and Prēmānand.

Two alphabets are employed for writing Gujarātī. One is the ordinary Dēva-nāgarī. It is not much used now-a-days, except by special tribes, such as the Nāgar Brāhmaṇs, but the first printed Gujarātī books were in that character. The other is known as the Gujarātī alphabet, and is the one in general use. It is based on the same original as Dēva-nāgarī, and closely resembles the ordinary Kaithī character employed all over Northern India. A Tirhutiyā scribe finds little difficulty in reading a Gujarātī book. In ordinary mercantile correspondence it is usual to omit all vowels except when initial, which makes the reading of a banker's letter a task of some difficulty. It then corresponds to what is known as the Mahājani script in Upper India, and in Gujarat it is known as *Vāṇiāi* or *Ṣarrāfi* (from *Vāṇiō*, a shop-keeper, and *Ṣarrāf*, a banker), or *Bōḍiā* (from *Bōḍi*, clipped or shorn).

As the Gujarātī alphabet is treated exactly like Dēva-nāgarī it is unnecessary to give any lengthy explanation of its principles,—for which the reader is referred to the account of the latter character on pp. 7 and ff. of Vol. V, Pt. ii. It will suffice to give the forms of the letters.

These are as follows :—

VOWELS, ETC.

અ a, આ ā, ઇ i, ઈ ī, ઉ u, ઊ ū, જ ri, એ e, ઐ ai, ઓ o, ઔ au, or ° both *anuswār* and *anunāsik*. Although Gujarātī has both a short *e* and a long *ē*, no distinction is made in writing them. Nor is any distinction made between *anuswār* and *anunāsik*, both being represented by °.

CONSONANTS.

ક ka,	ખ kha,	ગ ga,	ઘ gha,	ઙ ṅa.
ચ cha,	છ chha,	જ ja,	ઝ jh,	ઞ ṇa.
ટ ta,	ઠ tha,	ડ da,	ઢ dh,	ણ ṇa.
ત ta,	થ tha,	દ da,	ધ dha,	ન na.
પ pa,	ફ or ૪ pha,	બ ba,	ભ bha,	મ ma.
ય ya,	ર ra,	લ la,	વા or va.	
શ śa,	ષ ṣha,	સ sa,	હ ha,	ળ ḷa.

It will be noted that Gujarātī has a cerebral *la*.

The following examples show the employment of non-initial vowels :—

બા bā,	બિ bi,	બી bī,	બુ bu,	બૂ bū,	બ્રિ bṛi.
બે be,	બૈ bai,	બો bō,	બૌ bau,		

The following are more or less irregular,—

ર ru or rū, also ર ru, રૂ rū,				
જા jā (hardly irregular),	જી jī,	જુ ju,	જૂ jū,	
દ્રિ dṛi,	સ્રિ śṛi, and	હ્રિ hṛi.		

For some of these regular forms are also used. Thus, સ્રિ śṛi, રૂ rū.

The following are examples of compound consonants :—

ક્ષ kṣha,	જ્ઞ jña,	ક્ષ્ના kṣṇa,	ગ્વા gwa.
ત્તા tta,	ત્રા tra,	ત્વા tva,	પ્તા pta.
સ્તા sta,	દ્વા dva,	દ્યા dya,	
દ્ધ dḍha,	શ્ચ ścha,	શ્વા śwa,	
ઙ (or, better, ઙ) ઙ્ઠા ṅṭha (tṭha),	હ્યા hya,	ધ્યા dhya.	

It will be seen that these all closely follow Dēva-nāgarī, and numerous other compounds (which will be found in the grammars) are formed on the same principles. When *ra* is the first member of a compound, it takes the form *ṛ*. Thus, *ṛtha*. When it is not the first member of a compound, it takes the form *ṛ*. Thus, *grya*, *bra*.

A good deal of this has been already dealt with on pp. 329 and ff., and need not be repeated. We may add that *ṛ* is often written for *i* and *u* for *ū*. *ṛi* is often pronounced *rū* (German *ü*), but more commonly as the English *ru* in 'rule.' The letter *ṛ* is a pure labial, as explained under Rājasthānī (*ante*, p. 5.), and is not a denti-labial as in English. Before *i*, *e*, or *y* it is transliterated *v*, otherwise *w*. The letter *ś* is properly pronounced like the *ss* in 'session,' but in some dialects sounds like an ordinary dental *s*. The letter *ṣ* is pronounced *gnya*, not *dnya* as in Marāṭhī. In the Charōtar tract, *ch*, *chh*, *j*, and *jh* are sounded *ts*, *tsh*, *dz*, and *dzh*, respectively (see pp. 394 and ff. below).

As a general rule, the spelling of Gujarātī is capricious, but recently steps have been taken by the Educational Department, with a view to securing a nearer approach to uniformity in this respect.

After the foregoing explanations, it is hoped that the following brief sketch of Gujarātī Grammar will enable the reader to understand the specimens.

Grammar.

GUJARATĪ SKELETON GRAMMAR.

I.—NOUNS.—There are three genders, masculine, feminine, and neuter. There are two numbers, singular and plural.

Case.—Besides the nominative, there is a general oblique form, and an agent-locative. Thus :—

A.—Strong nouns.

	Masc.	Fem.	Neut.
Sing. Nom.	<i>chhōk'rō</i> , a boy	<i>chhōk'rī</i> , a girl	<i>chhōk'rū</i> , a child.
Obl.	<i>chhōk'rā</i>	<i>chhōk'rī</i>	<i>chhōk'rā</i> .
Ag.-Loc.	<i>chhōk'rē</i> , <i>chhōk'rāē</i> , by or in a boy	<i>chhōk'rīē</i> , by or in a girl	<i>chhōk'rē</i> , <i>chhōk'rāē</i> , by or in a child.
Plur. Nom.	<i>chhōk'rā</i> , <i>chhōk'rāō</i> , boys	<i>chhōk'rīō</i> , girls	<i>chhōk'rā</i> , <i>chhōk'rāō</i> , children.
Obl.	<i>chhōk'rā</i> , <i>chhōk'rāō</i>	<i>chhōk'rīō</i>	<i>chhōk'rā</i> , <i>chhōk'rāō</i> .
Ag.-Loc.	<i>chhōk'rāē</i> , <i>chhōk'rāōē</i> , by or in boys	<i>chhōk'rīōē</i> , by or in girls	<i>chhōk'rāē</i> , <i>chhōk'rāōē</i> , by or in children.

B.—Other nouns. *Bālak*, a child (nom. and obl. sing.); *bālakē*, by or in a child; *bālakō* (nom. and obl. plur.); *bālakōē*, by or in children.

The usual case suffixes are, acc.-dat. *nē*; abl. *thī*; gen. *nō*; loc. (instead of *ē* above) *mā*. They are all added to the oblique form. Thus, *chhōk'rānē*, to a boy; *chhōk'rā-thī*, from a boy; *chhōk'rānō*, of a boy; *chhōk'rē* or *chhōk'rā-mā*, in a boy. *Gharē*, in a house, is nearly always written and pronounced *gher*.

The genitive *nō* is an adjective, and agrees in gender, number, and case with the noun which governs it. In poetry we often find *tanō* or *kērō* instead of *nō*.

Instead of the ablative *thī*, we sometimes, in the dialects, find *thō*, which is an adjective agreeing in gender, number, and case with the thing which is taken from the noun in the ablative.

The case of the agent is also used as an instrumental.

Note that *nē*, the sign of the acc.-dat. is the locative of the genitive *nō*. *Nō* and *nē* are not real postpositions. They are terminations and are added to the noun without hyphens. Thus, *chhōk'rānō*. On the other hand, *thī* and *mā* are postpositions and require hyphens. Thus, *chhōk'rā-thī*. This is a matter of history which is too long to explain here. (See p. 328.)

Adjectives.—A strong adjective (including genitives, and the *thō*-ablative) has its masculine in *ō*, its feminine in *ī*, and its neuter in *ū*. It agrees with its noun in gender, number, and case, except that it does not take the plural forms in *ō*. When a noun is in the oblique form, so is the adjective, and when it is in the agent-locative, so is the adjective. If, however, the noun in the agent case is the subject of a transitive verb, the adjective is put into the oblique form. Examples: *sārō chhōk'rō*, a good boy; *sārā chhōk'rānē*, to the good boy; *sārī chhōrīō*, good girls; *sārū chhōk'rū*, a good child; *sārā chhōk'rānē*, to good children; *bījē dahādē*, on the second day; *ēnā* (not *ēnē*) *bhatrijē māgyū*, his nephew asked. Adjectives other than strong do not change.

Comparison is formed as usual by the ablative. Thus, *māthā-thī mōṭū*, larger than the head; or, as in *Mārwārī*, with *kar'tā*, with the obl. gen.; thus, *dar'wājānā kar'tā ūchū*, higher than the door. Generally *nā* is omitted. *Sahu-thī mōṭū* or *sahu kar'tā mōṭū*, largest of all, largest.

Adjectives are quoted in the dictionaries in their neuter form where such exists.

II.—PRONOUNS.—The following is taken from Mr. Taylor's Grammar.

The first and second personal pronouns have each four bases employed in the declension of the singular and three in the plural, viz., first person, sing. *hū*, *ma*, *mārā*, and *maj* (or *muj*); plur. *am*, *amārā*, *amō*. Second person, sing. *tū*, *ta*, *tārā*, *tuj*; plur. *tam*, *tamārā*, *tamō*. We thus get the following declension :—

First Person.

	Singular.				Plural.		
Base.	<i>hū</i> .	<i>ma</i> .	<i>mārā</i> .	<i>maj</i> .	<i>am</i> .	<i>amārā</i> .	<i>amō</i> .
Nom.	<i>hū</i>	...	...	...	<i>amē</i> , <i>am</i>	...	<i>amō</i> .
Acc.-Dat.	...	<i>manē</i>	<i>mārē</i>	<i>maj'nē</i>	<i>am'nē</i>	<i>amārē</i>	<i>amōnē</i> .
Ag.	...	<i>mē</i>	<i>mārē</i>	...	<i>amē</i>	<i>amārē</i>	<i>amōē</i> .
Abl.	<i>hū-thī</i>	...	<i>mārā-thī</i>	<i>maj-thī</i>	<i>am-thī</i>	<i>amārā-thī</i>	<i>amō-thī</i> .
Gen.	...	...	<i>mārō</i>	<i>maj</i>	...	<i>amārō</i>	...
Loc.	...	...	<i>mārā-mā</i>	<i>maj-mā</i>	<i>am-mā</i>	<i>amārā-mā</i>	<i>amō-mā</i> .

Second Person.

	Singular.				Plural.		
Base.	<i>tū</i> .	<i>ta</i> .	<i>tārā</i> .	<i>tuj</i> .	<i>tam</i> .	<i>tamārā</i> .	<i>tamō</i> .
Nom.	<i>tū</i>	...	...	...	<i>tamē</i> , <i>tam</i>	...	<i>tamō</i> .
Acc.-Dat.	...	<i>tanē</i>	<i>tārē</i>	<i>tuj'nē</i>	<i>tam'nē</i>	<i>tamārē</i>	<i>tamōnē</i> .
Ag.	...	<i>tē</i>	<i>tārē</i>	...	<i>tamē</i>	<i>tamārē</i>	<i>tamōē</i> .
Abl.	<i>tū-thī</i>	...	<i>tārā-thī</i>	<i>tuj-thī</i>	<i>tam-thī</i>	<i>tamārā-thī</i>	<i>tamō-thī</i> .
Gen.	...	...	<i>tārō</i>	<i>tuj</i>	...	<i>tamārō</i>	...
Loc.	...	...	<i>tārā-mā</i>	<i>tuj-mā</i>	<i>tam-mā</i>	<i>tamārā-mā</i>	<i>tamō-mā</i> .

The genitives *mārō*, *amārō*, *tārō*, and *tamārō* are, as usual, adjectives. So are *maj* (*muj*) and *tuj*, but these do not change for gender, number, or case. The *maj* and *tuj* forms are mainly poetical. *Am*, *tam*, *am-thī* and *tam-thī* are rarely used. *Amē* and *tamē*, etc., and *mārō*, *tārō*, are pronounced with a slight *h*-sound. Thus, *aḥmē*, *taḥmē*, *māhrō*, *tāhrō*.

The pronoun of the first person plural, *āp^{nē}* is only used when 'we' includes the person addressed. It is thus declined, acc.-dat., *āpaṇ^{nē}*; agent, *āp^{nē}-thī*; gen. *āp^{nē}* (poetical, *āp^{nē}-dō*); loc. *āp^{nē}-mā*.

The honorific pronoun of the second person is *āp*, your Honour. It is declined regularly, like a noun. Thus, abl. *āp-thī*; gen. *āp^{nē}*.

Demonstrative Pronouns. These are *tē*, he, she, it, that; *ē*, this; *ā*, this (near). *Tē* has sing. agent *tēnē*, gen. *tēnō*, obl. base *tē*, or (in abl. and loc.) *tēnā*; plur. nom. *tēō*, obl. *tēō*, *tem*, or (in abl. and loc.) *tem^{nā}*. In the agent *tēnē*, and in the acc.-dat. *tēnīnē* may be used in the fem. sing. About Surat, *tēwan* is used as a plural of respect. Pārsis often use *tēwan* for 'he' and *tēnī* for 'she,' both declined regularly. *Ē* and *ā* are declined exactly like *tē*. Other demonstrative pronouns are *pēlō*, that, and *ōlō* or *ōlyō*, that, both declined regularly.

Reflexive Pronouns. This is *pōtē*, self; agent, *pōtē*; gen. *pōtānō*; obl. base, *pōtā*. Plural same as singular. The genitive is not used, as in Hindi, to represent the first person, and rarely to represent the second person. But we have often phrases like *hū pōtē chālyō*, I went myself.

The Relative Pronoun is *jē*. Declined like *tē*.

The Interrogative Pronouns are,—(1) *kōṇ*, who? (sing. same as plur.) It has four forms of the oblique base, which are used as follows, *kō* (acc.-dat., abl., gen., loc.); *kōnā* (abl., loc.); *kē* (acc.-dat., gen.); *kēnā* (abl., loc.). *Kē* is pronounced with a slight *h*-sound. Thus, *kēḥ*. The agent is *kōṇē* or *kēṇē*. (2) *śō*, what? thus declined.

	Singular.			Plural.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	<i>śō</i>	<i>śī</i>	<i>śū</i>	<i>śā</i>	<i>śī</i>	<i>śā</i>
Acc.-Dat.	wanting	wanting	wanting	wanting	wanting	wanting.
Agent	<i>śē</i>	wanting	<i>śēnē</i> (rare)	wanting	wanting	wanting.
Abl.	<i>śā-thī</i>	wanting	<i>śā-thī</i>	<i>śā-thī</i>	wanting	<i>śā-thī</i> .
Gen.	<i>śānō</i>	wanting	<i>śānō</i>	<i>śānō</i>	wanting	<i>śānō</i> .
Loc.	<i>śā-mā</i>	wanting	<i>śā-mā</i>	<i>śā-mā</i>	wanting	<i>śā-mā</i> .

The defective parts are supplied by *kōṇ*.

The Indefinite pronouns are *kōi* (m. and f.), anyone, some one, and *kāi* or *kāī*, anything, something. Both are declined like nouns, except that the plural is the same as the singular. Others are *kōk*, *kōi-ēk*, some one; *kāik*, *kāi-ēk*, something; *har-kōi*, any one; *har-kāi*, anything. Although *kōi* is masculine or feminine it generally governs a neuter verb.

Other Pronominal forms—

Pronouns.	<i>ā</i> , <i>ē</i> , this.	<i>tē</i> , that.	<i>jē</i> , who.	<i>kōṇ</i> , who?
Quality	<i>āwō</i> , <i>ēwō</i> , like this	<i>tēwō</i> , like that	<i>jēwō</i> , like which	<i>kēwō</i> , like what?
Size	<i>āw^{nē}-dō</i> , <i>ēw^{nē}-dō</i> , this size	<i>tēw^{nē}-dō</i> , so large	<i>jēw^{nē}-dō</i> , as large	<i>kēw^{nē}-dō</i> , how large?
Quantity	<i>āṭ^{nē}-lō</i> , <i>ēṭ^{nē}-lō</i> , this many or much.	<i>tēṭ^{nē}-lō</i> , that many or much	<i>jēṭ^{nē}-lō</i> , as many or much	<i>kēṭ^{nē}-lō</i> , how many or much?
Manner	<i>ām</i> , <i>em</i> , thus	<i>tem</i> , so	<i>jem</i> , as	<i>kem</i> , how? why?
Place	<i>ahiyā</i> , <i>ahī</i> , <i>hyā</i> , here	<i>tyā</i> , there	<i>jyā</i> , where	<i>kyā</i> , where?
Time	<i>atyārē</i> , now	<i>tyārē</i> , then	<i>jyārē</i> , when	<i>kyārē</i> , when?

The adjectives of quality have a slight unwritten *h*-sound in their first syllables. Thus, *āḥwō*, *tēḥwō*, *jēḥwō*; similarly in *tyāḥ*, *jyāḥ*, *tyāḥrē*, *jyāḥrē*, *kyāḥrē*, and in words like *tēḥwārē*, then, etc. See the list on pp. 347 and ff.

III.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

Present, I am.

Past, I was.

	Sing.	Plur.	Sing.			Plur.		
			Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
1	<i>chhū</i>	<i>chhī</i> (vulgar <i>chhīyē</i>).						
2	<i>chhe</i>	<i>chhō</i>	<i>hatō</i> or	<i>hatī</i>	<i>hatū</i>	<i>hatā</i>	<i>hatī</i>	<i>hatā</i> .
3	<i>chhe</i>	<i>chhe</i>	<i>hawō</i>	<i>havi</i>	<i>hawū</i>	<i>hawā</i>	<i>havi</i>	<i>hawā</i> .

This tense does not change for person. The forms with *w* (v) are vulgar.

Present participle locative, *chhatā*, in or while being. Other forms are wanting.

Negative present *nathī*, used for all persons and both numbers. Past, *nahatō*, *nahōtō*, or *nōhōtō*.

B.—Finite Verb.

The usual principles of the central group are followed. In transitive verbs, the passive construction, with the subject in the agent case, is employed with the past participle. Note, however, that when the impersonal passive construction is employed, the participle of the verb is not put into the neuter, as we should expect, but agrees in gender with the object. Thus, *tēṇē rāṇinē mūkī* (not *mūkyū*), by him, with reference to the queen, she (not 'it') was left, he left the queen.

Principal parts.

Infinitive, *mār^awū*, obl. *mār^awā*, to strike.

Present participle, *mār^atō*, striking.

Past „ *māryō*, *mārō* (obsolete), *mārēlō* (declinable), *mārēl* (indeclinable), struck.

Future „ *mār^awānō* (gen. of infn.), about to strike.

Conjunctive „ *mārī*, *mārīnē*, having struck.

Present Gerund, *mār^atā*, on striking.

Past „ *māryā*, on having struck.

Noun of Agency, *mār^anārō* (declinable), *mār^anār* (indeclinable), one who strikes or is about to strike.

(a) Simple tenses.

Present, 'I strike,' 'I may strike,' etc.			Future, 'I shall strike,' etc.				(b) Compound tense. Present Definite, 'I am striking.'	
	Sing.	Plur.	Standard.		Parsi.		Sing.	Plur.
			Sing.	Plur.	Sing.	Plur.		
1	<i>mārū</i>	<i>mārīē</i>	<i>mārīs</i>	<i>mārīsū</i>	<i>māras</i>	<i>mār^asu</i>	<i>mārū-chhū</i>	<i>mārīē-chhīē</i>
2	<i>mārē</i>	<i>mārō</i>	<i>mār^asē</i>	<i>mār^asō</i>	<i>mār^asē</i>	<i>mār^asō</i>	<i>mārē-chhē</i>	<i>mārō-chhō</i>
3	<i>mārē</i>	<i>mārē</i>	<i>mār^asē</i>	<i>mār^asē</i>	<i>mār^asē</i>	<i>mār^asē</i>	<i>mārē-chhē</i>	<i>mārē-chhē</i>

Imperative, 'strike thou,' etc. 2nd person sing. *mār*, plur. *mārō*; familiar, *mārōnē*, *mārōnī*; polite, sing. *mār^ajē*, plur. *mār^ajō*; precative (2nd and 3rd persons), *mārō*.

(c) Participial tenses.

Transitive verb.

hū mār^atō, I used to strike.

(jō) *hū mārat*, (if) I had struck.

hū mār^atō-hatō, I was striking.

(jō) *hū mār^atō-hōū*, (if) I may be striking.

(jō) *hū mār^atō-hōt*, (if) I had been striking.

mē māryō (or *mārēlō*),¹ I struck (him).

mē māryō-chhē, I have struck (him).

mē māryō-hatō, I had struck (him).

(jō) *mē māryō-hōy*, (if) I may have struck (him).

(jō) *mē māryō-hōt*, (if) I had struck (him).

hū mār^awānō²-chhū, I am about to strike.

hū mār^awānō-hatō, I was about to strike.

(jō) *hū mār^awānō-hōū*, (if) I be about to strike.

(jō) *hū mār^awānō-hōt*, (if) I had been about to strike.

Intransitive verb.

hū chāl^atō, I used to go.

(jō) *hū chālat*, (if) I had gone.

hū chāl^atō-hatō, I was going.

(jō) *hū chāl^atō-hōū*, (if) I may be going.

(jō) *hū chāl^atō-hōt*, (if) I had been going.

hū chālyō (or *chālēlō*), I went.

hū chālyō-chhū, I have gone.

hū chālyō-hatō, I had gone.

(jō) *hū chālyō-hōū*, (if) I may have gone.

(jō) *hū chālyō-hōt*, (if) I had gone.

hū chāl^awānō²-chhū, I am about to go.

hū chāl^awānō-hatō, I was about to go.

(jō) *hū chāl^awānō-hōū*, (if) I be about to go.

(jō) *hū chāl^awānō-hōt*, (if) I had been about to go.

Irregular verbs.

(1) *Thawū*, to become. Pres. sg. (1) *thāū*, (2, 3) *thāy*; pl. (1) *thaiē*, (2) *thāō*, (3) *thāy*. Future, (1) *thaiē*, (2) *thasē*, and so on; conj. part. *thaiñē*. The stem is *tha* before *i*, *ē*, or a consonant. Otherwise it is *thā*. Note, however, *thā^llō*, past part., and *thāy* of pres. tense, 2nd and 3rd sing. and 3rd plur.

(2) *Jawū*, to go. Conjugated like *thawū*. Past part. also irregular. See below.

(3) *Jōiē*, it is necessary (defective impersonal); fut. *jōiē*; past subj. (jō) *jōiat*; pres. part. *jōitō*. *Mārē ā chōp^adī jōiē*, to me this book is necessary.

(4) Verbs like *lēwū*, to take, *dēwū*, to give, *kēwū*, *kehēwū*, or *kahēwū*, to say, *rēwū*, *rehēwū*, or *rahēwū*, to remain, form the 2nd and 3rd sing., and 3rd plur. pres., *lē*, *dē*, *kehē* or *kahē*, and *rehē* or *rahē*. So, conjunctive participle *kahīnē*, *laiñē*, *daiñē*; fut. *laiē*, and so on.

(5) Verbs with roots in *i*, like *pīwū*, to drink, form the 1st plur. present like *pīē*.

(6) If the root ends in *ō*, it becomes *u* before the terminations *-ē* and *-ō*. Thus, *jōwū*, to see; *juē*, he sees; *juō*, you see. But *jōēlō*, because the *-ē* is not a complete termination. *Hōwū*, to be, and *kahōwū*, to be rotten, make *hōy* and *kahōy*, respectively, with the termination *ē*.

(7) If the root ends in *s*, it becomes *ś* before *i* or *y* in some dialects, but not in the Standard. Thus (dialectic), *bes^awū*, to sit; *beśīñē*, having sat: *vas^awū*, to dwell; past part. *vaśyō*.

(8) Irregular past participles.

<i>Bes^awū</i> , to sit,	past part.	<i>bethō</i> , <i>bethēlō</i> .
<i>Dekh^awū</i> , to see,	„ „	<i>dīthō</i> , <i>dīthēlō</i> .
<i>Nās^awū</i> (<i>nāhs^awū</i>), to flee,	„ „	<i>nāthō</i> , <i>nāthēlō</i> .
<i>Pes^awū</i> , to enter,	„ „	<i>pethō</i> , <i>pethēlō</i> .
<i>Bihīwū</i> or, better, <i>bīwū</i> , to fear,	„ „	<i>bīdhō</i> or <i>bīnō</i> , <i>bīdhēlō</i> or <i>bīnēlō</i> .
<i>Dēwū</i> , to give,	„ „	<i>dīdhō</i> , <i>dīdhēlō</i> .
<i>Kar^awū</i> , to do,	„ „	<i>kīdhō</i> or <i>karyō</i> , <i>kīdhēlō</i> or <i>karēlō</i> .
<i>Khāwū</i> , to eat,	„ „	<i>khādhō</i> , <i>khādhēlō</i> .
<i>Lēwū</i> , to take,	„ „	<i>līdhō</i> , <i>līdhēlō</i> .

¹ And so, throughout, the participle in *ēlō* may be substituted for that in *yō*.

² Or *mār^anārō*, *chāl^anārō*, and so throughout.

<i>Pīwũ</i> , to drink,	past part.	<i>pīdhō</i> , <i>pīdhēlō</i> .
<i>Hōwũ</i> , to be,	„ „	<i>hatō</i> , <i>hōlō</i> (regular).
<i>Suwũ</i> , to sleep,	„ „	<i>sutō</i> , <i>sutēlō</i> .
<i>Mar*uwũ</i> , to die,	„ „	<i>muō</i> , <i>muēlō</i> or <i>marēlō</i> .
<i>Jawũ</i> , to go,	„ „	<i>gayō</i> , <i>gāēlō</i> .
<i>Kahōwũ</i> , to be rotten,	„ „	<i>kahōyō</i> , <i>kahēlō</i> .
<i>Kehēwũ</i> , or <i>kahewũ</i> , to say,	„ „	<i>kahyō</i> , <i>kahēlō</i> .
<i>Rehēwũ</i> or <i>rahēwũ</i> , to remain,	„ „	<i>rahyō</i> , <i>rahēlō</i> .
<i>Nīpaj*uwũ</i> , to be produced,	„ „	<i>nīpajyō</i> or <i>nīpanyō</i> .
<i>Upaj*uwũ</i> , to be produced,	„ „	<i>upajyō</i> or <i>upanyō</i> .

The past gerunds of these verbs are regular. Thus, *tē khāyā* (not *khādhā*) *karē-chhe*, he eats frequently. Gerunds formed after the analogy of the past participles are also found, but rarely.

In north Gujarat, passives whose roots end in *ā*, may optionally form the past participle by adding *ṇō* (*ṇī*, *ṇũ*) instead of *yō* (*ī*, *yũ*). Thus, *bharāṇō* (or *bharāyō*), was filled; *marāṇō*, was killed; *chhapāṇō*, was printed. So, also, *dīṭhāṇō*, for *dēkhāyō*, was seen.

Passive Voice. The passive voice can be formed from both transitive and intransitive verbs. The passive of an intransitive is always impersonal (cf. Latin *luditur a me*).

The passive stem is formed by adding *ā* to the root. Thus, *lakh*uwũ*, to write; *lakhāwũ*, to be written. If the root ends in a vowel, *wā* is added, not *ā*. Thus, *jōwāwũ*, to be seen. A preceding *ā* is shortened. Thus, *wāpar*uwũ*, to use, passive *wāp*rawũ*; *gāwũ*, to sing, passive *gawāwũ*; *āw*uwũ*, to come, passive *awāwũ*; *awāy*, it is come. These passives have usually a potential sense; *lakhāy*, it can be written; *dēkhāy*, it can be seen, it is visible; *awāy*, it can be come.

Another passive is formed by conjugating the past participle with *jawũ*, to go, as in Western Hindi. Thus, *tē mārīyō gayō*, he was struck.

Another is formed with *āw*uwũ*, to come, and the locative of the infinitive. Thus, *ē wastu jōwā-mā āw*śē*, this thing will come into seeing, will be seen.

With all these passives the doer of the action is put in the ablative, not in the case of the agent. Thus, *rājā-thī ē kām karāyũ*, this work was done by the king.

Causal Verbs. These (including transitives from neuters) are usually formed by adding *āw* or *āḍ* to the root, a preceding *ā* being shortened.

Thus, <i>lakh*uwũ</i> , to write,	<i>lakhāw*uwũ</i> , to cause to write.
<i>dēkh*uwũ</i> , to see,	<i>dēkhāḍ*uwũ</i> , to cause to see.
<i>sābhaḷ*uwũ</i> , to hear,	<i>sābh*ḷāw*uwũ</i> , to cause to hear.

Sometimes the added syllable is *aw*. Thus, *chhōḍ*uwũ*, to release, *chhōḍaw*uwũ* or *chhōḍāw*uwũ*, to cause to release.

Irregular are—

<i>bhaḷ*uwũ</i> , to be mixed,	<i>bhēḷaw*uwũ</i> , to mix.
<i>phar*uwũ</i> , to be turned,	<i>phēraw*uwũ</i> , to turn.
<i>maḷ*uwũ</i> , to be met,	<i>mēḷ*uwũ</i> , to mingle.
<i>pīwũ</i> , to drink,	<i>pāwũ</i> , to give to drink.
<i>mar*uwũ</i> , to die,	<i>mār*uwũ</i> , to strike, kill.
<i>ṭhar*uwũ</i> , to be fixed,	<i>ṭhēraw*uwũ</i> , or <i>ṭharāw*uwũ</i> , to fix.

and others.

Double causals and passives can be formed from causals. Thus, *khaḥw*ḍāw*uwũ*, to cause to eat; *tapīw*uwũ*, to cause to be warm; *tapāwāwũ*, to be caused to be warm.

Compound Verbs. These are as in other Indo-Aryan languages, viz.—

(1) From the shorter form of the conjunctive participle.

Intensives,—*mārī nākh*uwũ*, to strike down, kill.

Potentials,—*lakhī sak*uwũ*, to be able to write.

lakhī sakāwũ, to be able to be written.

Compleatives,—*lakhī chuḥ*uwũ*, to finish writing.

(2) From the past gerund.

Frequentatives,—*bōlyā* (or *bōlyā*) *kar*uwũ*, to speak frequently.

khāyā (or *khāyā*) *kar*uwũ*, to eat frequently.

jayā (or *jayā*) *kar*uwũ*, to go frequently.

(3) From the present participle, with *jawũ*, *āw*uwũ*, or *rahēwũ*.

Continuatives,—*bōl*ṭō rahēwũ*, to keep talking.

(4) From the infinitive,—

Obligatives,—*sipākhōnē bhūkhē mar*uwũ pīḍ*śē*, to the sepoys dying by hunger will fall, the sepoys will have to die of hunger.

Permissives,—*jawā* (oblique) *dēwũ*, to allow to go.

Inceptives,—*kar*wā lāg*uwũ*, to begin to do.

IV. PARTICLES. The negative of the verb substantive has been already described. *Mā* is prohibitive. It follows the verb; *bīhō mā*, do not fear. *Nā* is used in answering questions like our 'no.' It and *ni* are also used in prohibition, preceding the verb; *na bīhō*, do not fear. *Nā* in such cases may also follow. The usual general negatives are *na* (generally with the present) and *nahī*.

Questions which do not contain an interrogative pronoun are generally indicated by *śū*, what? Thus, *śū tamē jāō-chhō*, are you going?

The emphatic suffix *-j* is of frequent occurrence. Thus, *tamē-j*, you indeed; *ēka-j*, only one. It corresponds to the Marāṭhī *-ch*.

GUJARĀTĪ GRAMMAR

APPENDIX I.

Words containing a short *e*.The following list of Gujarātī words containing short *e* is taken from the *Narmakōś* :—

<i>eḍ</i> (<i>eḥḍ</i>), stocks, fetters.	<i>prem-kōr</i> , a woman passionately fond of her lover, but
<i>edī</i> , lazy.	<i>prēm</i> , love.
<i>em</i> , thus.	<i>phen</i> , a snake's hood.
<i>eru</i> , a snake.	<i>phel</i> , pretence.
<i>ewā</i> (<i>eḥwā</i>), habit, custom.	<i>phel-wū</i> , to be spread.
<i>elē</i> , in vain.	<i>phes-lō</i> , a decision.
<i>keḍ</i> , the waist.	<i>be</i> , two.
<i>keḍiyū</i> , a jacket.	<i>bechārek</i> , about two or four.
<i>kenīgam</i> , whither ?	<i>beṭhak</i> , a seat.
<i>kem</i> , how ?	<i>ben</i> (<i>beḥn</i>), a sister.
<i>ker</i> , <i>kerā</i> , a certain wild fruit.	<i>berū</i> (<i>beḥrū</i>), deaf.
<i>ker-qō</i> , a <i>ker</i> -tree.	<i>bel</i> , a bull.
<i>ker-bō</i> , a kind of dance.	<i>bes-wū</i> , to sit.
<i>keri</i> , a mango.	<i>bhe</i> or <i>bhō</i> , fear.
<i>keḷ</i> or <i>kal</i> , sharp pain, but <i>kēḷ</i> , a plantain.	<i>bheṇū</i> , an earthen cooking pot.
<i>khe</i> , consumption.	<i>bheraw</i> , a certain musical mode, a form of Śiva.
<i>kheṇ</i> , a hindrance.	<i>meḍak</i> , a frog.
<i>kheḷ</i> , paste, starch.	<i>meḍhō</i> , a ram.
<i>gebī</i> , secret, hidden.	<i>medī</i> , a certain plant (<i>Lawsonia inermis</i>).
<i>gel</i> , indulgence.	<i>medō</i> , fine wheaten flower.
<i>ghen</i> , drowsiness.	<i>menā</i> , a jay, a <i>mainā</i> .
<i>gher</i> , in a house.	<i>memān</i> (<i>meḥmān</i>), a guest.
<i>gherū</i> , deep-coloured.	<i>mer</i> , interjection, be off !
<i>ghelū</i> , mad, foolish.	<i>mel</i> , dirt, filth.
<i>che</i> or <i>cheh</i> , a funeral pyre.	<i>meḷē</i> , spontaneously.
<i>chen</i> , a muskrat.	<i>ren</i> , night.
<i>chen</i> (<i>cheḥn</i>), rest, repose.	<i>renu</i> , dust.
<i>chel</i> , itching.	<i>le</i> (<i>leḥ</i>) or <i>lhe</i> , inclination, propensity.
<i>chhe</i> , he is.	<i>lekō</i> (<i>leḥkō</i>), motion, gait.
<i>jejewantī</i> , a certain metre.	<i>len</i> (<i>leḥn</i>), dues, debts due.
<i>jenīgam</i> , whither ?	<i>ler</i> (<i>leḥr</i>), a wave.
<i>jem</i> , how.	<i>lelīn</i> (<i>leḥlīn</i>), intent upon.
<i>jher</i> , poison.	<i>lelō</i> , a trowel.
<i>ṭel</i> (<i>ṭeḥl</i>), prying.	<i>lewū</i> (<i>leḥwū</i>), to reflect, think (but <i>lāwū</i> , to take).
<i>ḍhel</i> , a peahen.	<i>ve</i> (<i>veḥ</i>), a hole.
<i>tem</i> , so.	<i>ven</i> , voice, word.
<i>deṇ</i> , a debt.	<i>venā</i> , a lute.
<i>dheṇ</i> , a woman in her first pregnancy.	<i>venī</i> , a wooden bar fitted against a door.
<i>dhen</i> , a cow.	<i>venū</i> , a water cart.
<i>neṇ</i> , an eye.	<i>ver</i> , enmity.
<i>nem</i> , intention.	<i>verāg</i> , absence of worldly affection.
<i>nemī</i> (<i>neḥmī</i>) or <i>nehemī</i> , always.	<i>verāḍī</i> , name of a certain musical mode.
<i>nel</i> , a narrow lane.	<i>vere</i> , with, along with.
<i>pejan</i> , an anklet.	<i>seṇ</i> , wise, discreet.
<i>peṭhū</i> , entered.	<i>seher</i> , a city.
<i>peṭhō</i> , like to.	<i>sej</i> (<i>seḥj</i>), a little.
<i>pēḍō</i> , a kind of sweetmeat.	<i>sen</i> , hemp.
<i>penī</i> , a frying pan.	<i>seniyū</i> , hemp-cloth.
<i>penḍō</i> , a blow with the clenched fist.	<i>sel</i> , taking the air, a walk.
<i>ped</i> , confusion.	<i>sewū</i> (<i>seḥwū</i>), to bear, endure.
<i>per</i> , a method.	<i>heḍ</i> , stocks, fetters, cf. <i>eḍ</i> .
<i>peḷ</i> (<i>peḥl</i>), beginning.	<i>hewā</i> , practice, habit, cf. <i>ewā</i> .
<i>pes-wū</i> , to enter.	

GUJARĀTĪ GRAMMAR.

APPENDIX II.

Words containing a broad *ō*.

The following list of words in which *ō* is pronounced like the *aw* in 'law,' and transliterated *ō*, is compiled from the Narmakōś and other standard dictionaries:—

ōkhar, a surname.
ōkhāg-wū, to call out.
ōg-nā, small pieces of cake, etc.
ōg-lō, half-boiled rice.
ōgal-wū, to ooze.
ōgāl, that which is spit out after chewing a thing.
ōchar, a voucher, a document (a corruption of 'voucher').
ōchar-wū, to utter, speak.
ōchintū, unexpectedly.
ōchchhav, holiday.
ōchhād, a sheet, coverlet.
ōjhat, a slap.
ōjhal, a curtain, a veil.
ōthū, a shadow.
ōdāwū, to desire.
ōtal-wū, to forget.
ōthār, a nightmare.
ōdhān, pregnancy.
ōdhār, rescue, salvation.
ōr, another. See *ōhr* in App. III.
ōr-tō, joy, fruition.
ōr-māi, a step-brother.
ōriyō, joy, fruition, relief.
ōl, dry or arid saliva in the mouth.
ōliyū, simple, artless.
ōsanāwū, to be bashful.
ōsināl, free from obligation after returning a favour.
ōsar-wū, to recede, be contracted.
kōēl, a cuckoo.
kōēlō, coal.
kōgaliyū, cholera.
kōg-lō, a mouthful of water.
kōch-lū, the shell of a nut.
kōth, *kōthū*, a wood-apple; but *kōthū*, a face.
kōdā, cowries.
kōdiyū (*kōhdiyū*), a byre; afflicted with white leprosy.
kōdī, a score; a cowry.
kōn, who?
kōdālī, a hoe.
kōdālō, a large hoe.
kōdī, ever, at any time.
kōdū, an old she-buffalo.
kōl-sō, coal.
kōlō, greyish.
kōshṭak, one of a number of squares ruled on paper.
kōsan-wū, to mix.
kōsar, deficiency.
kōs-lū, the iron part of a ploughshare.
kōl, a small wisp of grass, but *kōl*, a large rat.
kōliyō, a mouthful.
kōlō, a wisp of grass.

kōl-rū, a pretext.
kōrū, rancid.
kōl, oilcake; a search.
kōlō, the lap.
gōkh-lō, a recess in a wall.
gōjū, dirty, nasty.
gōthō, a byre; case; a nest.
gōd, a boil, a tumour.
gōnṇī, a married woman invited to dinner in fulfilment of a vow.
gōtar, a kind of cattle-fodder.
gōtū, forage; manure.
gōr, a family priest.
gōraw, a dinner given by the father of a bride to the bridegroom.
gōl, treacle, but *gōl*, spherical.
gōliyō, an empty treacle-jar.
ghōn, a large, heavy, hammer.
ghōniyū, a drum.
chōk, a quadrangle.
chōk-thū, a quadrangular frame.
chōk-dī, a square; an aggregate of four.
chōk-dū, an ear ornament.
chōk-wū, to start, shy.
chōkas, exact.
chōkī, a police station.
chōkō, a quadrangular spot for cooking.
chōkhāṇṇī, a kind of chequered cloth.
chōkhunṭ, on all sides.
chōkhun, quadrangular.
chōg-dō, the figure 4.
chōgam, on all sides.
chōghadiyū, a period of four *ghaḍīs*.
chōd, a heap.
chōdaw-wū, to cook.
chōdān, breadth.
chōdū, broad; fourfold.
chōdō, a heap.
chōtaraph, on all sides.
chōt-rīs, thirty-four.
chōt-rō, a raised square, a *chabutra*.
chōtār, a kind of cloth.
chōtāl, having four measures of time.
chōth, a tribute of one-fourth of the revenue; the fourth day of a lunar fortnight.
chōthū, fourth.
chōdh-rī, a certain public officer.
chōdhārū, four-edged.
chōp, vigilance; a mace.
chōpagū, a quadruped.

APPENDIX II—*contd.*

*chōp*ḍī*, a book.
*chōp*ḍō*, an account-book, a ledger, but *chōp*ḍū*, unctuous.
*chōp*dār*, a mace-bearer.
chōpāi, a kind of metre.
chōpāniyū, a pamphlet.
chōpās, on all sides.
chōpālō, a litter, a swing.
chōphāl, a cloth having four folds.
chōmāsū, the monsoon, rainy season.
chōbhēr, in four directions.
chōras, a square.
*chōr*sū*, a cube.
chōrō, a public square in a village.
chōryāsī, eighty-four.
chōlāi, a kind of vegetable.
*chōw*ḍū*, fourfold.
chōwāṭē, on all sides.
chōwāḍō, a place for cattle-grazing.
chōvis, twenty-four.
chōsēt, sixty-four.
chōsar, a necklace with four strings.
*chōs*lū*, a slice.
chōlī, a kind of vegetable, but *chōlī*, a bodice.
chhō, a fig, for !
chhōḍ, an embryo arrested in its growth in the womb, but
chhōḍ, a shrub.
*chhōt*rū*, a piece of dry bark.
chhōl, bark.
chhōlā, husks.
chhōl, a wave.
jōl, twins.
jhōḍ, a ghost, evil spirit.
tōl, mockery, fun.
tōlī, mockery, but *tōlī*, a crowd.
thōr, a place ; a kind of sweetmeat.
thōliyū, jocular, rude.
ḍōl, shape, figure.
ḍhōl, a large drum.
tō, then ; verily ; on the other hand.
tōkē, then.
tōpan, nevertheless.
tōr, look, aspect.
*tōr*ḍī*, an earthen pot with fire in it carried before a bier.
dōngāi, roguishness.
dōḍ (*dōḍḍ*), one and a half.
dōlō, magnanimous ; artless.
dhōkō, a club.
dhōtāl, generous, profuse.
dhōriyō, the pole of a carriage.
dhōl, a drum ; a thump.
dhōl, a kind of song sung by women.
*dhōl*wū*, to whitewash.
dhōlū, white.
nōkhū, separate.
nōdh, a memorandum.
nōdhārū, helpless.
nōbat, a kettledrum ; a time, turn.
nōm, the ninth day of a lunar fortnight.

nōy (*nōhy*), may not be.
nōr (*nōhr*), a scratch made by the nails.
*nōr*tū* (*nōhr*tū*), name of a certain festival.
nōliyō, mongoose.
pō, the ace of dice.
pōn, a promise, vow.
pōnisō, ninety-nine and three-quarters.
pōnōsō, three-fourths of one-hundred, seventy-five.
pōnū, three-quarters.
pōbār, a throw in dice, the ace and two sixes, *i.e.* thirteen.
pōr, last year.
pōs, the amount held in the two hands placed open side by side.
pōl, a street, a lane.
pōliyō, a door-keeper.
pōlū (*pōhl*), wide.
phōt, death.
*phōt*rū*, husk, chaff.
phōm, memory.
phōr, smell, odour.
phōrā, spray.
bōrū, grains in an ear of corn.
bhō or *bhe*, fear.
*mōkh*rē*, in front.
mōg or *mag*, a way, passage.
*mōgh*wārī*, dearness.
mōghū, dear, high-priced.
mōthī, eating, food.
mōḍā, the roll of names in a boys' school.
mōḍū, delay.
mōḍū (*mōḍqū*) or *māhōḍū*, the face.
mōn or *mān*, clarified butter or oil poured on dough.
mōnē-mōnē, gradually.
mōr (*mōhr*), tree-blossoms ; but *mār*, a peacock.
mōwālō, soft hair.
mōsāl, a maternal grandfather's house.
mōl, nausea.
*mōl*wū*, to shred anything for cooking.
mōliyū, that part of a garment on which the lace is fixed.
mōlī, a preparation of gram-flour.
mōlū, insipid.
mōlāl (*mōhlāl*), pertaining to a maternal grandfather's house (*mōsāl*).
rōn (*rōhn*), a fierce quarrel.
rōp, airs, ostentation, but *rōp*, a sapling.
lōḍī, a child's penis.
lōndī, a slave-girl.
wōratiyō (*wōhratiyō*), a purchaser.
*wōr*wū* (*wōhr*wū*), to purchase.
sōḍ, the side.
sōḍiyō (*sōḍiyō*), a veil.
sōḍē, near, close to.
sōt, with.
sōdāl, roguery.
sōyō, a large needle.
*sōr*wū* (*sōhr*wū*), to scrape.
sōl or *sōr*, a weal.
hōnār, that which will be.
hōy, he may be ; let it be.

GUJARĀTĪ GRAMMAR.

APPENDIX III.

Words in which there is an unwritten *h*.

In a good many Gujarātī words, a slight sound of *h* is heard although that letter is not represented in writing. The presence of this *h*-sound is indicated in the *Narmakōś* and one or two other dictionaries that imitate it by a dot under the syllable in which it is pronounced. Thus કેહું, pronounced *kēhūwũ*, to say. The words in which this *h*-sound is heard vary according to locality and the speaker, but the following list includes most of those in which the standard dictionaries admit it. It will be observed that in many of these words the *h* is optionally written fully, thus, કેહું કેહેહું or કેહેહું, and that the *h*-sound is in most of them there by right of origin, as in બેહર *behṛ*, deaf, derived from the Sanskrit *badhirah*, through the Prakrit *bahirō*, or as in બેહતર *bēhtar*, better, from the Persian *bihtar*. In the list, I have indicated this slightly pronounced *h*-sound by *h* with a dot under it. In future pages, I shall not trouble to indicate it at all. The list will supply the necessary information in all cases of doubt.

aḍāḥṛ (for *aḍhār* or *arāḍh*), eighteen.

aṇṣaḥmaj, without understanding.

aḥmē, we.

aḥwālai, pertinacity.

aḥwāḍū or *hawāḍū*, the udder.

aḥwāḍō, *aḥwēḍō*, or *hawāḍō*, a water-trough.

āḥph, panting.

āḥphī-lū-kāphī-lū, confused.

āḥphī-jawū, to pant.

āḥwū, of this kind.

uḥlī-kū or *ulī-kū*, a rain of fire.

ūḥnū, hot.

eḥḍ or *heḍ*, stocks, fetters; a drove of cattle.

eḥḍ-kī, death-struggles.

eḥḍiyā (pl.), a drove of cattle, but *ēḍiyū*, castor-oil.

ēḥḍō, affection.

ēḥrō or *hawāḍō*, a water-trough.

ēḥlī or *hēlī*, an incessant shower of rain.

ēḥlīwār, in this year.

ēḥlō, a push.

eḥwā or *hewā*, habit, custom.

ēḥwū, of this kind.

ēḥlī-wū or *hālī-wū*, to be familiar.

ōḥḍō, a wave of water.

ōḥn, in this year.

ōḥnnī or *ōḍh-nī*, an embroidered cloth.

ōḥr, like, following the example of. (The *Narmakōś* writes

the word for 'other' *ōr*, but other dictionaries have

ōḥr, and do not give the meaning here given for *ōḥr*.)

ōrāḥḍ-wū or *ōrāḍh-wū*, to clothe.

ōḥrū, near.

ōḥlān or *hōlān*, the sloping bullock-track of a well.

ōḥlāwū or *hōlāwū*, to be extinguished.

ōḥlī-wū, to comb.

ka-dāḥḍē or *ka-dahāḍē*, on an unlucky day.

kaḥnaiyō, a fop, a gallant.

kaḥyū or *kaḥyū*, said.

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kaḥrō, the wall of a house.

kaḥlai, tin.

kaḥlauwō, a part of a marriage ceremony in which women offer sweetmeats to the bridegroom.

kāḥ, or *kyāḥ*, where?, but *kā*, why?

kāḥḍ-ghāl, removing and replacing.

kāḥḍ-wū, to extract.

kāḥḍ-nār, one who brings out.

kāḥḍō, a decoction; an exit water channel.

kāḥn, a message, but *kān*, a visit of condolence.

kāḥnī, a story.

kāḥr, a pālki-bearer, but *kār*, a doer.

kāḥr-wō, a kind of dance.

kāḥrē or *kyāḥrē*, when?

kāḥlū, a cotton pod, but *kālū*, lipping.

kāḥwō, coffee.

kuḥḍ-wū, to be teased.

kuḥḍāpō, vexation.

kuḥḍī or *kuḥḍū*, an earthen pot.

kēḥn, a message.

kēḥnī, a proverb.

kēḥnū, whose.

kēḥr or *kēḥr*, a catastrophe.

kēḥwat, a proverb.

kēḥwārē, at what time?

kēḥwū, of what sort?

kēḥwū, to say.

kōḥ, mortification (the disease).

kōḥlū, a riddle.

kōḥḍ, a byre.

kōḥḍ, white leprosy.

kōḥḍiyū, afflicted with white leprosy.

kōḥḍiyū, a byre.

kōḥḍyō-lōbān, a kind of gum.

kōḥḍiyō-sāp, a kind of serpent.

kōḥḍī-nār, a kind of grain, *juwār*.

kōḥḍlō, a riddle, but *kōḍḍō*, a whip.

APPENDIX III—*contd.*

kōḥnī, the elbow.
kōḥyādō, a riddle, but *kōyādō*, a whip.
kōḥyālū, decayed, rotten.
kōḥyā-bōlū, speaking with prolixity.
kōḥyū, speaking with prolixity.
kōḥlū, reddish-brown.
kōḥlū, a jackal.
kōḥwādō, *ādī*, a hatchet.
kōḥwān, putrefaction.
kōḥwū or *kōḥōwū*, to putrefy.
kōḥlī, the vine of a *kōḥlū*.
kōḥlū, a kind of gourd.
khaḥlī or *khaḥlū*, a threshing floor.
khaḥlī, a ditch, but *khaḥī*, food.
khaḥwō, a kind of weed.
kḥōḥwū, to lose.
grēḥwū or *grēḥēwū*, to take.
chaḥḍ-utar, ascent and descent.
chaḥḍan, an ascent.
chaḥḍātī, rise.
chaḥḍātū, rising.
chaḥḍāwū, to rise.
chaḥḍāī, an attack.
chaḥḍāu or *chaḥḍēl*, vain.
chaḥḍā-chaḥḍī, competition.
chaḥḍāw or *chaḥḍāwō*, ascent.
chaḥḍāw-wū, to cause to rise.
chaḥḍiyālū, superior.
chāḥ, tea.
chāḥy-nā, love.
chāḥwū, to love.
chīḥḍiyū, irritable, but *chīḍiyū*, a bead.
chīḥḍ or *chīḍh*, irritability.
chīḥlō, a cart-rut.
chuhlādī, a hearth.
chuhlā-sagādī, a portable hearth.
chuhlō, *chūhl* or *chūhlō*, a fireplace.
cheḥn, ease, repose; a mark.
chēḥnḥō, craving.
chēḥr-wū, to erase.
chōḥḥ, pain caused by indigestion.
chōḥḥ-wū, to adhere.
chōḥḥād-wū, to affix.
chōḥḥiyā, pinching frequently.
chōḥḥiyō-lāḍu, a kind of sweetmeat.
chōḥḥī, a pinch.
chōḥḍ-wū, to affix.
chhaḥlō, curdled milk.
chhāḥj, a shelf, a thatch.
chhāḥjālī, a ceiling.
chhāḥj-wū, to thatch; to befit.
chhāḥjiyū, beating the breast in mourning.
chhāḥjū, a thatched outhouse.
chhāḥr, ashes.
chhāḥr-wū, to compromise.
chhāḥrī, a film on liquid.
chhāḥrū, dust, rubbish.
chhēḥḍ or *chhēḥḍ-nī*, teasing.

chhēḥḍ-wū, to tease.
chhēḥḍā-chhēḥḍī, a knot tied at the time of performing a marriage ceremony.
chhēḥḍō, conclusion, end.
chhēḥr or *chhēḥranḥō*, watery excrement.
chhēḥr-wū, to discharge watery excrement.
chhōḥ, a plastering with chunam.
chhōḥḍ, dry crust of mucus.
chhōḥl-wū, to vomit milk (of a baby).
jāḥ or *jyāḥ*, where.
jāḥrē or *jyāḥrē*, when.
jāḥhō, pomp.
jāḥk, beating, dashing.
jēḥr or *jher*, poison.
jēḥwū, (such) as, like.
jēḥwē, while.
tāḥḍ, *tāḥ* or *tāḥḍ*, coldness.
tāḥḍak or *tāḥḍak*, coolness.
tāḥḍā, ironical scolding.
tāḥḍiyō-tāw, ague.
tāḥḍī, ashes.
tāḥḍī-siyāl, certain days in the month of Śrāvaṇ on which cold food is eaten.
tāḥḍū, cold (*adj.*)
tāḥḍēkiyū, a cooling medicine.
tēḥch, pride.
tāḥyālū, loquacity.
tēhl, prying; a certain beggars' cry.
tēhliyō, a beggar who employs *tēhl*.
tōḥyō, a person set in a field to scare birds.
tōḥ-wū, to scare birds.
tauḥkō or *tauḥō*, the cry of a bird.
tōḥr, a certain coin.
tōḥrī-lēwū, to take by force.
dāḥī-nō-ghōḍō, the game of hide-and-seek.
dāḥḍ, *dāḥ*, see *dāḥḍ*.
dāḥḍī or *dāḥḍī*, see *dāḥḍī*.
dāḥḍō or *dāḥḍō*, see *dāḥḍō*.
dāḥ-pan or *dāḥyā-pan*, wisdom, prudence.
dāḥm, a brand, cautery.
dāḥm-wū, to brand, but *dām-wū*, to tie by the leg.
dāḥmāl, branded.
dāḥyū, wise, prudent.
duḥō, dirt.
dēḥm-chū, a small stick of sugarcane.
dēḥrō, a log tied to an animal's neck, but *dēḥrō*, a tent.
dēḥlū or *dēḥlō*, see *dēḥlū*.
dōḥḍ, see *dōḥḍ*.
dōḥḍiyū, see *dōḥḍiyū*.
dōḥḍī, a kind of ornament.
dōḥnī or *dōḥnī*, a whey-pot.
dōḥ-wū or *dōḥl-wū*, to shake (a liquid), but *dōl-wū*, to shake and pick up what comes to the surface.
dōḥlō, a thick filthy liquid.
tāḥ or *tyāḥ*, there.
tāḥḍ, see *tāḥḍ*.
tāḥr-pachhlī, after then, after that time.
tāḥrē or *tyāḥrē*, then.
tēḥtālīs, forty-three.

APPENDIX III—*contd.*

- tēhtrīs*, thirty-three.
tēhnāi-jawū, to be ripe.
tēhšēt, sixty-three.
tēhwarē, then.
tēhwū, such.
tēhwē, immediately, instantly.
tōhtrēr, seventy-three.
tōhri, anger, wrath.
thuhēriyō, *thuhwar* or *thōhr*, a kind of Euphorbia.
dahrō, a ditch.
dāhđ, *dāđh*, or *dāhđ*, a molar tooth.
dāhđam, a pomegranate.
dāhđi, *dāđhī*, or *dāhđi*, the beard.
dāhđō, *dāđhō*, or *dāhđō*, a day.
dāhy^akō or *das^akō*, a group of ten, a decade.
dēhrāsar, the room in which the family gods are kept.
dēhri, a small *dēhrū*.
dēhrū, a small temple.
dēhlī, the upper story in front of a house.
dēhlū, *dēhlō*, *dēhlū*, or *dēhlō*, the gate of a street.
dōhđ, one and a half.
dōhđiyū or *dōhđiyū*, three pies, a pice.
dōhnī or *dōh^anī*, a milk-pan.
dōhb^ađū, a kind of musical instrument.
dōhy^alū, difficult.
dōhrō or *dōh^arō*, a couplet, a distich.
dōhl, affliction.
namēhrū, pitiless.
nahrānī or *nahrēnī*, an instrument for paring the nails.
nahevēhn, a kitchen.
navēhlō, the skin close to the nail.
naḥwānū, a wilderness, an abandoned place.
nāhn, the menses.
nāhnū, the ceremony of bathing the bridegroom, but *nānū*, a coin.
nāhtī-dhōtī, a woman arrived at full age.
naḥnam, inferiority.
naḥnū or *nāḥnērū*, small.
nāhr^akhū, the centre iron pipe of the nave of a wheel.
nāhrū, guinea-worm.
nāhl, see *nyāhl*.
nāhwan, bathing.
nāhwū, to bathe.
nāhs^arī, a certain small measure of value, half a pie.
nāhs^awū, to run away.
nēh, the tube of a hubble-bubble.
nēhchō, the snake of a huqā.
nehmī or *nehemī*, always.
nēhrū, a gutter.
naihyū or *naihyū*, the skin close to the nail.
nōhtar^awū, to invite.
nōhtariyō, the bearer of an invitation.
nōht^arū, an invitation.
nōhy or *nahōy*, may not be.
nōhr, a scratch made by the nails.
nōhr^atū, the name of a certain festival.
nyāhl or *nāhl*, rich.
paḥnē or *pāh*, there, in that place.
paḥnō, the breadth of a cloth.
paḥnōtū, a certain evil conjunction of the planets.
paḥnōtū, fortunate.
paḥrānē, against the will.
paḥrānō, *paḥrōnō*, a goad.
paḥrē, dawn, daybreak.
paḥrēj or *par^ahēj*, abstinence.
parōhđ, *parōhđ*, *parōhđiyū*, or *parōhđiyū*, dawn, daybreak.
paḥrōnō, a guest.
pāh, see *paḥnē*.
pāhđ, a mountain, but *pāđ*, obligation.
pāhđi, rocky, mountainous.
pāhđō, a custom, but *pāđō*, a he-buffalo.
pāhn or *pāhnō*, a stone, a rock.
pāhniyārū, the place in a house where water-pots are kept.
pāhnī, the heel.
pāhnō, the flowing of milk into the udder.
pīhđ or *pīđh*, a grinder (tooth), a paint for the teeth, but *pīđ*, pain.
pīhyal, besmearing the forehead of a woman with red ointment.
pīhyō, the mucus of the eye.
pēhđi or *pēhđi*, a generation.
pēhđu, the lower part of the belly.
pēhran, a kind of shirt.
pēhr^anū, a garment.
pēhr^awū, to wear, put on, but *pēr^awū*, a piece of sugarcane.
pēhrāwū, to cause to put on.
pēhrēgīr, a sentinel.
pēhrō, see *pōhrō*.
pēhl, beginning.
pēhl-wān, a wrestler.
pēhlā, at first.
pēhlū or *pahelū*, first, but *pēlū*, that.
pōh, early morning.
pōhkiyū or *pōhkiyū*, an ear of *juwārī*, fit to be parched.
pōhch, arrival, a receipt.
pōhch^awū or *pōht^awū*, to arrive.
pōhchī, a wristlet.
pōhchēlū, knowing, well-instructed.
pōhchō or *pōhchū*, the wrist.
pōhđ^awū, to sleep.
pōhniyū, a three-fourths part.
pōhđ^awū, to crush.
pōhđō, crushed.
pōhtū, *pōhtyū*, arrived.
pōhr, a period of three hours, but *pōr*, a city; *pōr*, next year.
pōhras, delight.
pōhrēgīr, a sentinel.
pōhrō, or *pēhrō*, a watch, a guard.
pōhlāi, breadth.
pōhlyū, a broad rupee.
pōhlū, broad.
prōht, a family priest.
phaḥrāl, a slight meal.
phaḥrē-kāl, a wooden partition.
phaḥrō, a certain measure of grain.
phaḥwārō or *phaḥwārō*, a fountain.
phaḥlyū, a street.
baḥnēvī, a sister's husband.

APPENDIX III—*contd.*

bahrō, pimples on the lips, but *barō*, pride.
bahlaiyā-khēch-wā, to write off an account.
bahli, *bahlai*, coagulated milk, but *baḷi*, strong.
bāhy, the arm.
bāhy-dhar, *bāhy-dharī*, a guarantee.
bāhyū, a wooden support placed in the shutters of a door.
bāhnū, a pretence, but *bānū*, a lady.
bāhyū, the treble end of a drum, to which iron paste is not applied.
bāhr or *bahār*, spring; outside.
bāhraniyō, a sifter of goldsmith's dust.
bāhrwaṭiyō, an outlaw.
bāhrwaṭū, outlawry.
bāhrwāsiyō, a sweeper.
bāhr-wū, to sweep.
bāhrū, singing out of tune, but *bārū*, a door.
bāhraiyo, a rafter twelve cubits long; a sweeper; an outlaw.
bāhl or *bahāl*, established, confirmed.
bāhw-rū, bewildered.
bāhw-lū, a doll, a statue.
bihkanū, timid.
bihyāmanū, frightful.
bihdhū, *bihnū*, afraid.
bihwū or *bih-wū*, etc., to fear.
bēhu, both.
bēhkālū, uncontrollable in temper.
bēhtālā, the time of life at which a man has to use spectacles.
bēhtālīs, forty-two.
bēhk-wū, to send forth fragrance; to be disobedient.
bēhdū, two waterpots, one on the top of the other, carried on the head.
bēhtar, better, good.
bēhn, *bēhn-dī*, a sister.
bēhn-panā, sisterhood.
bēhn-panī, a female friend.
bēhnī, a confidante.
bēhr, *bēhrū*, deaf.
bēhrakh or *bēhērakh*, a flag.
bēhr-khī, a wristlet.
bēhr-khō, a rosary.
bēhriyū, a kind of bird.
bēhrū, see *bēhr*.
bōhn-wū, to be a purchaser, to give a handsel.
bōhni, a handsel.
bōht or *bahut*, much.
bōhtēr, seventy-two.
bōhyū, a buoy.
bōhlū, large, excessive.
maḥḍ-wū or *maḥḥ-wū*, to overlay, line.
maḥlāw-dā, coaxing.
maḥlāw-wū, to beautify.
maḥlāwō, beautifying.
maḥs, much, many.
māhy, *māhy*, or *māhi*, in.
māht, or *mahāt*, checkmate; a mahout; cf. *māhwat*.
mahmērū, a present sent by parents to their daughter in the seventh month of her first pregnancy.

māhy, in, inside.
māhy-rū or *māhiyēr*, a married woman's mother's house.
māhyō-māhy, mutually.
māhrō, my.
māhl or *mahāl*, a certain fiscal division of the country.
māhl-karī, an officer in charge of a *mahāl*.
māhl-wū, to strut, but *māl-wū*, a whey-pot.
māhwat, *māhwadh*, a mahout; cf. *māht*.
māhwarō, or *māhwarō*, practice, habit.
muhrat or *muharta*, an instant.
mēh or *mēh*, a cloud.
mēhjar, a memorial, representation (corruption of English 'measure').
mēhnū, a taunt.
mēhtar, a sweeper.
mēhtā-jī or *mēhtō*, a teacher.
mēhmān or *mehemān*, a guest.
mēhl-wū, to send.
mēhllō, *mōhllō*, *mēhllō*, *mōhllō*, or *mōhōllō*, a street.
mōh, *mō*, the face, see *mōhḍū*.
mōh-jānū, *mōh-jōnū*, the ceremony of first seeing the bride and bridegroom.
mōht, *mōhtū*, *mōhtērū*, large.
mōhtap, *mōhtam*. *mōhtāpan*, *mōhtāi*, greatness.
mōhtī-bāi, a husband's sister.
mōhtē-thī, loudly.
mōhḍ, a section among Brāhman, Baniyās, etc., but *mōḍ*, a chaplet.
mōhḍ-wū, a pile of cowdung-cakes or grass, but *mōḍ-wū*, to twist.
mōhḍiyū, the mouth of a thing.
mōhḍū or *māhōḍū*, mouth, the face; but *mōḍū*, delay.
mōhḍē, by heart, by rote.
mōhḍō or *mōhyḍō*, a net muzzle.
mōht, death.
mōhtiyū, the eaves of a house.
mōh-māgyū, as much as is asked for, without haggling.
mōhyḍō, a net muzzle.
mōhr, before; *mōhr* (or *mōhar*), a blossom.
mōhr-wū, to blossom.
mōhrī, a small net muzzle.
mōhrū or *mōhōrū*, a chessman, a piece or counter in a game.
mōhrō, the mythical stone found in the head of a snake.
mōhl or *mēhēl*, a palace, but *mōl*, a crop.
mōhlā, pieces of old leather.
mōhllō, see *mēhllō*.
mōhwan, oil poured on dough.
mōhwāṣō, a disease of the mouth in cattle.
mōhwāl-wū, to cry with the head covered.
mōhwū or *mōh-wū*, to bewitch.
mōhsal, a summons.
mōhsam, a season.
mōhl, low prices, but *mōl*, nausea.
mōhlāi, pertaining to a maternal grandfather's house.
mauhḍō, the *mauh* tree.
mauhwar, *muhvēr*, or *mahuwar*, a snake-charmer's flute.
ragat-rōhyḍō, a certain medicinal plant.

APPENDIX III—*contd.*

- rāḥ* or *rāh*, a road.
rāḥḍ or *rāḍḥ*, a cry, a noise.
rāḥl (fem.), resin; (masc.), a dollar (corruption of English 'royal').
riḥj^{wū} or *riḥ*^{wū}, to be pleased.
rūḥj or *rūjh*, healing.
rēḥk^{lō}, a kind of bullock-cart.
rēḥt, a water wheel.
rēḥt-māl, the line of vessels on a water-wheel.
rēḥtiyō, a spinning wheel.
rēḥḍḥ^{wū}, a cart.
rēḥn or *rēḥn*, a kind of cement, but *ren*, night.
rēḥtān, a residence.
rēḥnī, manner of living, conduct.
rēḥwāsī, inhabiting.
rēḥwū, *rahēwū*, etc., to remain, dwell.
rēḥlī-nāḥk^{wū}, to rub away.
rōḥḥō or *rōḥḥō*, rustic, boorish.
rōḥḍḥō, luncheon.
rōḥḍ, very thick.
rōḥn, a fierce quarrel.
rōḥy^{lī}, an anchor.
lāḥn or *lāḥwō*, enjoyment of a pleasure, fruition.
lāḥi, a paste.
lāḥu-lāḥkar or *lāḥw-lāḥkar*, a complete army.
lāḥḍ, a person of a certain sect of Baniyās.
lāḥnī, distribution of presents to members of a community, but *lānī*, reaping.
lāḥt, a kick.
lāḥg, a conflagration; medicine that is to be licked; a kind of silk cloth.
lāḥy^{rī} or *lah*^{rī}, boasting.
lāḥr, a line, a row.
lāḥrū, a bramble.
lāḥrō, burning charcoal, see *lāḥlō*.
lāḥw, see *lāḥwō*.
lāḥw^{nī}, a ballad.
lāḥw-lāḥkar, an army.
lāḥwū, to distribute presents to members of a community.
lāḥwō, *lāḥw*, or *lāḥn*, fruition.
lāḥaḥr, delay.
lāḥlō, burning charcoal, see *lāḥrō*.
luḥḥhanīyū, a towel.
luḥḥḥ^{wū} or *luḥḥḥ*^{wū}, to wipe.
luḥḥt-phāt, plunder.
luḥḥt^{wū}, to plunder.
luḥḥtāu, plundered property.
luḥḥtārō, a plunderer.
luḥḥtā-luḥḥt, robbery in several places.
luḥwār or *luḥār*, a blacksmith.
lūḥt, booty.
leh or *lhc*, inclination, propensity.
lēḥkāw^{wū} or *lēḥkāw*^{wū}, to move the limbs.
lēḥkō or *lēḥkō*, a gesture.
lēḥghāwū, to limp.
lēḥghī, small trouser.
lēḥghō, trousers.
lēḥḥī, a kind of thin wheaten cake.
leḥn or *leḥnū*, dues, debts due.
lēḥmēḥl, taking and putting.
leḥr or *lahar*, a wave.
leḥriyā, wavy lines.
leḥriyū, a kind of necklace.
leḥrī, fanciful.
leḥ-līn, intent upon.
leḥ-luḥt, overtaken by sleep.
leḥ-luḥ, hurry.
leḥwū, to reflect, think, but *lēwū*, to take.
laiḥyo, a scribe, a writer.
lōḥ or *lōḥḍū*, iron.
lōḥi or *lōḥi*, blood.
lōḥiyū, *lōḥiyū*, or *lōḥyū*, a frying pan.
lōḥḍi or *lōḥḍi*, an iron pan.
lōḥḍū or *lōḥ*, iron.
lōḥwū, to wipe.
lauḥō, a buffoon.
waḥu, a daughter-in-law.
waḥu-ar, *waḥu-āru*, girls who are both daughters-in-law in the same house.
waḥu-war, a married couple.
waḥḍ-wāḥḍ or *waḥ-wāḥḍ*, a dispute.
waḥḍ-wāḥḍiyā, a certain quarrelsome kind of bird.
waḥḍ-wāḥḍiyū, quarrelsome.
waḥḍ^{wū} or *waḥḥ*^{wū}, to quarrel.
waḥtū or *wadh*^{tū}, increasing.
waḥr^{ḍū}, the shoot of a pulse-plant.
waḥr^{wū}, ugly, but *war*^{wū}, to marry; to be spent.
waḥrēḥtī, *waḥrōḥtī*, a certain caste-dinner.
waḥlōr^{wū}, to scrape.
waḥwāwū, to be cheated.
wāḥḍ or *wāḥḍ*, the edge of a cutting instrument.
wāḥḍ-kuṭiyō, a man who wrangles in order to pay less than he owes.
wāḥḍ^{wū} or *wāḥḥ*^{wū}, to cut in two.
wāḥḍiyō, *wāḥḍiyō*, or *wāḥḍiyō*, a desire.
wāḥḍī, a vessel for holding *ghī*, but *wāḍī*, a garden.
wāḥn, a ship, but *wān*, speech.
wāḥnū or *wāḥnū*, the dawn.
wāḥr or *wāḥr*, help, aid, but *wār*, a day.
wāḥl or *wāḥl*, love.
wāḥlam or *wāḥlam*, a lover.
wāḥlū or *wāḥlū*, dear, beloved.
wāḥlēsarī or *wāḥlēsarī*, well-wishing.
wāḥlōḍ or *wāḥlōḍ*, a kind of bean.
wāḥwū, to persuade: to be dragged, but *wīwū*, to blow.
vīḥlā or *vīḥlā*, a kind of bird.
vīḥlū or *vīḥlū*, abashed, alone.
vīḥwā, a marriage.
veh, *veh*, or *vēḍh*, a hole.
vēḥḥ^{nī}, distribution.
vēḥḥ^{wū}, to distribute.
vēḥt, the span.
vēḥtiyū, dwarfish, span-high.
vēḥḍ or *vēḥḍ*, a finger-ring.
vēḥḍ^{mī}, a kind of sweetmeat.
vēḥḍō or *vēḥḍō*, a mango-fruit plucker.

APPENDIX III—concl'd.

vēḥṇuk-wāwū, to be the time of dawn.
vēḥtū or *vhētū*, flowing (of water).
vēḥpār, trade.
vēḥpārī, a trader.
vēḥm or *vhēm*, suspicion.
vēḥmī or *vhēmī*, suspicious.
vēḥr or *vhēr*, sawdust, but *ver*, enmity.
vēḥr-wū, or *vhēr-wū*, to saw.
vēḥrō or *vhērō*, difference, but *vērō*, a tax.
vēḥl or *vhēl*, a bullock-cart, but *vēl*, a creeper.
vēḥlā, distress.
vēḥlū or *vhēlū*, quick.
vēḥw-dāw-wū, to spoil by over-indulgence.
vēḥwan, *vēḥwān*, or *vhēwān*, a mother-in-law as related to her co-mother-in-law.
vēḥw-rāman, the getting a thing cheap.
vēḥw-rāwū, to be cheated.
vēḥwā, marriage.
vēḥwāi, a father-in-law, as related to his co-father-in-law.
vēḥwār, intercourse.
vēḥwāriyō, a dealer.
vēḥwū or *vhēwū*, to flow; to bear, carry.
vaiḥ, a register, but *vai*, a trap.
vaiḥj-wū, to pass away.
vaiḥt-rū, forced labour.
vaiḥwat, business.
wōḥ, a flow of water.
wōḥn, a ditch full of stagnant water.
wōḥnū, without, deprived of.
wōḥrat, buying.
wōḥratiyō, a purchaser.
wōḥr-wū or *wōḥār-wū*, to purchase.
wōḥrō, a trader, a *Bohra*.
ṣaḥre, taste, relish.
ṣaḥu or *sāḥu*, honest, cf. *sāḥu*.
ṣāḥjōg or *sāḥjōg*, (a bill) payable to the holder.
ṣaḥī or *ṣaḥiyar*, a female friend.
ṣaḥu or *saū*, all.
ṣaḥḍ or *saḍḥ*, the sail of a ship.
ṣaḥḍ or *saḍḥ*, still, calm.
ṣaḥḍ-wū, to make a lattice frame with bamboo chips; but *saḍ-wū*, to rot.
ṣaḥḍiyō, a kind of large leaf-vein.
ṣaḥḍḍō, see *saḥr-dō*.
ṣaḥraḍ-wū, to fasten bamboos together.
samuḥrat, an auspicious time.
saḥr-dō or *saḥḍḍō*, a chameleon.
ṣaḥr-vē khātū, the Survey Department.

saḥrāt or *saḥrās*, a pleasant taste or smell.
saḥrū, palatable.
saḥraiḥyō, a perfume-seller.
saḥwāṇē āw-wū, to be in heat (of an animal).
saḥwār, dawn, but *sawār*, a rider.
saḥwārū, early, betimes.
saḥwāwū, to be pregnant (of an animal).
sāḥj, evening.
sāḥjī, a song sung in the evening.
sāḥḍ or *sāḍḥ*, a bull.
sāḥ or *sāḥu*, upright, honest, cf. *sāḥu*.
sāḥukār, a merchant.
sāḥukārī, mercantile dealing.
sāḥēlī, a female friend.
sāḥjan, a meeting of respectable people.
sāḥjanū, a caste meeting.
sāḥjōg, see *sāḥjōg*.
ṣāḥīḥ, sixty.
ṣāḥīḥ, sixty years of age.
sāḥḍā, plus one half.
sāḥḍu, a wife's sister's husband.
sāḥnū, wise, discreet.
sāḥmāwāḍō, an opponent.
sāḥmāsāḥmī, face to face.
sāḥmū or *sāḥmē*, in front of.
sāḥwū, to catch, hold.
sīḥrī, sweetness.
sīḥrō, a kind of sweetmeat.
suḥṇḍ or *suṇḍḥ*, an elephant's trunk.
ṣūḥwāḍī, a kind of dry cake.
ṣūḥwāḍū, soft, smooth.
sēḥ, a hundred.
sēḥk-dō, an aggregate of a hundred.
sēḥ, power of endurance.
sēḥj, easily, a little.
sēḥlū or *sēḥēlū*, easy, not difficult; but *sēlū*, a dress of honour.
sēḥwū, to endure, bear.
sēḥwū, to be agreeable.
saiḥyar, a female companion, cf. *saḥī*.
saiḥyārū, co-operation.
sōḥj, conduct, character.
sōḥḍiyū, a veil.
sōḥy-lū, easy, not difficult.
sōḥr or *sōr*, noise.
sōḥr-wū, to scrape.
sōḥwū or *sōbhawū*, to be beautiful; *sōḥwū*, to sift.
sōḥlū, a garment worn at times of ceremonial cleanness.
sōḥlaiyō, a rafter sixteen feet long.

OLD GUJARĀTĪ GRAMMAR.

APPENDIX IV.

In the year 1889, the late Mr. H. H. Dhruva published an edition of the *Mugdhā-vabōdhamauktika*, which he described as “a Grammar for Beginners of the Gujarati Language.” He cannot have given much study to the work, for a perusal of it will show that it is not a Gujarātī Grammar at all. It is a very elementary Sanskrit Grammar, with the explanations written in an old form of Gujarātī. The date of the work is A.D. 1394, and all that is known of the author is that he was the pupil of Dēva-sundara. His name is not given. As a Sanskrit Grammar the *Mugdhāvabōdhamauktika* is of very small value. It deals more with what we should call syntax than with the formation of words. But, as the explanations are written in the vernacular, these incidentally afford information as to what was the condition of the language of Gujarat between the time of the Prakrit Grammarian Hēma-chandra (fl. 1150 A.D.) and the time of Narsīṅgh Mētā (fl. 1450 A.D.), with whom Gujarātī literature is commonly said to commence. The close connection of this Old Gujarātī with the Gaurjara Apabhramśa of the Prakrit Grammarians is remarkable; and, though the materials are very incomplete we are entitled to say that for the first time we have before us an unbroken chain of development between a Prakrit dialect and a modern Indian vernacular.

PHONETICS.

The original is carelessly printed. Great laxity is shown in the use of *anuswāra*, which is omitted *ad libitum*. When printed, it usually represents *anunāsika*. Possibly it sometimes represents *anuswāra*. As one cannot distinguish between the two uses of this sign, I have contented myself with uniformly transliterating it by *~*. Forms like *tā̃*, *jā̃*, should perhaps be written *taṁ*, *jaṁ*, respectively. I have silently corrected the numerous misprints in the use of *anuswāra*.

The letters *e* and *o* are no doubt often short, as in Apabhramśa. As the original makes no distinction in the quantity of these vowels, I have perforce left them unmarked.

In Marāṭhī a single Prakrit *ṇ* remains cerebralized in the modern vernacular, but a double cerebral *ṇṇ* becomes dentalized to *n*, thus following the example of Jaina Māhārāṣṭrī. The same rule obtains in Old Gujarātī. Thus, Apabhramśa *jāṇai*, Old Guj. *jāṇai*, he knows; but Ap. *paṇṇa*, Old Guj. *pāna*, a leaf; Ap. *aṇṇai*, Old Guj. *anai*, and.

The rule, of course, does not apply to tatsamas like *dāna*, a gift.

As in Apabhramśa, a conjunct *r* is optionally retained (Hc., iv, 398). Thus, *Chaitra* or *Chaitta*, N.P.; *prāmai*, he obtains.

As in Prakrit, the diphthongs *ai* and *au* occur only as compounds of *a* and *i*, and *a* and *u*, respectively. They are not the Sanskrit diphthongs, and are usually written as separate letters, thus, *aī*, *aū*. I have followed Professor Jacobi's example in omitting the diæresis as a useless complication.

NOUNS.

WEAK NOUN IN *a*.

Base, *dāna* (neut., Sanskrit loan-word), a gift; *Chaitta* (masc.), N.P., Chaitra.

Singular.

	APABHRAṂŚA.	OLD GUJARATĪ.	MODERN GUJARATĪ.
Nom.	<i>dāṇa</i> <i>dāṇu</i> , <i>Chettu</i>	<i>dāna</i> , <i>Chaitta</i> <i>dānū</i> , <i>Chaittu</i>	<i>dān</i> .
Acc.	<i>dāṇa</i> <i>dāṇu</i> , <i>Chettu</i>	<i>dāna</i> , <i>Chaitta</i> <i>dānū</i> , <i>Chaittu</i> Also same as Dat.	<i>dān</i> . Also same as Dat.
Instr.	<i>dāṇehī</i> , <i>dāṇē</i>	<i>dānī</i> , <i>dānī</i>	<i>dānē</i> .
Dat.	<i>dāṇa-taṇē</i> , iv, 425, 343 ¹ .	<i>dāna-naī</i>	<i>dān-nē</i> .
Abl.	<i>dāna-hu</i> , - <i>hinto</i> , - <i>suṁto</i> , <i>dānatto</i> .	<i>dāna-tau</i> , - <i>hūtau</i> , - <i>thau</i> , - <i>thakau</i> .	<i>dān-thō</i> (declined as adjective), - <i>thī-thakī</i> .
Gen.	<i>dāna-taṇau</i>	<i>dāna-taṇau</i> <i>dāna-nau</i> <i>dāna-rahī</i> , - <i>rahaī</i>	<i>dān-taṇō</i> . <i>dān-nō</i> . (cf. <i>Mārwarī dān-rō</i>).
Loc.	<i>dāṇa-kehī</i> (dative), iv, 425, 345 <i>dāṇī</i>	<i>dāna-kihī</i>	cf. <i>dān-kērō</i> .
Obl. base	<i>dāṇaho</i> , <i>dāna</i>	<i>dāna</i>	<i>dān</i> .

Plural.

I have met only one clear instance of the nominative plural. It is the same as the oblique base—*mora* in *mora nāchāi*, peacocks dance. In Ap. it would be the same. In Mod. Guj., it would be *mōr(-ō)*. Cf., however, *je līṅga vibhakti vachana huī, te śatṛ pratyaya paraī āṇī*, the terminations of gender, case and number, are added to the suffix *śatṛ*.

Examples of the various cases—

Nominative.—(a) *chandra ūgai*, the moon rises; *dāna dījai*, a gift is given; *śishya pūchhai*, the disciple asks; *dharmakaraṇahāra jīva sukha prāmai*, an individual who acts virtuously obtains bliss; *loka dekhai*, the person sees.

(b) *Chaittu loka-siū vāta karai*, Chaitra converses with a person; *Maittu nāchai*, Maitra dances; *anyādika-nau yogu hui*, the sense of 'other' or the like is indicated; *pumliṅga prathamā eka-vachanu hui*, it is the third person masculine singular. Neut. *dharmū sukha-nai kāraṇi hui*, virtue is for (*i.e.* leads to) happiness; *chaitta-taṇau dhanū gāmi chhai*, Chaitra's wealth is in the village.

¹ References here and elsewhere are to Hēma-chandra's Grammar. In iv. 425 Hēma-chandra gives *taṇēna*, but we are authorised to substitute *taṇē* for this by 343.

Accusative.—(a) *ṽitarāga vāñchhita dii*, the ascetic grants a boon; *vāta karai*, converses (see above); *tapa karai*, he performs austerities; *guru-taṇaũ vachana haũ sābhalaũ*, I listen to the word of the preceptor; *artha pūchhai*, he asks the meaning; *hala khedatau*, driving the plough (cf. below); *bija vāvai*, he sows seed; *sukha prāmai*, he obtains happiness; *śishya haũ sābhalaũ*, I hear the disciple; *śāstra paṭhatau*, reading the scriptures.

(b) *Chaittu kaṭu karai*, Chaitra makes a straw mat; *saṁsāru tarai*, he passes over existence; *guri arthu kahatai*, while the preceptor is telling the meaning; *kisũ khedatau*, *halu*, what is he driving? the plough (cf. above).

Instrumental.—(a) *jīva dharmiṁ saṁsāru tarai*, by virtue a living being crosses (the ocean of) existence (see below); *kīṇaĩ kījatau*, *sūtradhārī*, by whom is it being made? by the architect (see below); *śishyīṁ paṭhitaũ haũ sābhalaũ*, I listen to what is being read by the disciple; *e grantha sukhiṁ paṭhāyai*, this book can be read with pleasure; *śrāvakiṁ deva pūjīu*, the god is worshipped by the votary; *gopālīṁ gāe dohītīe*, while the cows are being milked by Gopāla; *chaitīṁ gāitai maittu nāchai*, while (a song) is being sung by Chaitra, Maitra dances.

(b) *kisīṁ tarai*, *dharmī*, by what does one cross? by virtue; *sūtradhārī kījatau prasāda*, *loka dekhai*, a person looks on while the palace is being built by the architect.

Dative.—*sukha-naĩ*, for bliss; *jeha vastu-naĩ parityāga sūchī*, for what thing abandonment is indicated. Instead of *naĩ*, the word *kāraṇi* (the locative of *kāraṇa*), preceded by *nai* (the termination of the genitive put into the locative neuter to agree with *kāraṇi*), is commonly used. Thus, *vivekiu moksha-nai kāraṇi khapai*, the man of discrimination strives after salvation; *dharmũ sukha-nai kāraṇi hui*, virtue is for (leads to) happiness. After a verb of giving the genitive termination *rahaĩ* is used to indicate the dative. Thus, *jeha-rahaĩ dāna dijai*, to whom a gift is given.

In the following instance the dative is used for the accusative:—*i-kāra-naĩ bolivai*, in saying the letter *i*.

Ablative.—*vriksha-tau pāna paḍai*, the leaf falls from the tree. No examples are available of the other suffixes.

Genitive.—Examples of *taṇau* and of *nau* will be given under the head of adjectives. The suffixes *rahaĩ* and *rahĩ* occur frequently in the grammatical rules, as in *eha-rahaĩ*, of this; *a-varṇa-rahĩ*, (in the place) of a vowel of the *a*-set. No examples are available of *kihĩ*.

Locative.—*sampradāni*, in the dative; *chaitta-taṇaũ dhanũ gāmi chhai*, Chaitra's wealth is in the village; *chaittu gāmi vasai*, Ch. lives in the village; *śabda-nai chhehi*, at the end of a word; *meghi varasatui mora nāchai*, while the cloud rains (loc. absolute) the peacocks dance.

In connection with the above, it may be pointed out that the suffix *naĩ* of the dative is really the instrumental masculine or neuter of the genitive termination *nau*, which, as we shall see, is capable of being declined in all its cases.

STRONG NOUN IN *a*.Base, *tārau* (masc.), a star; *sonaũ* (neut.), gold.*Singular.*

	APABHRAṂŚA.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.
Nom.	<i>tārau, sonṇaũ</i>	<i>tārau, sonaũ</i>	<i>tārē, sōnũ.</i>
Acc.	<i>tārau, sonṇaũ</i>	<i>tārau, sonaũ</i> Also same as Dat.	<i>tārō, sōnũ.</i> Also same as Dat.
Instr.	<i>tāraehĩ, tārē</i>	<i>tāraĩ</i>	<i>tārē.</i>
Dat.	<i>tāraa-taṇē</i>	<i>tārā-naĩ</i>	<i>tārā-nē.</i>
Abl.	<i>tāraa-hu, -himto, -sumto,</i> <i>tāraatto.</i>	<i>tārā-tau, -hũtau, -thau,</i> <i>-thakau.</i>	<i>tārā-thō, -thĩ, -thakĩ.</i>
Gen.	<i>tāraa-taṇau</i> <i>tāraa-kehĩ</i> (dative)	<i>tārā-taṇau, tārā-nau, tārā-</i> <i>rahĩ, -rahaĩ.</i> <i>tārā-kihĩ</i>	<i>tārā-taṇō, tārā-nō (tārā-</i> <i>rō).</i> <i>tārā-kērō.</i>
Loc.	<i>tārai</i>	<i>tārai</i>	<i>tārē.</i>
Obl. base	<i>tāraaho, tāraa</i>	<i>tārā</i>	<i>tārā.</i>

Plural.

In Old Gujarātī, the nom. plural masc. appears to end in *ā* and the neuter in *ā̃*. Cf. Apabhraṁśa *tāraa* and *sonṇaũ̃*. The distinction between masc. and neut. is, however, very doubtful, and possibly both terminations are used indifferently. The plural oblique base is the same as the nominative. In Modern Gujarātī the forms for both the Nom. and the Obl. base are *tārā-(ō)* and *sonā̃-(ō)*, the addition of *ō* being optional in each case. The only examples which I can give of the plural are *mūlagā̃ kartā kriyā suchīyāĩ*, the original subject and action are indicated (here apparently *kartā* and *kriyā* agree with an adjective in the neuter plural, unless the termination is also used for the masculine); *ātmanepada-taṇā̃ nava rachanã̃*, the nine persons of the ātmanepada; *ketalā*, how many (apparently masc.), and similar forms.

The following are examples of the use of some of the cases of the singular :—

Nominative.—*kriyā karivai ju mūligau hui, su kartā*, the originator in doing an action is the subject; *tārau ūgiu*, the star rose; *iḥā sonaũ suhūgaũ vīkai*, gold is sold cheap here; *ātmanepada-naũ pahilaũ ekū-ja rachana hui*, the first (*i.e.*, what we should call the third) person of the ātmanepada is only in the singular (*ja*=Śaurasēnī *jjeva*); *jcha-rahaĩ kriyā hetupaṇaũ na huĩ*, the actions of which do not become causality.

Accusative.—*sūtradhārĩ kijataũ deharaũ loka dekhai*, a person looks at a temple being built by the architect.

Instrumental.—*karĩ lei deĩ ityādi bolivai*, by saying ‘having done,’ ‘having taken,’ ‘having given,’ etcetera.

Locative.—*ju karai lĩ dii paḍhai hui ityādi bolivai*, in saying the person who does, takes, gives, reads, becomes, etcetera; *kriyā karivai ju mūligau hui, su kartā* (see Nom.).

Oblique base.—*varga-taṇā pahilā akshara parai*, after the first letter of a *varga*.

No examples of the employment of the other cases are available.

OTHER NOUNS.

Only sporadic examples of other nouns occur in the grammar. They are the following :—

Nominative singular.—*vivekiu moksha-nai kārāṇi khapai*, a man of discrimination strives for final beatitude; *karasaṇi hala khedatau bīja vāvai*, the cultivator, while driving his plough, sows seed; *guri arthu kahatai pramādiu ũghai*, while the preceptor is telling the meaning, Pramādi (or the lazy one) is drowsy.

Accusative singular.—*sūtradhārī kijatī vāvī loka dekhai*, a person looks at a well being built by the architect.

Dative singular.—*jeha vastu-naĩ parityāga sūchī*, for what thing abandonment is indicated.

Genitive singular.—*guru-taṇaũ vachana*, the word of the preceptor.

Genitive plural.—*e bihui-nai yogi*, in the sense of these two.

Locative singular.—*guri*, loc. of *guru*, see Nom. sing. above.

Locative plural.—*gopālīṅ gāe* (gen. sg. *gāi-nau*) *dohītie chaittu aviu*, Chaitra came while the cows were being milked by Gopāla (loc. plur. absolute).

Oblique singular.—*kartā* (nom. the same) *āgalī*, before the subject.

ADJECTIVES.

The feminine of strong nouns or adjectives in *au* (neut. *aũ*) ends in *ī*. Thus, *puvvilau*, first; *puvvilī kriyā*, the first verb. So *kījatau* (masc.), *kījatī* (fem.), *kījataũ* (neut.), being done (pres. part. pass.). Adjectives are declined like substantives. Thus, *sonaũ suhūgaũ* (nom. neut.), cheap gold; *varga-taṇā trījā* (nom. masc. *trījan*) *akshara-rahī padānti*, (in the place) of the third letter of a set at the end of a word (here the adjective in the oblique form agrees with a genitive); *līṅga chhehilā* (oblique form) *śabda-taṇaũ hui*, the gender (of a dvandva compound) is that of the last word; *gāe dohītie*, while the cows are being milked (loc. plur. absolute).

The genitive in *taṇau* or *nau* is treated exactly like an adjective, and is declined throughout all cases and numbers in agreement with the noun which it qualifies. When, however, the case of the principal noun is formed by adding a suffix to the oblique form, the suffix is not repeated after the genitive, which thus only appears in the oblique form. When a genitive agrees with a noun in the instrumental or locative, it is itself put into the same case. Examples are—

Nom. sing. masc.—*eha-taṇau* or *eha-nau*, of this; *anyādika-nau yogu*, the sense of ‘other,’ and the like; *je kartā-nau athavā karma-nau ādhāra hui*, *te adhikarāṇa*, those things which are the receptacle of the subject or of the object are the *adhikarāṇa*; *teha trījā akshara parai hakāra-rahī trījā-nau sagau chauthau hui*, after these (above-mentioned) third letters (of the *vargas*) the fourth letter (of the *varga*) is added (*sagata*) to the third one (in the place) of the letter *ha*.

Nom. sing. fem.—*kartā-nī apekshā hui*, there is a reference to subject.

Nom. sing. neut.—*chaitta-taṇaũ dhanũ*, the wealth of Chaitra; *kaṇa-taṇaũ dhanũ*, whose wealth? *guru-taṇaũ vachana*, the word of the preceptor; *āpaṇā karma-naũ viśeṣaṇa*, a qualifier of its own object; *bhāva-nũ* (sic.) *viśeṣaṇu* (sic.), a qualifier of impersonality, an impersonal verbal adjective.

Loc. sing.—*teha-nai yogi*, in the sense of that; *jeha-nai kārāṇi*, for whose sake; *vivekiu moksha-nai kārāṇi khapai*, a man of discrimination strives for final beatitude; *dharmu sukha-nai kārāṇi hui*, virtue is for happiness; *ktwā-nai karmi dvitīyā*, in the object of (a word ending in) the suffix *ktwā* there is the accusative case; *śabda-nai chhehi*, at the end of a word; *karasaṇi-nai viśeṣaṇi*, in the adjective qualifying the word *karasaṇi*.

Obl. form sing.—*pratyaya-nā kartā āgali*, before the subject of a suffix (here *kartā* is in the oblique form, which is the same as the nominative, being governed by *āgali*); *varga-taṇā trijā akshara-rahī*, (in the place) of the third letter of a *varga*; *varga-taṇā pahilā akshara parai*, after the first letter of a *varga*.

Nom. plur.—*ātmanepada-taṇā nava vachana*, the nine persons of the *ātmanepada*.

PRONOUNS.

The information regarding the personal pronouns is not complete. The pronoun of the first person is *haū*, I. So Ap.; Mod. Guj. *hū*. No instance of the pronoun of the second person occurs. It was probably *tuhū*, as in Apabhraṃśa. In Mod. Guj. it is *tū*. No other cases of either of these pronouns occur.

Instead of the genitive we have possessive pronouns, which are adjectives. These are *māharau* (Ap. *māharau*, Mod. Guj. *māhrō*), my; *amhārau* (Ap. *amhārau*, Mod. Guj. *aḥmārō*), our; *tāharau* (Ap. *tuhārau*, Mod. Guj. *tāhrō*), thy; *tamhārau* (Ap. *tumhārau*, Mod. Guj. *taḥmārō*), your.

‘He,’ ‘that’ is *su*, neut. *tā*. No instance of the feminine has been noted. The corresponding forms in Ap. are *su* (m.), *sa* (f.), *taṁ* (n.). In Mod. Guj. we have *tē* (com. gen.). The nom. plural is *te* (? com. gen.). In Ap. it is *te* (m.), *tāo* (f.), *tāi* (n.). Mod. Guj. has *tē* (-ō) (com. gen.). Examples of these pronouns are—

Guru-taṇaū vachana haū sābhalaū, I listen to the word of the preceptor.

Ju tarai su kartā, he who crosses (the ocean of existence) is the subject (of the sentence); so *ju dekhai su kartā*; *jā kijai tā karma*, that which is done is the object (of the sentence); *śishya śāstra paḍhī artha pūchhai*; *ju pūchhai su kartā*, *tihā prathamā*; *kisū pūchhai*, *artha*; *jā pūchhai*, *tā karma*, *tihā dvitīyā*, the disciple having read the holy book asks the meaning; he who asks is the subject and therefore in the nominative case. What is asked? the meaning. That which is asked is the object and therefore in the accusative case; *je liṅga vibhakti vachana huī*, *te śatr pratyaya paraī āṇī*, the signs of gender, case, and number are put after the suffix *śatr*.

‘This’ is *e*, which is both masc. and neut. sing. and plur. In Ap. the forms are *eho* (m.), *eha* (f.), *ehu* (n.), sing.; *ei* (com. gen.), plur. In Mod. Guj. it is *ē* for all genders and both numbers. There is a substantival oblique form, *eha*, for both sing. and plur. Examples are—

E grantha sukhiṇ paṭhāyai, this book can be read with pleasure; *e bihui-nai yogi*, in the sense of these two; *eha-nau*, of this; *eha-rahāi*, of this. From this oblique form we may assume that the oblique form of *su* is *teha*.

The relative pronoun is *ju*, neut. *jā*. The feminine has not been noted. The corresponding Ap. forms are *ju*, *ja*, *jam*, Mod. Guj. *jē* (com. gen.). There is also an instrumental *jīṇai* or *jīṇā* (this latter may possibly be an accusative), both used as

substantives. The nom. plur. is *je*, with a neuter substantive *jihāi*. The substantival oblique form, both singular and plural, is *jeha*. Examples are—

Ju tarai ; *jā pūchhai* ; as given above under *su* ; *jīṇā karī karai līi dii ityādi yuktiṇ jīhāi kahāi*, *anai jīṇā karī kartā kriyā sādhai*, *tā karaṇa*, the instrument is those things which are said (*i.e.* indicated) by the expression ‘having done (by) what, he does, takes, or gives,’ and ‘having done (by) what, the subject accomplishes an action’ ; *jīṇā mūlagā kartā kriyā suchīyāi*, by which the original subject and action are indicated. The dative sing. is *jeha-naī* or *jeha-nai kārāṇi* ; the abl. *jeha-tau*, *-hūtau*, *-thau*, *-thakau* ; *jeha-siū ityādi bolivai sahādi yogi tritīyā hui*, in saying ‘with whom’ and the like, in the sense of ‘with’ and the like, the third case is used. The genitive is *jeha-nau* or *jeha-rahāi*, with a loc. of gen. *jeha-nai*, and an obl. gen. *jeha-nā*. For the nom. plur. we have *je līṅga vibhakti vachana hui* as given under *su*.

The interrogative pronoun for masc. and fem. is *kaṇa* or *kuṇa*. Its instrumental singular is *kīṇāi* or *kaṇāi*, its abl. *kaṇa-tau*, its gen. *kīha-taṇau*, and its obl. base *kaṇa* or *kīṇā*. Compare Ap. *kavaṇu*, fem. *kavaṇa*, and Mod. Guj. *kōṇ*, obl. *kōṇā*. Examples are—

Kaṇa tarai, who passes over ? *chandra ūgai* ; *kuṇa ūgai*, *chandra*, the moon rises. Who rises ? The moon ; *kīṇāi kījatau*, by whom is (the palace) being made ? *gāe kaṇāi dohīṭie*, while the cows are being milked by whom ? *vṛiksha-tau pāna paḍai* ; *kaṇa-tau paḍai*, the leaf falls from the tree. From what does it fall ? *kīṇā-siū*, with whom ?

The neuter interrogative pronoun is *kisāi*, *kisū*, or *kisiu* ; instr. *kisiū* ; dat. *kisā-nai kārāṇi* or *kaṇa-nai kārāṇi* ; abl. *kaṇa-tau* ; gen. *kaṇa-taṇau* ; loc. *kisai* ; loc. plur. fem. (see examples below) *kisīe*. The forms with *kaṇa* refer to nouns having grammatically a masculine gender. Compare Ap. *kim*, instr. *kīṇā*, abl. *kīsa*, gen. *kissā*. Mod. Guj. has *śū*. Examples of this pronoun are—

Kisū pūchhai, what does he ask ? *kisū kheḍatau*, *halu*, what does he drive ? the plough ; *kisāi dekhai*, *prasāda*, what is he looking at ? the palace ; *guri arthu kahatai*, *kisiu kahatai*, while the preceptor is telling the meaning. What is he telling ? *kisiī tarai*, *dharmī*, by what does he cross ? by virtue ; *kaṇa-nai kārāṇi*, *moksha-nai*, for the sake of what ? for beatitude ; *kisā-nai kārāṇi dharmu hui*, *sukha-nai*, for what (*i.e.* tending to what) is virtue ? for happiness ; *kaṇa-tau paḍai*, *vṛiksha-tau*, from what does it fall ? from the tree ; *kisai hūtai*, *gāitai*, while what is going on ? while singing is going on (loc. abs.) ; *gopālii gāe dohīṭie chaittu aviu* ; *kisai hūtai*, *gāe* ; *gāe kisīe*, *dohīṭie*, while the cows were being milked by Gopāla, Chaitra came ; while what were being dealt with ? cows ; while what was being done to the cows (lit. while the cows were what, loc. plur. fem. abs.) ? while they were being milked.

The reflexive pronoun occurs only in the genitive. Thus, *āpaṇi* (fem. of *-nau*) *kriyā*, its own action ; *āpaṇā karma-nau*, of its own object. Ap. has *appaṇau*. Mod. Guj. has *āpaṇō*, but it is used in the meaning of ‘our’ including the person addressed.

The only instance of an indefinite pronoun which I have noted is *amukau*, a certain person.

VERBS.

Conjugation is very superficially dealt with in the *Mugdhārabōdhamauktika*. No attempt is made to explain the formations of the various tenses. Only the personal terminations are given in Sanskrit, and that without any translation into the writer’s

vernacular. Participles and the like are treated more fully. From what is given we can gather the following concerning Old Gujarātī.

Present tense.—The only instance of the first person singular is *sābhalaũ*, I hear. The only other persons which occur are the third persons singular and plural. The termination of the third person singular is *ai*, or, after a vowel, *i*. That of the third person plural is *ai*, or, after a vowel, *ī*. There are several examples of the third singular. Thus—

(a) *Consonantal roots.*

<i>āvai</i> , he comes.	<i>dekhai</i> , he sees.
<i>ūghai</i> , she is drowsy.	<i>nāchai</i> , he dances.
<i>ūgai</i> , (the moon) rises.	<i>paḍai</i> , it falls.
<i>karai</i> , he does.	<i>paḍhai</i> , he reads.
<i>khapai</i> , he strives.	<i>pūchhai</i> , he asks.
<i>chhai</i> , it is.	<i>prāmai</i> , he obtains.
<i>jānai</i> , he knows.	<i>vasai</i> , he dwells.
<i>tarai</i> , he passes over.	<i>vāvai</i> , he sows.
<i>sakai</i> , he can.	

(b) *Vocalic roots.*

<i>hui</i> , he becomes.	<i>lii</i> , he takes.
<i>dii</i> , he gives.	

The following are examples of the third person plural: *nāchaĩ*, they dance; *hui*, they become.

The following table compares the forms of Old Guj. with Ap. and Mod. Guj. :—

APABHRAṂŚA.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.	ENGLISH.
<i>nachehaũ.</i>	<i>nāchaũ.</i>	<i>nāchũ.</i>	I dance.
<i>nachehai.</i>	<i>nāchai.</i>	<i>nāchē.</i>	he dances.
<i>nachehahĩ.</i>	<i>nāchahĩ.</i>	<i>nāchē.</i>	they dance.

Future tense.—No example of the future occurs. We should expect a form such as *nāchīsaũ*, corresponding to the Mod. Guj. *nāchīs* and the Ap. *nachchissaũ*. The noun of agency in *-anahāra* can be used as an immediate future, as in *haũ kālī amukaũ karaṇahāra*, I shall do such and such a thing to-morrow.

Past tense.—This is formed as in all modern Indo-Aryan vernaculars from the past participle passive. All three constructions, the active, the personal passive, and the impersonal passive are used. Thus, *chaittu aviu*, Chaitra is come; *śrāvakiĩ deva pūjiu*, the god was worshipped by the votary, *i.e.*, the votary worshipped the god; *śrāvakiĩ deva pūjiũ*, by the votary, with reference to the god, worship was done, *i.e.* the votary worshipped the god. In the impersonal construction the verb is not attracted to the gender of the object as is the case in modern Gujarātī.

Past conditional.—This is formed with the present participle, as in *jai haũ paḍhata tau ubhalaũ hũta*, if I had read I should have (?) understood. So also in Jaina Prakrit.

The **passive voice** is formed by adding *iy* to consonantal roots, and *ij* to vocalic ones. With the terminations *ai* and *ai* of the third person, *iyai* can become *īi*, and *iyai* *īi*.

The Ap. termination of the passive is *ijja*, or in Śaurasēnī Ap. *ia*. This form of the passive is not used in modern standard Gujarātī. Examples are—

(a) *Consonantal roots.*

<i>uchcharīyai</i> , it is pronounced.	<i>bolīyai</i> , it is said.
<i>kahīyai</i> , it is said.	<i>sūchīyai</i> , it is indicated.
<i>kahīi</i> , it is said.	<i>sūchīi</i> , it is indicated.
<i>tarīi</i> , it is passed over.	<i>ānīi</i> , they are brought.
<i>paṭhīi</i> (not <i>paḍhīi</i>), it is read.	<i>sūchīyaii</i> , they are indicated.

(b) *Vocalic roots.*

<i>dījai</i> , it is given.	<i>lījai</i> , it is taken.
<i>kījai</i> , it is done.	

Note that the root *kar*, do, is treated irregularly as if it were vocalic (Pr. *kijjai*), as, indeed, it is in Sanskrit.

A potential passive is formed by adding *ā* or *āy* to the root. So also in Mod. Guj. Examples are—

<i>paṭhāyai</i> (not <i>paḍhāyai</i>), it can be read.	<i>bolāyai</i> , it can be said, it is called.
	<i>vikāi</i> , it can be sold.
<i>kahāi</i> , they can be said.	

Present Participle.—This is formed by adding *atu* (weak form) or *atau* (strong form). I have only noted the weak form in the neuter (cf. the genitive termination *nū* on p. 351). Thus, masc. *karatau*, fem. *karatī*, neut. *karatū* or *karataū*, doing. So in the passive, *kījatau*, -*tī*, -*taū*, being done. These are declined like adjectives and locatives absolute are common. Examples are—

(a) *Active.*

<i>karatau</i> , doing.	<i>paṭhatau</i> , reading.
<i>kahatau</i> , saying. Loc. abs.	<i>letau</i> , taking.
<i>kahatai</i> .	<i>varasatau</i> , raining. Loc. abs. <i>varasatai</i> .
<i>kheḍatau</i> , driving (a plough).	<i>hutau</i> or <i>hūtau</i> , becoming. Loc. abs. <i>hutai</i>
<i>ghaṭatau</i> , happening.	or <i>hūtai</i> .

(b) *Passive.*

<i>kījatau</i> , being done.	<i>paṭhītau</i> , being read.
<i>gāitau</i> , being sung. Loc. abs.	<i>lījatau</i> , being taken.
<i>gāitai</i> .	
<i>dohītau</i> , being milked. Loc.	
plur. fem. abs. <i>dohītīe</i> .	

Examples of the use of these participles are—

Meghī varasatai mora nāchāi, while the cloud rains the peacocks dance; *guri arthu kahatai pramādīu ūghai*, while the preceptor is telling the meaning, Pramādī is drowsy; *gopālīi gāe dohītīe chaittu avīu*, while the cows were being milked by Gopāla, Chaitra came; *śishya śāstra paṭhatau haū sābhalaū*, I listen to the disciple reading the holy book; *śishyīi śāstra paṭhītaū haū sābhalaū*, I listen to the holy book being read by the disciple; *chaittīi gāitai maittu nāchāi*, Maitra dances while it is being sung (impersonal) by Chaitra, i.e. while Chaitra sings.

Past Participle passive.—This usually ends in *īu*, as in Ap. The examples found are *avīu*, come; *giu*, went; *pūfiū* (neut.), worshipped; *ūṭhiu*, risen; *jāgiu*, awakened.

The Sanskrit *supta(ka)* becomes, through the Ap. *suttau, sūtau*. No examples occur of those past participles which are usually irregular in Mod. Guj. In the last-named language the participle usually ends in *yō*, as in *uṭhyō*, risen.

The conjunctive participle ends in *ī* as in Mod. Guj., corresponding to the Ap. *-i* or *-iu*. Examples are *karī*, having done; *leī*, having taken; *deī*, having given; *padhī*, having read. The verbs 'to know' and 'to be able' are construed with this participle, as in *karī jānai*, he knows how to do; *leī sakai*, he can take. So, the Ap. *iu* is by origin an infinitive.

Verbal noun.—This ends in *ivaũ* after consonantal and *vaũ* after vocalic roots. Thus, *karivaũ*, the act of doing; *levaũ*, the act of taking. The oblique forms, such as *karivā*, *levā*, are used as infinitives of purpose in sentences such as "the potter brings earth to make a pot" (in the original the example is only given in Sanskrit). The locative and instrumental are also very common.

The noun of agency is formed by adding *aṇahāra* to consonantal and *ṇahāra* to vocalic roots. Thus, *karaṇahāra*, a doer; *leṇahāra*, a taker. The Mod. Guj. forms would be *karanār*, *lēnār*.

POSTPOSITIONS.

The following postpositions have been noted. They all govern nouns in the oblique form—

siũ, with.

āgalī, before.

māñhi, in.

pāchhali, behind.

parai or *pari*, after.

It will be seen that the last four are nouns in the locative.

MISCELLANEOUS PRONOMINAL FORMS.

ihā or *ihāñ*, here; *tihāñ*, there; *jihāñ*, where; *kihāñ*, where?

havadāñ, now; *tacārañ*, then; *kavārañ*, when? *anerī-vāra*, at another time; *eka-vāra*, once; *sadaivai*, always.

im, in this manner; *tim*, in that manner; *jim*, how; *kim*, how?

isiu or *isau*, like this; *tisiu*, like that; *jisiu*, like what; *kisiu*, like what?

etalau, this much; *tetalau*, *jetalau*, *ketalau*.

etalā (plural), this many; *tetalā*, *jetalā*, *ketalā*.

evaḍau, this big; *tevaḍau*, *jevaḍau*, *kevaḍau*.

athan, facing in this direction; *tethau*, *jethau*, *kethau*.

The following is a list of words not mentioned in the preceding pages:—

aīya, (?) thus.

ajī, even to-day, still, yet.

anai-kāñ, what else?

anareu (? *aneriū*), adj., like another, of another kind.

aneraī dīsi, on another day (both words in loc.).

anerā-taṇau, belonging to another.

ahuna, during the present year.

ahunoka, belonging to the present year.

āgibu, adj., before, in front.

āju, to-day.

- ājūnu*, of to-day, modern.
āvatai kālī, to-morrow (both words in loc.).
ihā-ṭaṇau, belonging to here.
upari, above.
urahau, near, on this side.
ūpilu, adj., upper.
ūyatra, ascent (*udyātrā*).
ekū-ja, one only.
oliu (cf. *pailau*), facing towards one.
kanhai, near.
kāṭi, somewhat (*kimapi*).
kālī, to-morrow, yesterday. Cf. *gii-kālī*, *āvatai-kālī*.
kālūṇa, of yesterday or to-morrow.
kuji-kāṭi, who knows what, something or other.
kehāgamā-ṭaṇau, adj., belonging to where ?
gamā, in *kehāgamā*, *chihugamā*, *jimaṇāgamā*, and *ḍāvāgamā*, qq. v.
gāma-ṭaṇau, of or belonging to a village, rustic.
gii-kālī, yesterday (both words in loc.).
chau, four.
chauthau, fourth.
chihugamā, in all directions, on all sides.
chhehilu (obl. sg. *chhehilā*), final, last.
ja, in *ekū-ja*, only one = Ap. *jī* (IIch. iv, 420).
jā, (1) rel. pron. neut. (*yat*) ; (2) as far as (*yāvat*).
jai, if. The correlative is *tai* or *tau*.
jaīya-lagaī (? also *jaī-la°*), from what time forth.
jimaṇāgamā, on the right hand.
ḍāvāgamā, on the left hand.
tā, (1) dem. pron. neut. (*tat*) ; (2) so far as (*tāvat*).
tai or *tau*, then. Correlative of *jai*.
taī-lagaī, from that time forth.
tau, see *tai*.
tau-kisiū, what then ? of what use is it (*tataḥ kim*) ?
triḥu, the three.
trījau, third.
dīsī, on a day, in *aneraī dīsī*, q. v.
navā, the nine.
pailau, facing away from one, cf. *oliu*.
paura, last year.
parāya, belonging to another.
parāru, the year before last.
parāroka, belonging to the year before last.
paroka, belonging to last year.
pahilau, first.
pāchamau, fifth.

- pāchhīlu*, adj., behind.
pāshai, postposition, without, except.
pāshalī, adv., on all sides.
pūrvīlu or *puvīlau*, old, antique, former.
bāhīralau, adj., external.
bāhīri, adv., outside.
bīhu or *bīhui*, both.
bi-rūpa, doubled.
be or *bi*, two.
maudau, slow.
māhīlu, adj., in the middle.
vahīlau, quick, swift.
vegalu, distant.
sarasiu, like, resembling.
sāte, the seven.
hūū, yes.
heṭhau, adj., facing downwards.
heṭhi, below.
heṭhīlu, adj., beneath.

STANDARD GUJARĀTĪ.

The first specimen of standard Gujarātī is a version of the Parable of the Prodigal Son, reprinted from the British and Foreign Bible Society's translation of the Gospel of St. Luke.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

એક માણસને બે દીકરા હતા. અને તેઓમાંના નાનાએ બાપને કહ્યું કે, બાપ, સંપત્તિ પહેલ્યતો ભાગ મને આપ, ને તેણે તેઓને પૂંછ વહેંચી આપી. અને થોડા દહાડા પછી નાનો દીકરો સધળું એકઠું કરીને વેગળા દેશમાં ગયો, ને ત્યાં રંગ ભોગે પોતાની સંપત્તિ ઉડાવી નાખી. અને તેણે બધું ખરચી નાખ્યું, ત્યાર પછી તે દેશમાં મોટા દુકાળ પડ્યો, ને તેને તંગી પડવા લાગી. અને તે જઈને તે દેશના વતનીઓમાંના એકને ત્યાં રહ્યો, ને તેણે પોતાના ખેતરમાં ભુંડોને ચારવા સાર તેને મોકલ્યો. અને જે શિંગો ભુંડો ખાતા હતાં તેમાંથી પોતાનું પેટ ભરવાને તેની ઈચ્છા હતી, ને કોઈએ તેને આપ્યું નહીં. અને તે સાવચીત થયો ત્યારે તેણે કહ્યું કે, મારા બાપના ફેટલા મજુરોને પુષ્કળ રોટલા છે, પણ હું તો જૂએ વિનાશ પામું છું. હું ઉઠીને મારા બાપની પાસે જઈશ ને તેને કહીશ કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે. અને હવે તારો દીકરો કહેવાવા હું ચોગ્ય નથી, મને તારા મજુરોમાંના એકના જેવો ગણુ. અને તે ઉઠીને પોતાના બાપની પાસે ગયો, ને તે હજી ઘણો વેગળો હતો ત્યારે તેના બાપે તેને દીકરો, ને તેને કસળા આવી, ને તે દોડીને તેની કોટે વળગ્યો, ને તેને ચુંબન કીધું. અને દીકરાએ તેને કહ્યું કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે, ને હવે તારો દીકરો કહેવાવા હું ચોગ્ય નથી. પણ બાપે પોતાના દાસને કહ્યું કે, ઉત્તમ વસ્ત્ર લઈ આવો, ને એને પહેરાવો, ને એને હાથે વીટી ધાલો, ને પગમાં જોડા પહેરાવો. અને પાળેલા વાછરડાને લાવીને કાપો, ને આપણે ખાઈને આનંદ કરીએ. કેમકે આ મારો દીકરો મુઓ હતો ને પાછો જીવતો થયો છે, ને ખોવાએલો હતો, ને જડ્યો છે; ને તેઓ આનંદ કરવા લાગ્યા.

અને તેનો વડો દીકરો ખેતરમાં હતો, ને તે આવતાં ઘરની પાસે પહોંચ્યો, ત્યારે તેણે રાગ તથા નાચ સાંભળ્યા. અને તેણે ચાકરોમાંના એકને બોલાવીને પુછ્યું કે, આ શું છે? ને તેણે તેને કહ્યું કે, તારો ભાઈ આવ્યો છે, ને તારા બાપે પાળેલા વાછરડાને કપાવ્યો, કેમકે તે તેને સહીસલામત પાછો મળ્યો છે. પણ તે ગુસ્સે થયો, ને માંહે આવવાની તેની ખુશી ન હોતી. માટે તેના બાપે બહાર આવીને તેને સમજાવ્યો. પણ તેણે ઉત્તર આપતાં બાપને કહ્યું કે, જો, આટલાં વરસ હું તારી ચાકરી કરું છું, ને તારી આગ્રા મેં કદી ઉઘંધી નથી, તો પણ મારા મિત્રોની સાથે ખુશી કરવાને, તે મને બોલકાઈ પછી કદી ન હોતું આપ્યું. પણ આ તારો દીકરો જેણે કસબેણીની સાથે તારી સંપત્તિ ખાઈ નાખી, તેના આવતાંજ તે તેને સાર પાળેલા વાછરડાને કપાવ્યો. અને તેણે કહ્યું કે, દીકરા, તું મારી સાથે નિત્ય છે, ને મારું સધળું તારું છે. આપણે તો ખુશી થવું તથા હર્ષ કરવો જોઈતો હતો કેમકે આ તારો ભાઈ મુઓ હતો, ને પાછો જીવતો થયો છે, ને ખોવાએલો હતો, ને જડ્યો છે.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

TRANSLITERATION AND TRANSLATION.

Ēk maṇās^anē be dīk^arā hatā. Anē tēō-mā[~]-nā nānāē
A to-man two sons were. And them-in-of by-the-younger
 bāp^anē kahyū kē, ‘bāp, sampat^anō pahōch^atō bhāg
to-the-father it-was-said that, ‘father, of-the-property the-arriving share
 manē āp,’ nē tēnē tēōnē puñjī wahēchī āpī.
to-me give,’ and by-him to-them the-stock having-divided was-given.
 Anē thōdā dahādā pachhī nānō dīk^arō sagh^alū ēk^athū
And a-few days after the-younger son everything together
 karīnē vēg^alā dēs-mā[~] gayō, nē tyā[~] māng-bhōgē pōtānī
having-made a-distant country-in went, and there in-pleasure-delight his-own
 sampat uḍāvī-nākhi. Anē tēnē badhū khar^achī-nākhyū,
property was-caused-to-fly-away-entirely. And by-him the-entire was-spent-entirely,
 tyār pachhī tē dēs-mā[~] mōtō dukāl padyō, nē tēnē taṅgī
then after that country-in a-heavy famine fell, and to-him distress
 paḍ^awā lāgī. Anē tē jāīnē tē dēs^anā wat^anīō-mā[~]-nā
to-fall began. And he having-gone that of-country inhabitants-in-of
 ēk^anē tyā[~] rahyō, nē tēnē pōtānā khētar-mā[~] bhunḍōnē
in-of-one there he-remained, and by-him his-own fields-in to-swine
 chār^awā sāru tēnē mōkalyō. Anē jē śīngō bhunḍō
feeding for (as-) for-him he-was-sent. And what husks the-swine
 khātā[~]-hatā[~] tē-mā[~]-thī pōtānū pēt bhar^awānē tēnī ichchhā hatī, nē
eating-were them-in-by his-own belly for-filling of-him the-wish was, and
 kōīē tēnē āpyū nahī. Anē tē sāv^achīt thayō tyārē
by-anyone to-him it-was-given not. And he conscious became then
 tēnē kahyū kē, ‘mārā bāp^anā kē^alā majūrōnē pushkal
by-him it-was-said that, ‘my of-father how-many to-hired-servants copious
 rōt^alā chhe, paṇ hū tō bhūkhē vinās pāmū-chhū.
loaves are, but I on-the-other-hand by-hunger destruction getting-am.
 Hū uṭhīnē mārā bāp^anī pāsē jāīs, nē tēnē kahīs
I having-arisen my of-father in-neighbourhood will-go, and to-him I-will-say

kē, “bāp, mē ākāś sāmā tathā tārī agal pāp kidhū-chhe.
that, “father, by-me heaven against also of-thee before sin done-is.

Anē havē tārō dīkārō kahēwāwā hū yōgya nathī; manē tārā
And now thy son to-be-called I worthy am-not; me thy
majūrō-mā-nā ēkārā jēwō gaṇ.”’ Anē tē uṭhīnē pōtānā
servants-in-of of-one like count.”’ And he having-arisen his-own

bāpānī pāsē gayō, nē tē hajī ghaṇō vēgālō hatō tyārē
of-father in-neighbourhood went, and he yet great distant was then

tēnā bāpē tēnē dīṭhō, nē tēnē karuṇā āvī, nē tē
his by-father (as-) for-him he-was-seen, and to-him pity came, and he

dōḍīnē tēnī kōṭē waḷgyō, nē tēnē chumban kidhū.
having-run his on-neck was-embraced, and to-him kiss was-done.

Anē dīkārā tēnē kahyū kē, ‘bāp, mē ākāś sāmā
And by-the-son to-him it-was-said that, ‘father, by-me heaven against

tathā tārī āgal pāp kidhū-chhe, nē havē tārō dīkārō kahēwāwā
also of-thee before sin done-is, and now thy son to-be-called

hū yōgya nathī.’ Paṇ bāpē pōtānā dāsānē kahyū
I worthy am-not.’ But by-the-father his-own to-servants it-was-said

kē, ‘uttam wastra laī-āwō, nē ēnē pahērāwō; nē
that, ‘excellent garment having-taken-come, and to-this-one clothe; and

ēnē bāthē vīṭī ghālō, nē pag-mā jōḍā pahērāwō;
on-of-this-one on-the-hand a-ring put, and feet-on shoes cause-to-wear;

anē pālēlā wāchharādānē lāvinē kāpō, nē āpānē khāinē
and the-fatted to-calf having-brought slaughter, and we-all having-eaten

ānand kariē. Kem-kē ā mārō dīkārō muō hatō, nē
rejoicing may-make. Because-that this my son dead was, and

pāchhō jīwātō thayō-chhe; nē khōwāēlō hatō, nē jadyō-chhe.’ Nē
afterwards living become-is; and lost was, and got-is.’ And

tēō ānand karwā lāgyā.
they rejoicing to-make began.

Anē tēnō wadō dīkārō khētar-mā hatō. Nē tē āwātā
And of-him the-great son the-field-in was. And he in-coming

gharānī pāsē pahōchyō. Tyārē tēnē rāg tathā nāch
of-the-house in-neighbourhood arrived. Then by-him music also dancing

sābhalāyā. Anē tēnē chākārō-mā-nā ēkārā bōlāvinē puchhyū
were-heard. And by-him the-servants-in-of to-one having-called it-was-asked

kē, ‘ā sū chhe?’ Nē tēnē tēnē kahyū kē, ‘tārō
that, ‘this what is?’ And by-him to-him it-was-said that, ‘thy

bhāī āvyō-chhe, nē tārā bāpē pālēlā wāchharādānē
brother come-is, and thy by-father the-fatted (as-) for-the-calf

kapāvyō, kem-kē tē tēnē sahi-salāmat pāchhō maḷyō-chhe.’
it-has-been-slaughtered, because-that he him safe-sound back-again got-is.’

Paṇ tē gussē thayō, nē māsē āw'wānī tēnī khuṣī nahōtī.
But he in-anger became, and inside of-going of-him pleasure not-was.
 Mātē tēnā bāpē bahār āvinē tēnē
Therefore his by-father outside having-come (as-) for-him
 sam'jāvyō. Paṇ tēnē uttar āp'tā bāp'nē
he-was-caused-to-understand. But by-him answer in-giving to-the-father
 kahyū kē, 'jō, āt'lā waras hū tāri chāk'ri karū-chhū, nē
it-was-said that, 'see, so-many years I thy service doing-am, and
 tāri ājñā mē kadī ullāghī nathī; tō-pan mārā mitrōnī
thy order by-me ever transgressed is-not; nevertheless my of-friends
 sāthē khuṣī kar'wānē, tē manē bōk'diyū paṇ kadī
in-company rejoicing for-making, by-thee to-me a-kid even ever
 nahōtū-āpyū. Paṇ ā tārō dīk'rō, jēnē kas'bēnōnī sāthē tāri
not-was-given. But this thy son, by-whom of-harlots in-company thy
 sampat khāi-nākhi, tēnā āw'tā-j tē tēnē sārū
property was-devoured-entirely, of-him on-the-coming-even by-thee of-him for
 pālēlā wāchhar'dānē kapāvyō.' Anē tēnē kahyū kē,
the-fatted (as-)for-the-calf it-was-slaughtered.' And by-him it-was-said that,
 'dik'rā, tū mārī sāthē nitya chhe, nē mārū sagh'lū tārū
'son, thou of-me in-company always art, and mine everything thine
 chhe. Āp'nē tō khuṣī thawū tathā harkh kar'wō
is. By-us-all on-the-other-hand rejoicing to-become also joy to-make
 jōitō-hatō, kem-kē ā tārō bhāi muō hatō, nē pāchhō
being-proper-was, because-that this thy brother dead was, and afterwards
 jīw'tō thayō-chhe; nē khōwāēlō hatō, nē jadyō-chhe.'
living become-is; and lost was, and got-is.'

OLD STANDARD DIALECT.

As a specimen of old Gujarātī, I give a short poem by Nar-Siṅgh Mētā, who flourished in the middle of the 15th century. It is taken from the introduction to Shāpurji Edalji's Gujarātī dictionary, p. xiv.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

A POEM BY NAR-SIṂGH MĒTĀ (CIRC. 1450 A.D.)

પઢો રે પોપટ રામ રામની સતી સીતા પઢાવે ॥
 પાસે બંધાવી પાંજરું, મુખે રામ જપાવે ॥
 પોપટ તારે કારણે લીલા વાંશ વઢાવું ॥
 તેનું ઘડાવું પોપટ પાંજરું, હીરા રતને જડાવું ॥
 પોપટ તારે કારણે શી શી રસોઈ રંધાવું ॥
 સાકરના કરી ચૂરમાં ઉપરથી પીરસાવું ॥
 પાંખ પીળી ને પગ પાંડુરા, કોટે કંકણ કાળો ॥
 નરસાઈના સ્વામીને બળે રાગ તાણી રૂપાણો ॥

TRANSLATION.

Recite, O Parrot, may Sitā, the chaste (wife) of King Rāma, teach you.
 Beside you having built a cage, may she cause you to mutter the name of Rām
 with your mouth.
 Parrot, for you I cause green bamboos to be cut ;
 Of them, O parrot, I am getting a cage made ; I am causing it to be studded with
 diamonds and jewels.
 Parrot, for you what kinds of food shall I cause to be cooked ?
 Having made sugared powder of wheat, I shall pour (*ghī*) over (it) ;
 Your wing is yellow ; and your foot is white ; on your neck is a ring of black.
 Worship the lord of Nar-Sāi (Nar-Siṅgh), trolling a pleasant song.

As another specimen of standard Gujarātī, I give a folktale which comes from Ahmedabad.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

(DISTRICT AHMEDABAD).

એક હતો રાજા. તેને સાત તો દીકરા. સાતે ઉપર વીરબાઈ બહેન હતી. આસો માસ આવ્યો અજવાળો પખવાડો આવ્યો. વજ્રેશમનો દહાડો આવ્યો. સાતે ભાઈસેની વડુરોએ વરત માંડ્યાં. બહેન કહે, ભાભી, ભાભી, મને કો'તો હું કંઈ. ભાભી બોલ્યાં, તમથી થશે નહિ. બહેને કીધું, થશે તોએ કરીશ, નહિ થાય તોએ કરીશ. વીરબાઈ તો વરત લઈને સૂતાં. દોહેલી રીતે પૂંડ કરીને ઉજવ્યું. ઘણે દહાડે ગોરમા રીઝ્યાં, અને વીરબાઈને તો લીલા-લહેર થઈ ગઈ. ભાભી બાભી જોઈ રહ્યાં, ગોરમા ઉપર લાંઘણ કરી. ગોરમાએ સપનાં દીધાં, આમ કારજ નહિ સરે. વીરબાઈની વેળા વિચારો. તેની પેરે વરત કરો. તમે મને પુલને સાટે સોનાનું પુલ આપ્યું, પાણી સાટે દૂધ આપ્યું, ખાવા સાટે અમરત આપ્યાં. તમે વીરબાઈને દુખ પમાડ્યાં. વીરબાઈએ તો દુખની મારી પુલને સાટે જળ ચઢાવ્યાં, ખાવા સાટે જળ ચઢાવ્યાં, અને એવી રીતે જે કંઈ તે ખરા ભાવથી કંઈ. વીરબાઈનું પાણી તે તમારા અમરતથી પણ મેં અદકું ગણ્યું. સોનેથી તો અમે લીંપીએ છીએ, ને અમરતથી અમે માંજીએ છીએ. અમે તો ભાવના ભુખ્યાં છીએ. વીરબાઈ જેવું કરશે, તેને વીરબાઈ જેવું થશે. તમે કરશો, તેવું તમે પામશો.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

(DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ēk	hatō ¹	rājā.	Tēnē	sāt-tō ²	dīk ³ rā.	Sātē ³	upar
One	was	king.	To-him	seven-very	sons.	The-seven	above
Vir-bāi	bahen	hatī.	Āsō	mās	āvyō.	Aj ⁴ wālō	pakh ⁴ wādō ⁴ āvyō.
Vir-bāi	sister	was.	Āśvin	month	came.	Bright	fortnight came.
Wajē-daśam ⁵ nō ⁵	dahādō	āvyō.	Sātē	bhāirōnī ⁶	wahurōē		
Of-the-Vijaya-daśamī	day	came.	The-seven	of-brothers	by-sisters-in-law		
warat	mādyā.	Bahen	kahē,	‘bhābhī,	bhābhī,	manē	
vows	were-begun.	The-sister	says,	‘sisters-in-law,	sisters-in-law,	to-me	
kō’tō ⁷	hū	karū.’	Bābhī	bōlyā ⁸ ,	‘tam-thī	thaśē	
(if)-you-say,-then	I	may-do.’	The-sisters-in-law	said,	‘you-by	it-will-become	
nahi.’	Bahenē	kīdhū ⁸ ,	‘thaśē,	tōē	kariś;	nahi	
not.’	By-the-sister	it-was-said,	‘it-will-become,	even-then	I-will-do;	not	
thāy,	tōē	kariś.’	Vir-bāi	tō	warat	lāinē	
(if)-it-become,	even-then	I-will-do.’	Vir-bāi	then	the-vow	having-taken	
sūtā ⁹	Dōhēli	rītē	pūrū	karinē	ujavyū.	Ghaṇē	
slept.	Painful	in-manner	the-whole	having-done	was-finished.	In-many	
dahādē	Gōr-mā	rījhyā,	anē	Vir-bāinē	tō	līlā-lahēr	
in-days	Gaurī-mother	was-pleased,	and	to-Vir-bāi	on-the-one-hand	happiness	
thai-gai.	Bhābhī-bābhī	jōi	rahyā.	Gōr-mā			
having-become-went.	The-sisters-in-law-etc.	having-seen	remained.	Gaurī-mother			
upar	lāghaṇ	kari.	Gōr-māē	sap ¹⁰ nā ¹⁰	dīdhā,	‘ām	
upon	fasting	was-done.	By-Gaurī-mother	dreams	were-given,	‘in-this-manner	
karaḷ	nahi	sarē.	Vir-bāinī	vēlā	vichārō.	Tēnī	pērē
object	not	may-be-accomplished.	Vir-bāi’s	time	consider.	Her	in-manner

NOTES.—This story is in the colloquial Gujarātī of educated women. It is recorded in the language of an elderly lady of the Nāgar Brāhmaṇ cast.

¹ The verb *hatō* is put out of its usual place at the end of the sentence for the sake of rhythm.

² The word *tō* is a common expletive used after numerals.

³ The *ē* at the end of *sātē* gives definiteness. *The seven*.

⁴ *Pakh⁴wādō* is here colloquially used in the masculine. The usual form is *pakh⁴wāḍiyū*, neuter.

⁵ *Wajē* is a colloquial form of *vijaya*.

⁶ *Rō*, *dō*, and *lō* are diminutive suffixes frequently used to express affection,—the dear brothers, the dear sisters-in-law, and so elsewhere.

⁷ *Kō’tō* is a colloquial contraction of *kahō*, *tō*.

⁸ *Kīdhū*, done, is quite commonly employed in the sense of *kahyū*, said.

⁹ The neuter plural is used to agree with even a feminine singular noun to indicate respect. There are several other instances in the story.

¹⁰ *Sap¹⁰nā*. Here the plural is used instead of the singular to indicate respect.

warat karō. Tamē manē phul^{nē} sātē sōnānū phul āpyū; pāṇī
 vows make. By-you to-me of-flower for of-gold flower was-given; water
 sātē dūdh ālyū; khāwā sātē am^{rat} ālyū. Tamē
 for milk was-presented; eating for nectar was-presented. By-you
 Vir-bāinē dukh pamādyā. Vir-bāiē tō dukh^{nī}
 to-Vir-bāi pain was-caused-to-reach. By-Vir-bāi on-the-other-hand of-pain
 māri phul^{nē} sātē jaḷ chadhāvyā; khāwā sātē jaḷ
 the-struck-one of-flower for water was-offered; food for water
 chadhāvyā; anē ēvī ritē jē karyū, tē kharā bhāw-thī
 was-offered; and such by-manner what was-done, that true feeling-from
 karyū. Vir-bāinū pāṇī tē tamārā am^{rat}-thī paṇ mē ad^{kū}
 was-done. Vir-bāi's water that your nectar-than even by-me more
 ganyū. Sōnē-thī tō amē līpīē-chhiē, nē am^{rat}-thī amē
 was-reckoned. In-gold-by indeed we smearing-are, and nectar-by we
 mājīē-chhiē. Amē tō bhāw^{nā} bhūkhyā chhiē. Vir-bāi
 scouring-are. We on-the-other-hand of-affection hungry are Vir-bāi
 jēwū kar^{sē}, tēnē Vir-bāi jēwū thaśē. Tamē kar^{sō}, tēwū
 as he-will-do, to-him Vir-bāi as it-will-become. You will-do, so
 pām^{sō}.
 will-you-get.'

FREE TRANSLATION OF THE FOREGOING.

There was a king. He had as many as seven sons. These seven brothers had but one younger sister named Virbāi. It was the month of Āśvin, the bright fortnight, and the day of the *Vijaya-daśamī*. The young wives of the seven brothers went through the initiatory ceremonies of the vow of the day. The sister says, 'dear Sisters, I would also do it, if you let me.' The sisters-in-law replied, 'you are not able to go through it.' The sister said, 'I will go through it, whether I have the ability or not.' As for Virbāi, she went through the initiatory ceremonies, and laid herself down. In spite of insurmountable difficulties she finished it up to its closing ceremonies. As days went by, the goddess, Mother Gaurī, was pleased with her, and Virbāi was blessed with great happiness. Her sisters-in-law and others looked on in disappointment and resolved to starve themselves to death before the mother goddess. The mother goddess appeared before them in a dream, and said, 'you cannot secure your object in this way. Think of the circumstances under which Virbāi performed her vow. Do as she did. In place of a flower, you gave me a gold flower; in place of water you gave me milk. You gave me the most delicious dishes in place of ordinary dishes. You put Virbāi to immense trouble. As for Virbāi, oppressed with difficulties, she gave me water in place of flowers, she gave me water in place of food—and thus whatever she did, she did with all her heart. I considered the water given by Virbāi as of greater value than even the nectar given by you. As for gold, we smear our ground with it, and we scrub our pots with nectar. It is devotion that we hunger for. Those who do as Virbāi did will get what Virbāi has got. You will get as you will do.'

The next specimen is a folksong from the district of Broach. It deals with the arrest and trial of the Gaikawār of Baroda, Malhār-rāo, for the attempted poisoning of Colonel Phayre.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

STANDARD DIALECT.

(DISTRICT BROACH).

મહારાવનો ગરબો.

કેદી બન્યોરે ભુપાળ, મહારાવ કેદી બન્યોરે ;
લાગી પકડતાં ન વાર, મહારાવ કેદી બન્યોરે. ટેક.
સંવત ઓગણીસે એકત્રીસ, પોસ માસ ગુરવાર ;
સુકલ પક્ષની સાતમે, જોને ઝાલ્યો ઝટ અસવાર.

મહારાવ૦ ૧

મલવા આવ્યા મહીપતી, બેશી શુંદર વેહેલ ;
પકડ્યો તેને એક પલકમાં, ત્યારે પાખ્યો જવા નવ ઘેર.

મહારાવ૦ ૨

કાઘો કાંપમાં કેદ ને, જપત કર્યું ધરબાર ;
પાપ સુકે નહી કોઈને, એ તો કોણ કરે વેહેવાર.

મહારાવ૦ ૩

ફુવાઈ ફરી અંગેજની, થરથર ધૂળે લોક ;
થરો હવે શું રાયનું, સહ પાખ્યા અતીશે શોક.

મહારાવ૦ ૪

રાણી બે રદન કરે, સુના કમાબાઈ સોત ;
કરે પ્રાર્થના ઈશની, હવે આપો હમાઈ મોત.

મહારાવ૦ ૫

આવ્યા વિપ્ર દેશ પરદેશના, બેઠા કરે બહુ જપ ;
ધ્યાન ધરે જુગદીશનું, જાણે કાલે છુતી જશે નૃપ.

મહારાવ૦ ૬

કહે મહારાવ વાંક શો, કાઘો સુજને કેદ ;
કર જોડી કહે કરગરી, મને ખોલી બતાવોની ભેદ.

મહારાવ૦ ૭

સર છુઈસ પેલી કહે, કાઘો રાય તમે કેર ;
સરખતમાં ઘોલી કરી, તમે પાયું કરનલને જોહેર.

મહારાવ૦ ૮

કરનલ ફેર રાણી તણો, રેસીકેન્ટ સરદાર ;
તેને હણવા કારણે, તમે લેશ કરી નહી વાર.

મહારાવ૦ ૯

મહારાવ વિસ્મય થઈ, બોલીઓ દીન વચન ;
નથી ખબર એ સુજને, માફે બહુરે બળે છે મન.

મહારાવ૦ ૧૦

સર બ્રહ્મ પેલી કહે, ન્યાય થશે પવિત્ર ;
નહી કરશે ચિંતા કદી, તમે ધીરજ રાખો મિત્ર.

મહારાવ૦ ૧૧

બરચમાં બન્યો સહી, આ ગરબો રસાલ ;
ચોર્યાતો તે લઈ ગયા, જોને મદ્રાસમાં ભુપાળ.

મહારાવ૦ ૧૨

[No. 4.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

GUJARĀTĪ.

STANDARD DIALECT.

(DISTRICT BROACH).

TRANSLITERATION AND TRANSLATION.

MALĀR-RĀW^ANŌ GAR^ABŌ.
OF-MALĀR-RĀW SONG.

Kēdi banyō-rē bhupāl, Malār-Rāw kēdi banyō-rē.
A-captive became-O the-protector-of-the-earth, Malār-Rāw a-captive became-O.

Lāgi pakad^atā na wār, Malār-Rāw kēdi banyō-rē.
There-was-undergone in-capturing no delay, Malār-Rāw a-captive became-O.

॥ Tēk ॥
 ॥ Refrain ॥

Samvat ōgaṇisē-ēkatrīs, Pōs mās gurū-wār;
Samvat nineteen-hundred-thirty-one, Pōs month Thursday;

Sukal paksh^anī sāt^amē jōnē jhālyō jhat as^awār.
Bright the-half-of on-the-seventh see arrested-(him) suddenly by-the-troops.

Malār-Rāw, etc. ॥ 1 ॥
 Malār-Rāw, etc. ॥ 1 ॥

Mal^awā (for mal^awā) āvyā mahīpatī, beśī śundar (for sundar) vēhēl;
To-visit came the-lord-of-the-earth, sitting a-beautiful chariot;

Pak^adyō tēnē ēk palak-mā, tyārē pāmyō jawā naw gher.
He-was-captured (as-for) him one moment-in, then he-obtained to-go not in-house.

Malār-Rāw ॥ 2 ॥
 Malār-Rāw ॥ 2 ॥

Kidhō kāmp-mā ēd nē japat karyū ghar-bār;
He-was-made the-camp-in a-captive and attached was-made (his) house-(and-)property;

Pāp mukē nahī kōinē, ē tō kōṇ karē vēhēwār?
Sin leaves not anybody (unpunished) this then who would-do a-sinful-act?

Malār-Rāw ॥ 3 ॥
 Malār-Rāw ॥ 3 ॥

Duwaī pharī Angrēj^anī, thar-thar dhrūjē lōk;
A-proclamation went-round of-the-English, shiveringly trembled the-people;

Thasē havē sū rāy^anū, saū pāmyā¹ atisē śōk.
Will-become now what of-the-king, all got excessive grief.

Malār-Rāw ॥ 4 ॥
 Malār-Rāw ॥ 4 ॥

¹ Pām^awā, although a transitive verb, is construed as though it were intransitive.

Rāṇī be rūdan karē, Sunā Kamā-bāī sōt;
Queens two weeping make, Sunā-(bāī) Kamā-bāī with ;

Karē prārthanā Īś'nī, 'havē āpō hamārū mōt.'
They-make a-prayer of-God, 'now give our death.'

Malār-Rāw || 5 ||

Malār-Rāw || 5 ||

Āvyā vipra dēs par-dēs'nā, beṭhā karē bahu
There-came Brāhmans (of-)the-country of-other-countries, seated make much
 jap;
incantation ;

Dhyān dharē Jugadīś'nū, jāṇē kālē chhutī (for chhutī) jaśē
Meditation they-hold of-the-God-of-the-universe, as-if tomorrow will-be-set-free
 nrip.
the-king.

Malār-Rāw || 6 ||

Malār-Rāw || 6 ||

Kahē Malār-Rāw 'wāk sō kīdhō muj'nē kēd ;
Says Malār-Rāw 'fault what was-made to-me a-captive ;
 Kar jōḍī kahē karagarī, 'manē khōlī
The-hands having-folded he-says having-implored, 'to-me having-disclosed
 batāwōnī bhēd.'
do-show the-mystery.'

Malār-Rāw || 7 ||

Malār-Rāw || 7 ||

Sar Luis Pēlī kahē, 'kīdhō rāy tamē kēr ;
Sir Lewis Pelly says, 'committed O-king by-you a-bad-act ;
 Sarbat-mā ghōlī-karī, tamē pāyū kar'nal'nē jeher.
Sharbat-in mixed-having, by-you was-given-to-drink to-the-Colonel poison.

Malār-Rāw || 8 ||

Malār-Rāw || 8 ||

Kar'nal Phēr rāṇī-taṇō Rēsident Sar'dār ;
Colonel Phayre the-Queen-of the-Resident General ;
 Tēnē haṇ'wā kār'nē, tamē lēs karī nahī wār.
Him to-kill for, ty-you a-little was-made not delay.'

Malār-Rāw || 9 ||

Malār-Rāw || 9 ||

Malār-Rāw vismay-thai bōliō (for bōlyō) dīn vachan ;
Malār-Rāw being-astonished spoke humble words ;
 'Nathī khabar ē muj'nē, mārū bahu-rē baḷē-chhe man.'
'There-is-not knowledge (of)-this to-me, my excessive-O burns mind.'

Malār-Rāw || 10 ||

Malār-Rāw || 10 ||

Sar	Luis	Pēli	kahē,	‘nyāy	thaśē	pavitra ;		
Sir	Lewis	Pelly	says,	‘justice	there-will-be	pure ;		
	Nahī	kar ^a śō	chintā	kadī,	tamē	dhīraj	rākhō	mitra.
	<i>Do-not</i>	<i>make</i>	<i>anxiety</i>	<i>ever,</i>	<i>you</i>	<i>patience</i>	<i>keep</i>	<i>O-friend.</i>
Malār-Rāw ॥ 11 ॥								
<i>Malār-Rāw</i> ॥ 11 ॥								
Bharuch-mā̃		banyō	sahī,	ā	gar ^a bō	rasāl ;		
<i>Broach-in</i>		<i>was-composed</i>	<i>indeed,</i>	<i>this</i>	<i>song</i>	<i>interesting ;</i>		
	Ō-chītō	tē	lai-gayā ;	jōnē	Madrās-mā̃	bhupāl.		
	<i>Unexpectedly</i>	<i>they</i>	<i>carried-off ;</i>	<i>see</i>	<i>Madras-in</i>	<i>the-protector-of-the-earth.</i>		
Malār-Rāw ॥ 12 ॥								
<i>Malār-Rāw</i> ॥ 12 ॥								

FREE TRANSLATION OF THE FOREGOING.

THE SONG¹ OF MALHĀR-RĀO.

Refrain.—Malhār-rāo, the protector of the earth, became a captive. Suddenly did he become a captive.

- (1) On Thursday, the seventh of the bright half of Pōs in the Samvat year 1931, behold the troops suddenly arrested him.
- (2) Sitting in a beautiful chariot he came to visit the Resident, and they captured him in a single moment, nor could he obtain leave to go home.
- (3) In the camp he was made a captive, and his house and property were attached. Sin leaves no one unpunished. Who therefore would do a sinful act ?
- (4) The English made proclamation, and the people trembled and shivered. They all felt excessive grief in their doubt as to what would now become of the king.
- (5) His two queens, Sanā-bāi and Kamā-bāi, weep and pray to God to end their lives.
- (6) Brāhman̄s came from near and far, and sat and made incantations. They meditate on the God of the universe, as if the king would be set free to-morrow.
- (7) Says Malhār-rāo, 'for what fault have I been made captive?' with hands folded in supplication he implores them to unfold the mystery.
- (8) Says Sir Lewis Pelly, 'O king, you have committed a bad act. You mixed poison in sharbat and gave it to the Colonel to drink.'
- (9) 'Colonel Phayre was the Resident on behalf of Her Majesty, and you had no hesitation in killing him.'
- (10) Malhār-rāo was astonished, and spoke humble words, 'Nothing know I of this. My mind is on fire.'
- (11) Says Sir Lewis Pelly, 'pure justice will be done. Be not anxious. Keep patient, my friend.'
- (12) This interesting song was composed in Broach. Unexpectedly they carried Malhār-rāo off, and now, behold, the protector of the earth is in Madras.

¹ A *gar^abō* is a kind of song sung by women, while dancing in a circle.

NĀGARĪ GUJARĀTĪ.

The Nāgar Brāhmaṇs have always formed an important part of the Gujarat community. The literary form of the Apabhraṃśa from which Gujarātī is descended, was in olden times known as the Nāgara Apabhraṃśa, and some scholars maintain that the Dēva-nāgarī character owes its name to its being the form of writing used by this caste. At the present day they employ the Dēva-nāgarī and not the Gujarātī character, as will be seen from the specimen annexed.

They are said to have a dialect of their own, called Nāgarī Gujarātī, but their language is ordinary Gujarātī, with a slightly greater use of Sanskrit words than is met with in the Gujarātī of other castes.

As a specimen I give a short extract from a version of the Parable of the Prodigal Son received from the Collector of Customs, Bombay.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

एक माणसने बे कोकरा हता । अने ते-माँ-ना न्हानाए पोताना बापने कहुँ के बापा तमारी माल मिलकत-माँ-थी जे हिस्सो मारो आवतो होय ते मने आपो । ते-थी तेणे पोतानी मिलकत तेओ-माँ वेहेची आपी । बहु दिवस थयाँ नही एटला-माँ तो न्हाना कोकराए सघळी पूँजी एकठी करीने दूर देश तरफ प्रयाण कहुँ ने पोतानुँ सर्वस्व उन्मत्तायी-थी उडावी नाखुँ । तेनी पासे काँई शेष रह्युँ नही अने ते वखते ते देश-माँ मोटी दुष्काळ पद्यो ने ते मोटी आपत्ती-माँ आख्यो । एथी ते ते देश-ना एक नागरिकनी पासे गयो अने तेना आश्रय-माँ रह्यो । तेणे तेने पोताना खेतर-माँ डुकर चराववा मोकल्यो । अने डुकर जे कालाँ खाताँ हताँ तेज खाईने पेट भरवाने पण ते मग्न थात । पण ते पण कोदए तेने आप्याँ नही ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

TRANSLITERATION AND TRANSLATION.

Ēk māṇas'nē be chhōk'rā hatā. Anē tē-mā-nā nhānāē
A-certain to-man two sons were. And them-in-of by-the-younger
 pōtānā bāp'nē kahyū kē, 'bāpā, tamārī māl-mil'kat-mā-thī
his-own to-father it-was-said that, 'father, your goods-and-property-in-from
 jē hiṣṣō mārō āw'tō-hōy tē manē āpō.' Tē-thī tēṇē
what share my coming-may-be that to-me give.' Therefore by-him
 pōtānī mil'kat tēō-mā vēhēchi āpī. Bahu diwas thayā nahi
his-own property them-in having-divided was-given. Many days passed not
 ēṭ'lā-mā tō nhānā chhōk'rāē sagh'ī pūjī ēk'thī karinē
meanwhile-in that younger by-son all substance together having-made
 dūr dēs-taraph prayān karyū, nē pōtānū sarwaswa
distant country-towards departure was-made, and his-own substance
 unmattāyī-thī udāvī-nākhyū. Tēnī-pāsē kāñ śēsh rahyū nahi,
riotous-living-by was-squandered. Of-him-near any remainder remained not,
 anē tē-wakh'tē tē dēs-mā mōtō dushkāḷ paḍyō nē tē mōṭī
and at-that-time that country-in mighty famine fell and he great
 āpatti-mā āvyō. Ē-thī tē tē dēs'nā ēk nāg'rik'nī pāsē gayō,
want-in came. Therefore he that of-country one of-citizen near went,
 anē tēnā āsray-mā rahyō. Tēṇē tēnē pōtānā khētar-mā ḍukkar
and his shelter-in lived. By-him to-him his-own field-in swine
 charāw'wā mōk'lyō. Anē ḍukkar jē chhālā khātā hatā tē-j
to-graze he-was-sent. And the-swine what husks eating were that-even
 khāinē pēt bhar'wānē paṇ tē magna thāt, paṇ tē
having-eaten belly to-fill even he happy would-have-become, but that
 paṇ kōiē tēnē āpyā nahi.
even anyone-by him-to was-given not.

BOMBAY GUJARĀTĪ.

Bombay is a very polyglot city, but its main language is Marāṭhī. It contains a large number of Gujarātī settlers, whose language has adopted several Marāṭhī expressions. I give a short extract from a version of the Parable of the Prodigal Son, written (as received) in the Dēva-nāgarī character, which will show that Bombay Gujarātī differs very slightly from the standard form of the language. To the Musalmān influence we owe the use of words like *rahīs* for the Arabic-Hindōstānī *raīs*, a headman, a respectable person, a citizen.

As expressions which are due to the influence of Marāṭhī, we may quote the use of *śōp^awũ*, instead of *āp^awũ*, to give; *bār gām* (cf. Marāṭhī *bāhēr gāvē*), to a distant village; *wāpar^awũ*, to squander; and *garaj lāgī*, want began to be felt. Some of these are, it is true, also used in standard Gujarātī or in Hindōstānī, but their selection *here* is no doubt due to the influence of Marāṭhī.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

BOMBAY DIALECT.

(BOMBAY TOWN AND ISLAND).

एक माणसने बे छोकरा हता । ते-माँ-ना नाना छोकराए तेना बापने कछुँ के बापा मारो भाग मने शौपो । बापे तेनी दोलतना बे भाग कछा । थोडा दिवस पक्की नानो छोकरो पोतानी दोलत लई बार गाम गयो अने त्याँ बोहके हाथे पोतानी दोलत वापरी-नाँखी । अने भारे तेणे बघी दोलत उडावी-नाँखी त्यारे ते देश-माँ मोटो दुकाळ पद्यो अने पैसानी एने गरज लागी । त्यारे ते देशना एक रहीश पाँसे गयो जेणे एने खेतर-माँ डुक्करो चारवा मोकल्यो । डुक्करो खाता तेकाल खार्दे एणे पोतानुँ पेट भखुँ-जोत पण ते कोइए एने आप्या नहीँ ॥

TRANSLITERATION AND TRANSLATION.

Ek	mānas ^a nē	be	chhok ^a rā	hatā.	Tē-mā ^a -nā	nānā	chhōk ^a rāē
One	to-man	two	sons	were.	Them-in-of	the-younger	by-son
tēnā	bāp ^a nē	kahyū	kē,		‘bāpā,	mārō	bhāg
his	to-father	it-was-said	that,		‘father,	my	share
							to-me
							give.’
Bāpē	tēnī	dōlat ^a nā	be	bhāg	karyā.	Thōdā	diwas
By-the-father	his	of-wealth	two	shares	were-made.	A-few	days
							after
nānō	chhōk ^a rō	pōtānī	dōlat	lāi	bār	gām	gayō,
the-younger	son	his-own	wealth	having-taken	a-distant	village	went,
anē	tyā	bōh ^a lē-hāthē	pōtānī	dōlat	wāp ^a rī-nākhī.	Anē	jhārē
and	there	with-excessive-hand	his-own	wealth	squandered-entirely.	And	when
tēnē	badhī	dōlat	udāvi-nākhī,	tyārē	tē	dēs-mā	mōṭṭō
by-him	all	wealth	was-wasted-entirely,	then	that	country-in	a-mighty
							famine

padyō, anē paisānī ēne garaj lāgī. Tyārē tē dēs'nā ēk rahīs
fell, and of-money to-him want began. Then that of-country a citizen
 pāsē gayō, jēnē ēnē khētar-mā dukk'rō chār'wā mōkal'yō.
near he-went, by-whom as-for-him field-in swine to-feed he-was-sent.
 Dukk'rō khātā, tē chhāl khāi ēnē pōtānū pēt
The-swine used-to-eat, those husks having-eaten by-him his-own belly
 bharyū-hōt, paṇ tē kōiē ēnē āpyā nahī.
filled-would-have-been, but they by-anyone to-him were-given not.

GĀMAḌĪĀ.

The Gāmadiā, or Grāmya, Gujarātī is a general name for the dialect spoken by the uneducated village people of Gujarat generally. It varies little from place to place, and reappears under various names. As a standard form of it, I take Sur'tī, the dialect spoken by the village people of Surat and Broach.

The most noted characteristics of Gāmadiā Gujarātī, are the tendency to drop the letter *h*, and on the other hand to pronounce *s* as *h*, and *chh* as *s*; the tendency to pronounce a *y* when it follows another consonant in standard Gujarātī, before the consonant; and a weak sense of the distinction between dental and cerebral letters. These will all be noted in the examples given in the following pages.

SURATĪ GUJARĀTĪ.

The educated classes of the districts of Surat and Broach speak ordinary Gujarātī, but in the rural parts of these districts a curious patois is spoken, which the Bombay people call *Suratī*, or the language of Surat.

In pronunciation, Surātī continually pronounces the letter *s* as *h*, as we find in the Bhil languages and in Southern Rājasthānī. *S* is often written, but even then it is pronounced *h*. Examples are *dah*, for *das*, ten; *māṇah*, for *māṇas*, a man; *hārō* for *sārō*, good; *hũ*, for *sũ*, what? *hódē*, for *sódē*, near.

On the other hand a true original initial or medial *h* is often elided, or, when written, is not pronounced. Thus, *hũ* or *ũ*, pronounced *ũ*, I; *utō* for *hutō*, a dialectic form of *hatō*, was; *kaũ* for *kahũ*, I say.

The letter *chh* is pronounced *s*. Thus, *chha*, six, is pronounced *sa*, and *chhũ*, I am, is pronounced *sũ*.

Cerebral and dental letters are absolutely interchangeable. There are numerous examples in the specimen. Thus, *thōḍā* or *ṭhōḍā*, few; *ēk^hthũ* or *ēk^ṭthũ*, in one place; *didhũ*, *ḍiḍhũ*, or *dīḍhũ*, given; *taṅgī* or *ṭaṅgī*, want; *tem* or *ṭem*, that much; *ḍiṭṭhō* or *dīṭhō*, seen; *tamārō* or *ṭamārō*, your; *tũ* or *ṭũ*, thou; *tēḍinē* or *ṭēḍinē*, having called; *ḍāh^hdō* for *dahādō*, a day. Cerebral *n* and *l* are rare. Thus we have *kāran*, not *kāraṇ*, a cause; *galē*, not *gaḷē*, on the neck.

The letter *n* is often changed to *l*. Thus, *nāllō* for *nānō*, younger; *lākh^hwũ*, for *nākh^hwũ*, to throw.

Medial consonants, and sometimes even initial ones, are often doubled. Thus, *nāllō*, younger; *ḍiṭṭhō*, seen; *nōkkar* or *nōkar*, a servant; *ammē*, we; *mmārō*, my.

The letter *jh* is pronounced as *z*. Thus, *jhāḍ*, pronounced *zāḍ*, a tree.

When the letter *y* follows a consonant, it is pronounced before it, and is then sometimes written *y* and sometimes *i*. As most past participles end in *y* preceded by a consonant, this forms a very striking characteristic of the dialect. Numerous examples will be found in the specimens. The following are only a few,—*māy^hrō* or *māirō*, for *māryō*, struck; *pāy^hdō* or *pāidō* for *pādyō*, caused to fall, made; *chāy^hlō* or *chāilō*, for *chālyō*, went; *may^hlō* or *maīlō*, for *malyō*, met; *pōy^hrō*, for *pōriyō* or *pōryō*, a son.

It may be noted that exactly the same peculiarity is noticeable in the Nāgpurī sub-dialect of the Bhojpurī dialect of Bihārī.

Nouns ending in a consonant optionally add *ā* in the oblique form. Thus, *bāp^hnē* or *bāpānē*, to a father; *bāpō* or *bāpāō*, fathers.

The following are the first two personal pronouns:—

I.			Thou.	
	Sing.	Plur.	Sing.	Plur.
Nom. . . .	ũ	hamē, ammē, ammō	tũ	tamē, tammē, tammō.
Agent . . .	mē	hamē, ammē, ammō	tē	tamē, tammē, tammō.
Gen. . . .	mārō, mmārō	hamārō, ammārō	tārō	tamārō, tammārō.

Other forms are as in the standard dialect. As explained above, the *t* of the second person can optionally be cerebralised.

Besides the usual standard forms, *hē* is also used to mean 'that.'

The following are the forms of the verb substantive :—

Present.

	Sing.	Plur.
1 . . .	<i>chhawũ, chhũ, chhe, chha</i>	<i>chhaiyē, chhiē.</i>
2 . . .	<i>chhe, chha</i>	<i>chhō, chhe, chha.</i>
3 . . .	<i>chhe, chha</i>	<i>chhe, chha.</i>

It will be noticed that *chhe* or *chha* can be used for any form except the first person plural.

It should be remembered that the *chh* is pronounced like *s*, so that the words are really *sawũ, sũ, se*, etc. In all the specimens the *chh* is written throughout, and I have not altered the spelling.

The past is *hutō* or *utō*, both being pronounced *utō*. When employed as an auxiliary verb *tō* is often used instead of *utō*.

As regards finite verbs, the present definite is either conjugated as in the standard, or *chh* is added to all persons of the simple present. Thus, I strike.

	Sing.	Plur.
1 . . .	<i>mārũ-chh</i>	<i>māriē-chh.</i>
2 . . .	<i>mārē-chh</i>	<i>mārō-chh.</i>
3 . . .	<i>mārē-chh</i>	<i>mārē-chh.</i>

As explained above, the auxiliary employed for the imperfect is usually *tō*. Thus, *ũ mār^atō-tō*, I was beating.

The formation of the past participle has been explained under the head of pronunciation.

The future is sometimes written as in the standard dialect,—thus, *mārīś*, I will strike ; but the *ś* is pronounced as *h*, so that the true form of the future is—

	Sing.	Plur.
1 . . .	<i>mārīh</i>	<i>mār^ahũ.</i>
2 . . .	<i>mār^ahē</i>	<i>mār^ahō.</i>
3 . . .	<i>mār^ahē</i>	<i>mār^ahē.</i>

Sometimes the future ends in *ā* or *wānō*. Thus, *ũ uḥā*, I will arise ; *ũ jawā*, I will go ; *ũ kēwānō*, I will say.

The following specimen of Sur^{at}i is provided by the Collector of Customs, Bombay. It is printed, as received, in the Dēva-nāgarī character.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

SUR^{at}i DIALECT.

(VILLAGES OF SURAT AND BROACH).

एक जणने बे पोयरा उता । ते-माँ-ना नाल्हाए बापने कयुँ के बापा जे मिलकत मारे भागे आवे ते मने आपी-लाखो । बापे मिलकतना बे भाग पाइडा । थोडा (ठोडा) डाह्दा-माँ नाल्हा पोयरो मगलुँ एकथुँ (एकठुँ) करीने दूर मुलख चाइलो ने ताँ पोतानी दोलतना वटाणा ववडाइवा । भारे तेणे सगलुँ उदावी-दीदुँ (डीदुँ) ते वखते ते मुलख-माँ मोटो दुकाल पइडा अने तेने तंगी (टंगी) पडवा लागी । एटले ते ते मुलखना रेनारने मइलो जेणे तेनी जमीन-माँ डुकर चारवा भोकइलो । तेणे पोतानुँ पेट डुकर खाता ते कुसका-थी भइरुँ-होत पण ते कोइए तेने आइपा नइ । अने ते वारे तेनी सुठ ठेकाणे आवी ते बोइलो के मारा बापने ताँ राखिला केटला बढा मानहोने जोखे टेम (तेम) खावानुँ मले-छे ने वली ऊँचुँ मुके-छे अने उँ तो भुखे भरुँ-छुँ । उँ उठा ने मारा बाप हाँडि जवा ने केवानो के बापा मेँ टमारी (तमारी) आगळ ईहरनी वाँक कइरो-छे अने तमारी क्कीकरो केवडावा मने लाजम नथी । मने तमारा नोकर पेठे राखो । ते उइठो ने तेना बाप होडि आइवो । पण हजु घणो आघो उतो ते वारे तेना बापे तेने दीठो (डिठो) । तेने दया आवी ने ते दोइडो ने गले वलगी-पइडो अने बच्ची कीधी । पोयराए कयुँ बापा मेँ टमारी रुबडु (रजु) ईहरनी घुनो कइरो-छे अने टमारो पोयरो केवडावा मने लाजम नथी । पण बापे नोकरोने तेडीने (टेडीने) केयुँ के सकय-माँ सकइ भब्बो लावो ने एने पेरावो । एना हाथ-माँ वीटी घालो ने पगी जोदा (जोडा) पेरावो अने कउँ के चालो आपणे खाखे पीखे ने गम्मत कयें केम-के आ मारो पोयरो मरी-गइलो-तो ते फरी-ठी (थी) जीवटो थइलो-छे ने खोवई-गइलो-तो ते पाखो जइडो छे । ने तेओ गम्मत करवा लाइगा ॥

तेनो वडो पोयरो खेतर-माँ उतो । ते जेम जेम घेर तरफ आइवो तेम गान-तान-ना अवाज मँभळाय । तेणे एक चाकरने बोलाइवा अने पुइरुँ के आ हुँ छे । तेणे केयुँ के तारी नाल्हा भई आइवो-छे अने तारा बापे एक जाफट आली-छे । कारन के ते हारी पठेम हाजो-हमो आइवो-छे । ते-ठी ते गुस्से थयो अने घर-माँ पेठो नइ । तेठी तेनो बाप बार आइवो अने तेना काला-वाला कइरा । तेणे तेना बापने कयुँ के मेँ तमारी (टमारी) केटला बधा (बड्हा) बरही थया बरदास्त कइरी-छे अने कोई वखत मजात तमारा (टमारा) हुकम तोइडा नथी । ती-पण तमे मारा दोस्डारी भेगी गम्मत उडाववा एक वोकडुँ पण आइलुँ-नथी । पण आ पोयरो जेणे तमारी माल-मता राँडो-माँ फने-फात-करी मुकी-छे ते आइवो ते-हारु तमे एक जाफट (भाफट) आइपी । तेणे जबाप आइलो बेडा तुँ (टुँ) तो हर-हमोस मारी साठे रहि-छे अने ते-ही जे सगलुँ मारी कने छे ते तारुँ छे । अने आ तारो भई मरी-गइलो-तो ते जीवटो पाखो आइवो-छे अने गुमइ गइलो ते पाखो जइडो-छे । माटे गम्मत करी राजी थवं ए बडो-वड छे ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SURĀTĪ DIALECT.

VILLAGES OF SURAT AND BROACH.

TRANSLITERATION AND TRANSLATION.

Ēk jan^anē be pōy^arā utā. Tē-mā^a-nā nāllāē bāp^anē
One to-man two sons were. Them-in-of by-the-younger to-the-father
 kayū kē, 'bāpā, jē mil^akat mārē bhāgē āvē, tē
it-was-said that, 'father, what property in-my in-share may-come, that
 manē āpī-lākhō (*for nākhō*).¹ Bāpē mil^akat^anā be bhāg
to-me give-away.' By-the-father of-the-property two shares
 pāidā Thōdā (*or thōdā*) dāh^adā-mā (*for dahādā-mā*) nāllō pōy^arō
were-made. A-few days-in the-younger son
 sag^alū ēk^athū (*or ēk^athū*) karinē dūr mulakh chāilō, nē tā
everything in-one-place having-made a-far country went, and there
 pōtānī dōlat^anā waṭānā waw^adāiwā. Jhārē tēnē sag^alū
his-own of-wealth peas threw-away.¹ When by-him everything
 udāvī (*for udāvī*)-dīdhū (*or dīdhū, for dīdhū*), tē wakh^atē tē mulakh-mā
was-squandered-completely, that at-time that country-in
 mōṭō dukāl paidō, anē tēnē taṅgī (*or taṅgī*) paḍ^awā lāgi.
a-mighty famine fell, and to-him want to-fall began.
 Ēṭlē tē tē mulakh^anā rēnār^anē mailō jēnē tēnī
In-the-meantime he that of-country to-a-dweller met by-whom his
 jamīn-mā dukkar chār^awā mōkaīlō. Tēnē pōtānū pēṭ dukkar
land-in swine to-feed he-was-sent. By-him his-own belly swine
 khātā, tē kus^akā-thī bhairū-hōt, paṇ tē kōiē
used-to-eat, those husks-by filled-would-have-been, but those by-anyone
 tēnē āipā nāī. Anē tē wārē tēnī sudh (*for sudh*) thēkānē
to-him were-given not. And that at-time of-him sense in-place
 āvī, tē bōilō kē, 'mārā bāp^anē tā rākhēlā kēṭlā
came, he said that, 'my in-of-father near hired how-many
 baḍhā (*for badhā*) mānahōnē jōyyē tem (*or tem*) khāwānū malē-chhe,
all to-men is-sufficient so-much of-eating they-getting-are,
 nē wali ūchū mukē-chhe, anē ū tō bhukhē
and also above leave, and I on-the-other-hand by-hunger
 marū-chhū. Ū ūthā nē mārā bāp hōḍe jāwā nē kēwān
dying-am. I will-arise and my father near will-go and will-say

¹ Threw away like peas, squandered.

kē, “bāpā, mē tamārī (or tamārī) āgaḷ Īhar^{nō} wāk kaīrō-chhe, anē
that, “father, by-me of-you before of-God sin done-is, and
 tamārō chhōk^{rō} kēw^{dāwā} manē lājam nathī. Manē tamārā nokar
your son to-be-called to-me fitness is-not. Me your servant
 pethē rākhō.” Tē uīthō nē tēnā bāp hōdē āiwō. Paṇ haju ghaṇō
like keep.” He arose and his father near came. But yet much
 āghō utō, tē wārē tēnā bāpē tēnē dīthō (or dīthō).
distant he-was, that at-time his by-father as-for-him he-was-seen.
 Tēnē dayā āvī nē tē dōidō nē galē wal^{gī}-paidō, anē
To-him compassion came and he ran and on-neck embracing-fell, and
 bachchī kidhī. Pōy^{rāē} kayū, ‘bāpā, mē tamārī
kiss was-made. By-the-son it-was-said, “father, by-me of-you
 rubaḍu (or raju) Īhar^{nō} ghunō kaīrō-chhe, anē tamārō pōy^{rō} kēw^{dāwā}
before of-God sin done-is, and your son to-be-called
 manē lājam nathī.’ Paṇ bāpē nōkkarōnē tēdīnē (or tēdīnē)
to-me fitness is-not.’ But by-the-father to-the-servants having-called
 keyū kē, ‘sakay-mā sakai jhabbō lāwō nē ēnē pērāwō.
it-was-said that, “good-in good a-robe bring and to-this-one put-on.
 Enā hāth-mā vīṭī ghālō, nē pagē jōdā (for jōdā) pērāwō;
Of-this-one hand-on a-ring put, and on-feet shoes put-on;
 anē kaū kē, “chālō, āp^{nē} khāyyē piyyē nē gammat (for gamat)
and I-say that, “come, let-us-all eat drink and merriment
 karyē; kem-kē ā mārō pōy^{rō} marī-gailō-tō, tē pharī-thī (or thī)
make; because-that this my son dead-gone-was, he again
 jīw^{tō} (for jīw^{tō}) thaīlō-chhe; nē khōwai-gailō-tō, tē pāchhō jaidō
living become-is; and lost-gone-was, he again recovered
 chhe.” Nē tēō gammat kar^{wā} lāigā.
is.” And they merriment to-make began.

Tēnō waḍō pōy^{rō} khētar-mā utō. Tē jem-jem gher taraph
His elder son the-field-in was. He as-as in-the-house towards
 āiwō, tem gān-tān^{nā} awāj sābh^{lāyā}. Tēnē ēk chākar^{nē}
came, so of-singing-music the-sounds were-heard. By-him a as-for-servant
 bolāiwō, anē puichhū kē, ‘ā hū chhe?’ Tēnē keyū
he-was-called, and it-was-asked that, “this what is?” By-him it-was-said
 kē, ‘tārō nāllo bhai āiwō-chhe, anē tārā bāpē ēk jāphaṭ
that, “thy younger brother come-is, and thy by-father a feast
 āli-chhe; karan kē tē hārī paṭhem hājō-hamō āiwō-chhe.
given-is; because that he well like safe-sound come-is.
 Tē-thī (for -thī) tē gussē thayō, anē ghar-mā pethō naī.
That-from he in-anger became, and the-house-in entered not.

Tē-ṭhī tēnō bāp bār āiwō anē tēnā kālā-wālā kairā.
That-from his father outside came and of-him entreaties were-made.
 Tēnē tēnā bāp[^]nē kayũ kē, ‘ mē tamārī (or ṭamārī) kēṭ[^]lā
By-him his to-father it-was-said that, ‘ by-me your how-many
badhā (or badḍhā) bar[^]hō thayā bardāst kaīrī-chhe, anē kōī wakhat majāt
all years were service made-is, and any time single
 tamārā (or ṭamārā) hukam tōidā nathī. Tō-pan tamē mārā
your orders broken were-not. Nevertheless by-you my
 dōsdārō bhēgī gammat udāw[^]wā ēk wōk[^]ḍũ paṇ āilũ-nathī.
friends with merriment to-cause-to-fly a kid even given-is-not.
 Paṇ ā pōy[^]rō jēṇē tamārī māl-matā rāḍō-mā phanē-phāt-karī
But this son by-whom your property harlots-in having-wasted
 mukī-chhe, tē āiwō tē-hāru tamē ēk jāphaṭ (or jhāphaṭ) āipī.
thrown-is, he came him-for by-you a feast was-given.’
 Tēnē jabāp āilō, ‘ beṭṭā, tũ (or ṭũ) tō har-hammēs
By-him answer was-given, ‘ son, thou on-the-one-hand always
 mārī sāthē rahē-chhe, anē tē-ṭṭhī (for -thī) jē sag[^]lũ mārī kanē
of-me with remaining-art, and that-from what all of-me near
 chhe, tē tārũ chhe. Anē ā tārō bhaī marī-gailō-tō,
is, that thine is. And this thy brother dead-gone-was,
 tē jīw[^]tō pāchhō āiwō-chhe; anē gumāī gailō, tē pāchhō jāidō-chhe;
he living again come-is; and lost went, he again recovered-is;
 mātē gammat karī rāji thawũ ē baḍōbaḍ chhe.
therefore merriment having-made happy to-be this proper is.’

ANĀWĀLĀ OR BHĀṬHĒLĀ.

This is the dialect spoken by Bhāṭhēlā or Anāwālā Brāhmaṇs of Surat, Jalalpur, Chikhli, Balsar, and the Navsari division of the Baroda State. Natives recognize it as a distinct dialect, but it does not differ from the Sur^atī just described, except that its speakers, being cultivators, have borrowed a few words from their neighbours, the Bhil Dhōḍiās and Naikās. It is quite unnecessary to give any specimen of it. I may mention that in some of the specimens of this dialect which have reached me from Surat, words containing the letter *chh* are phonetically spelt with *s*, thus illustrating the pronunciation of *chh*, to which attention was drawn when dealing with Sur^atī. Thus, the word for 'six' is written '*sa*,' not '*chha*,' and the present tense of the verb substantive is written

	Sing.	Plur.
1	<i>se</i>	<i>siē</i>
2	<i>se</i>	<i>se</i>
3	<i>se</i>	<i>se</i>

This, of course, is only a more phonetic way of writing, and does not constitute a new dialect.

GUJARĀTĪ OF EASTERN BROACH.

In the east of Broach, the language of the semi-civilized Bhil tribes is Gujarātī, much mixed with the Bhil dialects of the adjoining state of Rajpipla.

I give a short specimen of this mixed dialect.

We may note the occasional change of *s* to *h* as in *Har^abhāṇ* for *Sarbhāṇ*, and of *chh* to *s* as in *pāsā* for *pāchhā*, afterwards. *L* sometimes becomes *n* as in *nōk* for *lōk*, people.

In the declension of nouns there are some irregularities.

The case of the agent ends in *hā*, as in *nōk^ahā* for *lōkē*, by the people. The dative plural ends in *hān*, as in *Talāvyāhān*, to Talāvyas.

The Genitive masculine ends in *nā*, and sometimes even in *ā*. Thus, *Har^abhāṇ^anā* or *Har^abhāṇā*, of Sarbhān.

The sign of the locative is *mī*, as in *Angrējī-mī*, in English territory.

The following pronominal forms may be noted, *amī*, we; *am^ahā* or *ām^ahā*, by us; *amāhān*, to us; *amā*, our (oblique); *tamī*, you; *tīyē*, by him; *tīyā*, his (oblique).

In Verbs, note *way-nī*, it does not become; *vīyō*, it became; *atā*, they were; *kayō*, it was done.

The suffix *n* is commonly added to past tenses. Thus, *rahyān*, we lived; *am^ahā rūpiā māgyān*, we asked for money; *amāhān rūpiā nī āpyān*, money was not given to us.

The Future is as in Bhil dialects, e.g. *āpūhū*, we shall give.

The Present Participle is used as an imperfect, with or without an auxiliary verb, and in conditional sentences. Thus, *kat^anā*, we were doing; *majūrī jatī rī*, wages were going away; *rāt*, (if) you remain. Note the additional suffix in *kat^anā* (for *kar^atō*), as in Rānī Bhil. *Rī*, of course, is for *rahī*, and *rāt* for *rahat*.

Examples of the Conjunctive Participle are *kaī*, having done; *chhōḍī-n*, having left. Such forms are common in most Bhil dialects. In *jāit^anē*, going, and *nēt^anē-n*, taking off, there is a very old suffix *tanē*, instead of the modern form *nē*, added to the participle in *i*: *nē* is itself derived from the ancient *tanē*.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

MIXED DIALECT OF EAST BROACH.

રેવાશી અમી હરભાણના. અમી હરભાણ રખો કતના. તી આસર ૧૫-૨૦ વરસ રખો કયો. તેઈ રખા રપિઆ અમાહાન ૫ વરસ લગી ની આપ્યાન. તાહાં અમહં રપિઆ માગ્યાન. તાહાં નોકહં કહો કે આવત વરસ અમી રપિઆ આપુંહુ. તાહાં અમહં પાસો રખો રાખ્યો. પણ આવત વરસ પણ રપિઆ ની આપ્યાન. તાહાં પાસા અમહં રપિઆ માગ્યાન. તેથી ગામનોકહં રખો નેતનેન તલાવ્યાહાન આપ્યો. તેથી મેહનત મજૂરી જતી રી. તેથી ગામ છોડીન અમી ગાયકવાડીમી ડભોઈ તાલુકા ગામ ગોપારપરામી જઈતને ખેતી કનાહા રહ્યાન. પણ એક વરસ પાડ્યો તથા બીજ વરસ થોડો ધણો વીચો. તીજ વરસ વરસાદ આલાની. તાહાં આમા ગામા તહીં અતા તીયા કની ગયાન. તાહાં તીચે થોડયોક એટલો અનાજ આવત વરસ લગી માથી પુરો વચની. વાસત અંગ્રેજીમી જત મેહનત મજૂરી કઈ જીવતા રાત. આવત વરસ પાસા તમી આવળ.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

MIXED DIALECT OF EAST BROACH.

TRANSLITERATION AND TRANSLATION.

Rēwāṣī amī Har^abhāṇ^anā. Amī Har^abhāṇā rakhō kat^anā,
Inhabitants we Sarbhān-of. We of-Sarbhān watch were-doing,
 tī āsar 15-20 waras rakhō kayō. Tēi rakhā rūpiā amāhān
that about 15-20 years watch was-done. But of-watch money to-us
 5 waras-lagī nī āpyān. Tāhā^ñ am^ahā rūpiā māgyān. Tāhā^ñ
5 years-for not was-given. Then by-us money was-asked. Then
 nōk^ahā kahyō kē, 'āwat waras amī rūpiā āpūhū.' Tāhā^ñ
by-people it-was-said that, 'coming year we money shall-give.' Then
 am^ahā pāsō rakhō rākhyō, paṇ āwat waras paṇ rūpiā nī
by-us again watch was-kept, but coming year again money not
 āpyān. Tāhā^ñ pāsā am^ahā rūpiā māgyān, tēthī gām-nōk^ahā
was-given. Then again by-us money was-asked, thereupon by-village-people
 rakhō nēt^anēn talāvyāhān āpyō. Tēthī mēh^anat-majūri
watch taking-off to-Talāvyas was-given. Thence labour-working-for-hire
 jati rī. Tēthī gām chhōḍin amī Gāy^ak^awāḍi-mī Ḍabhōi
going-away was. Thence village having-left we Gaikwāḍi-in Dabhoi
 tālukā gām Gōpār-parā-mī jāit^anē khētī kanā-hārū rahyān; paṇ
Tālukā village Gōpālpur-in going cultivation making-for remained; but
 ēk waras pākyō, tathā bij waras thōḍō-ghanō viyō. Tīj
one year (the-crop-)ripened, and second year scanty-very(-crop) became. Third
 waras war^asād ālā-nī. Tāhā^ñ āmā gāmā tahī atā tiyā kanī
year rain was-given-not. Then our of-village owner were his near
 gayān; tāhā^ñ tiyē yōkyō-k, 'ēṭ^alō anāj āwat waras-lagī
went; then by-him it-was-said-that, 'so-much grain coming year-to
 mā-thī purō way-nī; wāsat Angrēji-mī jāt mēh^anat-
me-from sufficient becomes-not; therefore English-among going labour-
 majūri kai jiw^atā rāt, āwat waras pāsā tamī āw^ajā.
working-for-hire having-done living (if-) you-remain, coming year again you come.'

FREE TRANSLATION OF THE FOREGOING.

We are inhabitants of Sarbhan. We served as watchmen of Sarbhan for about 15 or 20 years, but we were not paid for 5 years. When we asked for the rupees the people

told us that they would pay us the next year. Thereupon we continued to serve as watchmen. But the next year, too, we were not paid. We again asked for the rupees, whereupon the village people dismissed us and engaged Talāvyas as watchmen. Then, as we could get no labour or work, we went to Gopalpur, a village in the Dabhoi Taluka, in the Gaikwar territory, to cultivate the land. We got crops for one year and scanty crops the next year. The third year, as no rain fell, we went to the zamindar of the village who told us that he could not provide us with grain till the following year, and that therefore if we went to the British territory and (there managed to maintain ourselves) and remained alive we might return the following year.

PĀRSĪ GUJARĀTĪ.

The Gujarātī spoken by Pārsīs varies from the standard form of the language in some respects like the Gāmaḍiā dialects, and has also some peculiarities of its own.

In its vocabulary it borrows much more freely from Arabic and Persian than does standard Gujarātī.

In pronunciation it as a rule prefers *r* to *ḍ*, the dental *l* to the cerebral *ḷ*, and the dental *n* to the cerebral *ṇ*. Thus, *pariyō*, not *paḍyō*, he fell; *āgal*, not *āgaḷ*, before; *tēnē*, for *tenē*, by him; *pan*, for *paṇ*, even. As in the Gāmaḍiā dialects, it shows a tendency to drop the letter *h*. Thus, *ū*, I. The *h* is, however, often written, although not pronounced. On the other hand, none of the specimens received show any trace of the change of *s* to *h* or of *chh* to *s*. The distinction between cerebral and dental letters is preserved, but *n* is liable to be changed to *l* or *ll*. Sometimes we find dentals preferred to cerebrals, as in *dukkar* for *ḍukkar*, swine. Initial *ē* is pronounced *yē*, as in *yēk* for *ēk*, one.

The declension of nouns is as in standard Gujarātī, except that we often hear *mē* instead of *mā* in the locative case. In the Pronouns, we have *ū*, I, plural *hamē*. *Amē* and *amō* are also used. For the third personal pronoun we often meet *tēwan*, he, feminine *tēnī*, she. The word for 'what?' is *sū*, not *śū* or *hū*.

The Definite Present of finite verbs is often formed by adding *ch*. Thus :—

I am striking.

	Sing.	Plur.
1	<i>mārū-ch</i>	<i>mārīē-ch</i>
2	<i>mārē-ch</i>	<i>mārō-ch</i>
3	<i>mārē-ch</i>	<i>mārē-ch</i>

The *ś* of the Future becomes *s* and is not changed to *h*. Thus, *mār^ssē*, he will beat. The first person singular is *māras*, not *mārīś*. Similarly, the first person plural is *mār^ssū*, not *mārīśū*.

The past participle sometimes inserts *i* before the *y*, and sometimes drops the *y* altogether. Thus, *māryō*, *māriyō*, or *mārō*, struck. So in the tenses derived from this participle.

The masculine plural of the participles takes a nasal, as if it were neuter. Thus, *amō jatā hatā*, for *amē jatā hatā*, we were going. The past subjunctive takes the suffix *ē*. Thus (a woman is speaking), *agar-jō manē khabar hatē, tō kadī-bī hū tyā sutē nahī* for *jō manē khabar hōt, tō kadī paṇ hū tyā sutī nahōt*; if I had known, I should never have slept there.

The past participle of *javū*, to go, is *gīyō*.

As a specimen of Pārsī Gujarātī, a short extract from a version of the Parable of the Prodigal Son will be sufficient.

Note that, as also occurs in the various dialects of Hindōstānī, the Agent case is sometimes used for the subject of an *intransitive* verb in the past tense. Thus, *nhāllā chhōk^arāē gīyō*, the younger son went.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PĀRSĪ-GUJARĀTĪ.

(BOMBAY TOWN AND ISLAND).

એક સખસને બે છોકરા હતા. તેમના ન્હાલા છોકરાએ પોતાના બાવાને કેયું બાવા તમારી દોલતમાથી જે હિસ્સો મારો થાય તે મને આપો. તેથી તેને પોતાની દોલત તેવનમા વેંચી આપી. ધના દાદા થયા નથી એટલામા ન્હાલા છોકરાએ પોતાની પુંજ એકટી કરીને દૂર દેસાવર ગીયો ને તાં ખરાબ હાલતની અંદર બદલી ગુમાવી દીધી. તેની પાસે એક પૈ પન રહી નથી ને એ વખતે તે દેસમા મોટો દુકાલ પરિયો. તેથી તે મોટી આફતમા આવી પરિયો ને તે દેસના મોટું ઘેરના માનસ પાસે ગીયો ને તેના આશ્રમા રયો. તેને પોતાના ખેતરમા દુકર ચરાવા સાર તેને મોકલ્યો. દુકર જે છાંં ખાતા હતા તે ખાઈને પેટ ભરવાને પન તે રાજી હતો. પન તે પન કોઈએ તેને આપિયાં નથી.

TRANSLITERATION AND TRANSLATION.

Yēk sakhas^{nē} be chhōk^{rā} utā. Tē-mā-nā nhāllā chhōk^{rāē}
One to-person two sons were. Them-in-of the-younger by-the-son
 pōtānā bāwānē keyū, ‘bāwā, tamāri dōlat-mā-thī jē hissō
his-own to-father it-was-said, ‘father, your wealth-in-from what share
 mārō thāy, tē manē āpō.’ Tē-thī tēnē pōtānī dōlat
mine may-become, that to-me give.’ Thereupon by-him his-own wealth
 tēwan-mā vēchī āpī. Ghanā dādā thayā nā ēṭlā-mā
them-among having-divided was-given. Many days became not the-meantime-in
 nhāllā chhōk^{rāē} pōtānī puñjī ēk^{ṭī} karinē dūr dēsāwar
the-younger by-son his-own property together having-made a-far country
 giyō, nē tã kharāb hālat^{nī} andar baddhī gumāvi-didhī. Tēnī
he-went, and there bad of-ways in all was-squandered. Of-him
 pāsē ēk pai pan rahī nā, nē yē wakh^{tē} tē dēs-mā
near one pie even remained not, and this at-time that country-in
 mōṭṭō dukāl pariyō. Tē-thī tē mōṭṭī āphat-mā āvī
a-mighty famine fell. There-upon he mighty calamity-in having-come
 pariyō, nē tē dēs^{nā} mōṭṭē gher^{nā} mānas pāsē giyō,
fell, and he of-the-country in-a-great of-in-house man near went,
 nē tēnā āsrā-mā rayō. Tēnē pōtānā khētar-mā dukkar
and his refuge-in he-remained. By-him his-own field-in swine
 charāwā-sārū tēnē mōkalyō. Dukkar jē chhālā khātā-utā,
feeding-for as-for-him he-was-sent. The-swine what husks eating-were,
 tē khāinē pēt bhar^{wānē} pan tē rājī utō. Pan tē
those having-eaten belly for-filling even he willing was. But those
 pan kōiē tēnē āpiyā nā.
even by-anyone to-him were-given not.

CHARŌTARĪ.

The *Charōtar*, or goodly land, is a fertile tract in the centre of the district of Kaira. The Charōtarī dialect of Gujarātī takes its name from this tract, but is spoken over a somewhat wider area, *i.e.*, over the whole of the Charōtar tract of Kaira District, the Petlad Mahal of Baroda, and a portion of the same state near the river Mahī.

The educated people of this tract speak standard Gujarātī, but the cultivators speak Charōtarī.

Charōtarī closely resembles the other Gāmadiā dialect, but has also some peculiarities of its own. This will be evident from the following sketch of its grammar. I give two specimens of this dialect.

Pronunciation.—The vowel *ā* often has the sound of a broad *o* something between that of the *o* in *not*, and that of the *aw* in *haul*. This sound I represent in transliteration by *ō*. It also occurs, but to a less extent, in the standard dialect. Thus, *mā̃*, in, is pronounced in Charōtar like the French *mon*. Similarly, we have *kān* or *kōn*, an ear; *tsōdō*, for *chādō*, the moon; *pōnī*, water; *hōḍh*, a bull. It is shortened in *bhai* for *bhāi*, a brother, *khaiṇē* for *khāinē*, having eaten, and similar words.

The vowel *a* preceding a *y* is often optionally omitted. Thus, *dẓyō* for *dzayō* (*i.e.* *gayō*), he went; *thyō* or *thayō*, he became.

The letter *ī* is often changed to *ē*. Thus, *śēgō* for *śīgō*, husks; *hēdyō* for *hīdyō*, he started; *vētī* for *vītī*, a ring.

A nasal at the end of a word is very frequently omitted. Thus, *mō* or *mó*, in; *thyū* or *thyu*, it became; *dẓau*, for *dẓaū*, I go; *kahu* for *kahū*, I say. When two terminations with nasals come close together, it seems to be most usual to omit one of the nasals; thus, *mārū-tshu*, for *mārū-chhū*, I am striking.

The letter *h* is often dropped, but there are not so many examples as in Sur^{ti}. I have noted *dādā*, for *dahādā*, days; *hū* or *ū*, I; *pērāō*, for *pahērāō*, clothe; *kēw^arāwā* for *kahēw^arāwā*, to be called.

The letter *ch* is frequently pronounced as *ts*; *chh* as *tsh*; *j* as *dz*; and *jh* as *dẓh*. The pronunciation is so common that I have transliterated these letters *ts*, *tsh*, *dz* and *dẓh* in the specimens and list of words. Examples are *vēṭsī*, having divided; *tshōk^arō*, a son; *dẓadyō*, found; *dẓhārē*, when. Sometimes *chh* is pronounced (and written) *s*. Thus (ॐ) or (ॐ) *tshe* or *se*, he is; *tshō* or *sō*, six; *tshētyū* or *sētyū*, far.

The letter *k* often becomes *ch* (*ts*) especially under the influence of a neighbouring *e* or *i*, and *kh* often becomes *chh* (*tsh*). Thus, *tsēt^alā* for *kēt^alā*, how many; *dits^arō*, for *dik^arō*, a son; *nāṭsh^awū* for *nākh^awū*, to throw; *tshētar* for *khētar*, a field; *bhuṭshē* for *bhukhē*, by hunger.

The letter *s* regularly becomes *h*. Numerous examples will be found in the specimens. The following are a few, *hāru* for *sāru*, for; *hārō* for *sārō*, good; *haw^atsēt* for *sāw^achēt*, conscious; *hāmō* for *sāmō*, against; *hāhā* for *sāsā*, want; *hadẓūwan* for *sajīwan*, alive.

In the word *hām^arīnē* for *sābhaḷīnē*, having heard, *l* has become *r*.

In words like *tā̃* for *tyā̃*, there; *tānē* for *tyārē*, then, a *y* has been dropped.

Nouns.—As in Sur^{ti}, nouns ending in a consonant have an oblique form in *ā*. Thus, *bāpā-pāhē-thī*, from a father; *bāpā*, fathers. This *ā* is often nasalized so that

(especially in the case of neuter nouns), we have words like *gharā̃*, houses; *tshēt^arā̃*, fields. *Śī* is a postposition of the instrumental, as in *khusī-śī*, joyfully.

Pronouns.—The following are the first two personal pronouns :—

	I.		Thou.	
	Sing.	Plur.	Sing.	Plur.
Nominative	<i>hũ, ũ</i>	<i>amē, amhē</i>	<i>tu, tũ</i>	<i>tamē, tamō</i>
Agent	<i>mē, mē̃</i>	<i>amē, amhē</i>	<i>tē, tē̃</i>	<i>tamē</i>
Genitive	<i>mārō</i>	<i>amārō, ahmārō</i>	<i>tāro, tāh^arō</i>	<i>tamārō</i>

Other forms are as in the standard dialect. The list of words also gives *ām^anō*, of us; but other authorities doubt the existence of this form.

The demonstrative pronouns, and the pronoun of the third person are as in the standard dialect, but we have also a form with an initial *h*. Thus, *hē*, he; *hēnō* or *hanō*, his; *hēnē*, by him; *hanā-kanē-thī*, from near him; *hēnē* or *hanē*, to him; *hē-mō-nō*, of in them.

Kasũ is 'anything.'

Conjugation.—In the conjugation of the verb, the principal irregularity to be noted is that the second person singular ends (like the first person) in *ũ* as well as in *ē*.

The verb substantive is thus conjugated. It will be seen that it closely follows the Sur^atī forms.

	Sing.	Plur.
1	<i>tshũ</i>	<i>tshīē</i>
2	<i>tshũ, tshē</i>	<i>tshō, sō</i>
3	<i>tshē, tsha, se</i>	<i>tshē. tsha, se</i>

The past tense is either *hatō*, as in the standard, or *utō*, as in Sur^atī. When used as an auxiliary we also find *tō*. Thus, *khōwāyō-tō*, he was lost.

The verb *thawũ*, to become, makes its past tense *thayō* or *thyō*.

As regards the finite verb, attention must be called to the frequent optional dropping of a final nasal.

The following is the definite present of *mār^awũ* or *mār^awu*, to strike :—

	Sing.	Plur.
1	<i>mārũ-tshu, -tshũ</i>	<i>mārē-tshīē</i>
2	<i>mārũ-tshu, -tshũ, -tshē</i>	<i>mārō-tshō, mārō-sō</i>
3	<i>mārē-tshē, mārē-tsh, mārē-se</i>	<i>mārē-tshē, -tsh, -se</i>

The imperfect is *mār^atō-utō* or *mār^atō-tō*.

In none of the specimens have I met any instance of the *ś* of the future becoming *h*. The following is the conjugation of this tense.

	Sing.	Plur.
1	<i>mārēś, māriś</i>	<i>mārīśū</i>
2	<i>mārēś, māriś</i>	<i>mār^aśō</i>
3	<i>mār^aśē</i>	<i>mār^aśē</i>

Note how the *i* of the first and second persons singular is changed to *ē*, and how it is also optionally shortened to *i*. So we have *jaīś*, I will go.

The past participle is much as in the standard dialect. Note, however, *āyō* for *avyō*, he came; and *ḍzyō*, *gyō*, or *gayō*, he went.

The conjunctive participle is irregular in verbs whose roots end in long *ā*. Thus, *khāīnē*, having eaten, for *khāinē*.

At the end of a question, we find the word *kanē*, 'is it not?' Thus, *ē badhu tāru-ḍz tshe-kanē*, that all is thine or is it not thine, *i.e.* it is certainly thine. The word is almost certainly a worn-down form of *kānahī*, or not.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

CHARŌTARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

SPECIMEN I.

એક માણુહને એ છોકરા હતા. અને હે-મા-ના નાનાએ હેના બાપને કહ્યું કે, બાપ્પા, તમારી પુંજ-મા-થી જે મારે ભાગે આવે તે મને આપો. અને હેણે પોતાની મલકત હેમને વેચી આપી. અને યોડા દાડા થ્યા નહીં એટલા-મા પેલા નાના છોકરાએ પોતાની બધી પુંજ શમેટી કરીને દેશાવર જ્યો, અને તાં ઉડાબપણા-માં બધું ખોઈ નાછ્યું. અને ઝારે હના-કને-થી બધું ખલાસ થયું તારે એ મુલક-માં ભારે દકાળ પડ્યો, અને હને ખાધા-પિધાના હાંહાં પડવા માંડ્યા. અને હેણે જતે-કને એ દેશના એક રહેવાશીને આશરો લિધો. એણે હને ભુંડ ચારવા છેતર-માં મોકલ્યો. ડુક્કર જે છોડાં ખાતાં તે મલ્યાં હોત તો ખુશી-શી ખાત, પણ એય એને કોઈએ આપ્યા નહીં. ઝારે એને ભાન આપ્યું તારે એ બોલ્યો કે, મારા બાપના એટલા બધા નોકર-ચાકરોને ખાતાં પિતાં વધે એટલું છે; ને મારે અહીં ભુજે મરવું પડે-છે. હવે તો હું મારા બાપ-કને જઉં ને કહું કે, બાપા, મેં પરમેશરનો ને તમારો ધનો ક્યો છે, ને તમારો જીવો કહેવરાવાને લાયક નથી; મને પગાર આપી ચાકર રાખો. આમ કહીને એ હેના બાપ-કને જ્યો. પણ એના બાપાએ એને આથે-થી જ્યો, એટલે દયા આઈ, તે-થી હડીકાડીને એની કોટે બાઝી-પડ્યો, અને બચી કરી. છોકરાએ બાપને કહ્યું, બાપા, મેં તમારો ને પરમેશરનો ધનો કર્યો-છે, ને તમારો દિયરો કેવરાવાને લાયક રહ્યો નથી. બાપે એના નોકરોને કહ્યું કે, હારા-માં હારા વસતર લાઈને હને પેરાઓ, એને હાથે વેટી ધાલો ને પજ જોડા પેરાઓ; અને ખમ-પીને ખુશી થઈએ; શા-થી કે આ મારો દિયરો જાણે મુએલો જીવતો થયો-છે; એ ખાવાયો, તે જડ્યો-છે. એમ કરીને બધા રાજ થયા.

આ વખતે એનો મોટો છોકરો છેતર-માં હતો, તે ઝારે ધરભણી આયો તારે ગાણુ ને નાચ હામરયા. એક ચાકરને બોલાઈને પુછ્યું કે, આ બધી ધામધુમ શેની છે? ચાકરે કહ્યું કે, તમારો ભઈ આયો-છે. એ હેમ-એમ પાછો આયો તે-થી તમારા બાપાએ ઉઝાણી કરી-છે. આ હામરીને એ તપી-જ્યો ને ધર-માં પેઠો નહીં. હેનો બાપ ધર-બાર આયો ને માંચ આવવાને હમજવા માંડ્યો. પણ હેણે જવાબ આપ્યો કે, આટલાં વરહથી હું તમારી શેવા કરું-છું; તમારે કહ્યું કોઈ દાડો ઉઠાચું નથી, તોય તમે મને એક બકરીના વચ્ચાં હરખુ-ય મારા ભઈબંદ જોડે ગંમત કરવા નથી આણ્યું. પણ આ તમારો છોકરો જેણે બધી પુંજ રોડો-માં ધુળ મેળવી-નાંછી તે આયો કે તરતા-જ તમે એના-હારે ઉઝાણી કરી. બાપે કહ્યું, દિયરા, તુ તો નીત મારી પાંહે હતો, ને જે મારી કને છે એ બધું તાર-જ છે કને? આપણે ખુશી થઈને ગંમત કરવી એ લાજમ છે; શા-થી કે આ તારો ભઈ જાણે મુએલો જીવતો છે; તે ખાવાયો-તો, તે જડ્યો છે.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

CHARŌTARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk māṇah^anē be tshōk^arā hatā. Anē hē-mō-nā nānāē hēnā
A-certain to-man two sons were. And them-in-of by-younger his
 bāp^anē kahyū kē, 'bāppā, tamārī puñjī-mō-thī jē mārē bhāgē
to-father it-was-said that, 'father, your property-in-from what my in-share
 āvē tē manē āpō.' Anē hēnē pōtānī mal^akat hem^anē
may-come that to-me give.' And by-him his-own property to-them
 vētsī āpī. Anē thōḍā dāḍā thyā nahī ēṭ^alā-mō pēlā nānā
having-divided was-given. And a-few days became not meanwhile that younger
 tshōk^arāē pōtānī badhī puñjī śamēṭī karīnē dēsāwar dzyō,
by-son his-own whole wealth together having-made to-a-far-country he-went,
 anē tã uḍāūpaṇā-mō badhū khōi-nātshyū. Anē dzhārē hanā-kanē-thī
and there riotous-living-in all was-squandered-away. And when him-near-from
 badhu khalās thayu tārē ē mulak-mō bhārē dakāl paḍyō,
all expended became then that country-in a-mighty famine fell,
 anē hanē khādhā-pidhānā hāhā pad^awā māḍyā. Anē hēnē
and to-him eating-and-drinking-of difficulties to-fall began. And by-him
 dzatē-kanē ē dēs^anā ēk rēh^awāśinō āś^arō lidhō. Ēnē hēnē
going that of-country one of-resident shelter was-taken. By-him to-him
 bhunḍ tsār^awā tshētar-mō mōk^alyō. Dukkar dzē tshōḍā khātā tē
swine to-feed field-in he-was-sent. Swine which husks (are-)eating that
 malyā hōt tō khuśī-śī khāt; paṇ ēya ēnē
if-available had-been then pleasure-with he-would-have-eaten; but those-too to-him
 kōiē āpyā nahī. Dzhārē ēnē bhān āyu tārē ē bōlyō kē,
by-anyone were-given not. When to-him sense came then he said that,
 'mārā bāp^anā tsēṭ^alā badhā nōkar-tsāk^arōnē khātā-pitā wadhē
'my of-father how many to-servants in-eating-(and-)drinking is-over-and-above
 ēṭ^alū tshe; nē mārē ahī bhutshē mar^awu padē-tshe. Havē
so-much there-is; and to-me here hunger-with to-die fallen-is. Now
 tō hēḍ mārā bāp-kanē dzaū nē kahu kē, "bāpā, mē
indeed walk my father-near I-go and I-say that, "father, by-me

Par^mēsārⁿō nē tamārō ghanō karyō-tshe; nē tamārō tshaiyō
of-God and your sin done-is; and your son
 kahēw^rāwānē lāyak nathī; manē pagār āpī tsākar rākhō.”’ Ām
to-be-called worthy am-not; to-me pay giving servant keep.”’ So
 kahinē ē hēnā bāp-kanē dzyō. Paṇ ēnā bāpāē ēnē āghē-thī
having-said he his to-father went. But his by-father to-him distance-from
 dzōyō ēṭlē dayā āi, tē-thī haḍi-kāḍinē ēnī kōtē bādzhi-padyō,
he-was-seen so-much compassion came, that-from running his on-neck embracing-fell,
 anē batsī karī. Tshōk^rrāē bāpⁿē kahyū, ‘bāpā, mē tamārō nē
and kissing was-done. By-the-son to-father it-was-said, ‘father, by-me your and
 Par^mēsārⁿō ghanō karyō-tshe; nē tamārō dits^rō kēw^rāwānē lāyak
of-God sin done-is; and your son to-be-called worthy
 rahyō nathī.’ Bāpē ēnā nōk^rrōnē kahyū kē, ‘hārā-mō hārā
remained not.’ By-the-father his to-servants it-was-said that, ‘good-among good
 was^tar lāinē hanē pērāo; anē hāthē vēṭi ghālō nē
clothes having-brought to-him put-on; his on-hand a-ring put-on and
 padzē dzōdā pērāo; anē khai-pinē khuṣi thāiē;
on-feet shoes put-on; and having-eaten-and-drunk merry let-us-become;
 sā-thī kē ā mārō dits^rō dzānē muēlō dziw^tō thayō-tshe; ē
what-for that this my son as-if dead alive become-is; he
 khōwāyō, tē dzadyō tshe.” Em karinē badhā rādzi thayā.
was-lost, he found is.” Thus making all merry became.

Ā-wakh^tē ēnō mōtō tshōk^rrō tshētar-mō hatō; tē dzhārē ghar-bhaṇī
At-this-time his elder son field-in was; he when house-near
 āyō tārē gānu nē nāts hām^rryā. Ēk tsākarⁿē bōlāinē
came then singing and dancing were-heard. One to-servant having-called
 putshyū kē, ‘ā badhī dhām-dhum sēnī tshe?’ Tsāk^rrē
it-was-asked that, ‘this all noise-and-bustle of-what is?’ By-the-servant
 kahyū kē, ‘tamārō bhaī āyō tshe. Ē hēm-khēm pātshō āyō
it-was-said that, ‘your brother come is. He safe-and-sound back came
 tē-thī tamārā bāpāē udzāṇī karī-tshe.’ Ā hām^rrīnē ē
therefore your by-father a-feast made-is.’ This having-heard he
 tapī-dzyō, nē ghar-mō pēthō nahī. Hēnō bāp ghar bār āyō
incensed-went, and house-in entered not. His father house out came
 nē mōy āw^wānē ham^dzāwā māṇdyō. Paṇ hēnē dzawāb āpyō kē,
and in to-come to-entreat began. But by-him answer was-given that,
 ‘āt^lā warah-thī hū tamārī sēwā karū-tshu; tamāru kahyū kōi
‘so-many years-from I your service doing-am; your word any
 dādō uthāmyū nathī; tōya tamē manē ēk bak^rrīnā batstsā
day was-transgressed not; still by-you to-me one of-she-goat young-one
 har^khu-ya mārā bhaī-band-dzōdē gammat kar^wā nathī ālyū. Paṇ ā
like-even my friends-with merriment to-do not was-given. But this

tamārō tshōk'rō dzēnē badhī puñjī rādō-mō dhul-mēl'vī-nātshī,
your son by-whom all property harlots-in to-dust-reducing-was-thrown,
 tē āyō kē tar'tā-dz tamē ēnā-hāru udzāñī karī.' Bāpē
he came that immediately by-you him-for a-feast was-made.' By-the-further
 kahyū, 'dits'rā, tu-tō nīt mārī pāhē hatō, nē dzē mārī-kanē
it-was-said, 'son, thou-indeed always my near art, and what my-near
 tshe ē badhu tāru-dz tshe-kanē? Āp'nē khuśī thainē gammat
is that all thine-alone is,-is-it-not? By-us glad becoming merriment
 kar'vī ē lādzam tshe; śā-thī kē ā tārō bhaī dzāñē
should-be-made this proper is; what-for that this thy brother as-if
 muēlō dzīw'tō-tshe; tē khōwāyō-tō, tē dzadyō tshe.'
dead alive-is; he lost-was, he found is.'

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHARŌTARĪ DIALECT.

(DISTRICT KAIRA).

SPECIMEN II.

ચોરો અને મરઘડો.

ચેટલાક ચોરો પેહીને ધરમાં વિચારથી ચોરી કરવાના તેમાં; એટલે તે મોહિ પેકા મરઘડા વના જેવું લેવા કશું નહિ જાયું, તેથી તે તેને જીંચકાને લઈજ્યા. પણ તે તેને મારી નાંછવા જતા હતા, તાણે તેણે જીવને હાર બહુ કાલાવાલાં કર્યા તેમને હંભારીને ચેટલો કામનો તે હતો માણુહને કુકડેકુક કરીને અને તેમના કામ હાર વહેલા જગાડીને તેમણે કીધું, લુચ્યા એજ કારણ હાર તાર માથું અમે મચેડી નાંછીશું. કેમજે તું લોકોને ભડકાવોછ અને જગાડી રાખોછ, તેથી તારે લીધે નિરાંતે અમે ચોરી કરી શકતા નથી.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHARŌTARĪ DIALECT.

(DISTRICT KAIRA).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TSÖRÖ ANĒ MARAGH^aḌŌ.
THE-THIEVES AND THE-CHICK.

Tsēt^alāk tsörō pehinē ghar-mō vitsār-thī tsōrī kar^awānā
Some thieves having-entered a-house-in design-with theft to-commit
tē-mā ; ē^alē tē mōhē pethā, maragh^aḌā wānā dzēwū
it-in ; in-the-meantime they inside entered, a-cock except worth
lēwā kaśū nahi dzadyū, tē-thī tē tēnē uñtsakinē
to-take anything not was-found, therefore they him having-raised
lai-dzyā. Paṇ tē tēnē māri-nāṭsh^awā dzatā-hatā. Tānē tēnē
took-away. But they him to-kill going-were. Then by-him
dzīwanē hāru bahu kālāwālā karyā, tem^anē hambhārīnē tsēt^alō
life for much beggings were-done, them having-put-in-mind how-much
kāma^anō tē hatō mānah^anē kuk^aḍekuk karīnē, anē tem^anā kām
useful he was to-mankind crowing having-made, and their work
hāru wahēlā dzagādīnē. Tem^anē kīdhū, ‘luttsā,
for betimes having-wakened. By-them it-was-done (i.e. said), ‘villain,
ē-dz kāraṇ hāru tāru māthū amē matsēḍī-nāṭshīsū. Kem-dzē
this-very reason for thy head we will-wring-off. For
tū lōkōnē bhaḍ^akāwō-tsha, anē dzagādī rākhō-tsha,
thou to-the-people alarming-art, and having-awakened keeping-art,
tē-thī tārē lidhē nirāntō amē tsōrī karī śak^atā-nathī.
therefore thee for in-quiet we theft having-done able-are-not.’

FREE TRANSLATION OF THE FOREGOING.

THE THIEVES AND THE CHICK.

Some thieves entering a house with a design to rob it, when they had entered, found nothing worth taking but a cock, so they took and carried him off. But as they were about to kill him, he begged hard for his life, putting them in mind how useful he was to mankind by crowing and calling them up betimes to their work.

‘You villain,’ replied they, ‘it is for that very reason we will wring your head off; for you alarm and keep people waking, so that owing to you we cannot rob in peace.’

PĀṬĪDĀRĪ.

The language of the rest of the Kaira District closely resembles that of the Charōtar tract. The Kuṇbīs form the most important cultivating class of the district, and its principal members, the hereditary village shareholders, are known as *pāṭīdārs*. Hence the language of the cultivators of Kaira, excluding that of the Charōtar tract, is locally known as Pāṭīdārī. As Charōtarī has been very fully discussed, I shall here content myself with noting only the main peculiarities of Pāṭīdārī, more especially referring to those points in which it differs from Charōtarī.

Pronunciation.—We have noted how in Charōtarī the letter *ā* is sometimes pronounced with a broad tone, something like that of the *o* in the French word ‘mon.’ This is carried further in Pāṭīdārī, in which words that in the standard dialect are written with a long *ā*, are here written with a long *ō*. Examples are *mō*, for *mā*, in; *wōṇiyō*, for *wāṇiyō*, a merchant; *mōḍō*, for *māḍō*, sick; *nōṇō*, for *nāṇō*, younger; *pōhē*, for *pāsē*, near; *gōm^aḍū*, for *gām^aḍū*, a village; *hōmō*, for *sāmō*, opposite.

The letter *k* is liable to be changed to *ch*, especially under the influence of a neighbouring *e*, *i*, or *y*, as in *dīch^arō*, for *dīk^arō*, a son; *chidhū*, for *kidhū*, it was done. Before a *y*, the letter *g* becomes *j*, as in *mājya* for *māgya*, ask.

So far as I can judge from the specimens *ch*, *chh*, *j*, and *jh* are not pronounced *ts*, *tsh*, *dz*, or *dzh*, as is the case in Charōtarī. *Ch* appears generally to preserve its proper sound, but sometimes it is represented by *s*, as in *wasan*, for *wachan*, a promise; *wāsā*, for *wāchā*, speech. *Chh* is regularly changed to *s*, as in *sōk^arō*, for *chhōk^arō*, a son; *pasē*, for *pachhē*, afterwards. So entirely convertible are these two letters, *chh* and *s*, that *chh* is once actually written for *s*, when that is the proper letter. The instance is *chhū*, written instead of *sū*, for *śū*, what?

As in Charōtarī, the letter *kh* follows the analogy of *k*. While *k* becomes *ch* as shown above, *kh* becomes *chh*. Thus, *rāchh^awū*, for *rāk^hwū*, to keep; *dēchhīnē*, for *dēkhīnē*, having seen. In the word *sētar*, for *khētar*, a field, *kh* has first become *chh* and that, in its turn, has become *s*.

The letter *s* regularly becomes *h*. Thus, *hāt*, for *sāt*, seven; *hō*, for *sō*, a hundred; *vīh*, for *vīs*, twenty; *hāp*, for *sāp*, a snake.

An *h* is itself often elided, as in *āthī*, for *hāthī*, an elephant.

In dealing with the village dialect of Surat, we noticed that the distinction between dental and cerebral letters was hardly observed. The same is the case, but not to the same extent, in Pāṭīdārī. Here the pronoun of the second person is written with a cerebral *t*. Thus, *tū*, thou. Similarly, we have *tō*, then, for the standard *tō*.

The letters *ḍ*, *r*, *l*, and *ḷ*, are interchangeable. Thus, we have *āgar*, for *āgaḷ*, before; *kalyō*, for *karyō*, done; *ghaḍ*, for *ghar*, a house; and *mārō*, *mālō*, or *māḍō*, my.

The vowel scale is not very definitely fixed. We have *i* changed to *a* in *wachār*, for *vichār*, consideration; and *u* changed to *a*, in *kal* for *kul*, a family, and *hakhī*, for *sukhī*, happy.

Nouns.—The declension of nouns does not call for any remark. In one instance if the translation is correct, the postposition *nē* seems to form the agent case. The

sentence is *Bhag^awān-nē kar^awũ*, which is translated, 'by God it was done,' but the translation seems to me to be very doubtful.

Pronouns.—*Mē* or *mē* is 'by me.' As already said, 'my' is *mārō*, *mālō*, or *māḍō*. *Mārē* seems to be used as the agent case in the phrase *mārē dēwō nathī*, by me he is not to be given, i.e., I cannot give him.

The following forms of the pronoun of the second person occur in the specimen,—*tũ*, thou; *tē*, by thee; *tāḍē*, to thee. Note the cerebralisation of the *t*.

Sũ, written *chhũ*, is 'what?' *Chiyā gōm^anō* is 'of what village?' With *chiyā* we may compare the Sindhi *chhā*, what? We may also remember that, as shown above *ch* sometimes may represent a *k*, so that the original form was *kiyā*. Compare Hindōs-tānī, *kyā*, what.

Verbs.—The conjugation of verbs closely follows that of Charōtārī, and calls for no remarks. The verb substantive is *se*, he is, the *chh* being regularly changed to *s*. The past tense is *tō*, was. An irregular past participle of a finite verb is *kalyō*, done. If correctly translated, *kar^awũ*, in *Bhag^awān-nē kar^awũ*, also means 'done.'

As a specimen of Pāṭīdārī, I give a folktale received from Kaira.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PĀṬĪDĀRĪ.

(DISTRICT KAIRA).

એક ધારાળાની વાત.

એક વોણીયો તો; તેના ચાર સોકરા તા, ને એનો બાપ મોદિ પડ્યો. એણે વચાર કર્યો કે, હું મરેશ ત્યારે સોકરા વઢી મરશે. તેથી તે પસે જીવતા જીવે મોટા તૈણને બહે બહે રૂપીઆ આલ્યા, અને હૈથી નોંનાને પાંચે રૂપીઆ આલ્યા. ભગવાંનને કરવું કે એમનો બાપ હાળે થયો. દુકાને બેહે એવો થ્યો. નોંના સોકરાએ વચાર કર્યો કે હું હો હો ગઉ ફરવા જઉ ત્યારે છેતે વણુજારાને કૂતરો દેછયો. પેલા સોકરાએ કહ્યું કે એનું જે માગું તે આપું. તું માજ્ય માજ્ય. વણુજારે હો રૂપીઆ માજ્યા. તે વરતી એણે તો કૂતરો રાછયો. તે પસે ગોંમડામાં ધારાળાને ઘેર પોપટ તો, તે પણુ રાછયો. પસે પસે મલાડી રાછી. પસે આગર જતો તો. ત્યારે તેને એક વાધરી તેની સોડીને હાહરે વરાવતો તો, તે મળ્યો. તે કહેતો તો કે રાતી સોંચનો મરગડો આલ્યો કાળીઓ કૂતરો આલ્યો, તોયે સોડી ડહડહતી ને ડહડહતી રહી. પસે એ સોકરો તો આગર હેડ્યો. હેડતાં હેડતાં મદારી હોંમે મળ્યો. એનો બધો વેહ તુમડી મ્હોર, બધુય હો રૂપીએ રાછયુ. મ્હોર વળડી જોઈ તો ચીધું બરોબર વાજી. પસે આગર હેડ્યો. હેડતાં હેડતાં વચાર્યું કે મારા મોટા ભાઈ પોંહે જી, તાં જ્યો અને તૈણે ભાઈ પોંહે હાપ કાડ્યો. તેથી તૈણે ભાઈ દેખી દેખીને નાહા. મોટા ભાઈએ ચીધું જે આ છું કહ્યું. જે બાપનું કલ બોલ્યું, જતો રેહે માલા હાહદા ઘેદ. પસે બાપ પોંહે જ્યો. બાપને બાપા કયા. તારે બાપે એલછયો, પસે બાપે ચીધું મારો ડીચડો શાંનો, હું ટાડે ફાવે તાં જ. હું માડા ઘડ માં નહ. બાપે કયું કે હું માડા ઘડ માં આયો ટા ટાડું ભોથું વાડી નાંછેશ. તેથી શેમાડે તલાવડી ઉપર જઈ બેઠો. તાં એક હાપ ડોકું કાઢીને જોઈ રયો-તો. તારે કંડીઆના હાપે બાર કાડવાનું કયું ને ચીધું કે પેલો હાપ ડોકું કાઢી રયો સે; તે મારો મોંમે સે. હાપ પસે પાસુ આવવાનું વસન આપી જ્યો. વરતી એના મોંમા મોંમીયોએ ના જવા કયું. પસે કયું કે મોંમા મને એક વાર જઈ આવવા દો, નાગ દેવતાને વાસા થઈ. પસે પોતાના ધણી પોંહે આવીને કહે કે, મારો મોંમે આવે તે

એમ કહેજો કે મારે જવા દેવો નથી. પસે મણી માગજો. ને વરતી મોંમે આયો ને ચીધું માન્ય માન્ય ને મોંગું તે આપું. પસે પેલે સોકરે કયું કે મણી આપું તો ભોંણીયાને સુટો કરી આવવા દેજી. મણી મોંમે કાડી આપી. પસે એવો એ ટેકરે ઊઠી બેઠો. પસે તો હોતાનો મ્હેલ, ઘોડાની પાયગા થૈ જાઓ, એમ કયું. તેથી મ્હેલ ને પાયગાને ચોફેર કોટ બંધયો. હવાર થયું. હો લોક કહે કે વગડો તો, ને આ શું થયું. હોતાનો મ્હેલ શો આ. વરતી કહે ચીયા ગોંમનો રાજા આઈને વસ્ત્રો સે. વોણીયા દીચરીઓ પછણાવવા તૈયાર થ્યા. પસે વોણીયા ચ્યાંચ રયા ને રાજો સોડી પછણાઈ દીધી ને નગારાં આથી ને ડણકા આપ્યા ને ખેપીને હપી થયા.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

PĀṬIDĀRĪ.

(DISTRICT KAIRA).

TRANSLITERATION AND TRANSLATION.

ĒK DHĀRĀLĀNĪ WĀT.
A OF-DHĀRĀLŌ STORY.

Ēk wōṇiyō tō; tēnā chār sōk'rā tā, nē ēnō bāp mōdō
A merchant was; of-him four sons were, and their father sick
 paḍyō. Ēnē wachār karyō kē, 'hū marēs, tyārē sōk'rā
fell. By-him thought was-made that, 'I shall-die, then sons
 wadhī-mar'sē.' Tē-thī tē pasē jīw'tā-jivē mōtā
having-quarrelled-will-die.' Therefore that after while-yet-alive elder
 tain'nē bahē bahē rupiā ālyā, anē hau-thī
to-three two-hundred two-hundred rupees were-given, and all-than
 nōnānē pāchchhē rupiā ālyā. Bhag'wān'nē kar'wū kē
to-younger five-hundred rupees were-given. By-God it-was-done that
 em'nō bāp hājō thayō. Dukānē behē ēwō thyō.
their father well became. In-the-shop he-sits such he-became.
 Nōnā sōk'rāē wachār karyō kē, 'hū hō-hō gau
The-youngest by-son consideration was-made that, 'I hundreds miles
 phar'wā jau.' Tyārē chhētē waṇ'jārānō kūt'rō dēchhyō. Pēlā
to-travel may-go.' Then on-a-field of-a-Waṇjārō a-dog was-seen. That
 sōk'rāē kahyū kē, 'ēnū jē māgū, tē āpū. Tū mājya
by-boy it-was-said that, 'of-this what you-ask, that I-give. Thou ask
 mājya.' Waṇ'jārē hō rupiā mājyā. Tē war'ti
ask.' By-the-Waṇjārō hundred rupees were-asked. That after
 ēnē tō kūt'rō rāchhyō. Tē pasē gōm'dā-mā
by-him on-the-other-hand the-dog was-kept. That after a-village-in
 dhārālāne gher pōpat tō, tē paṇ rāchhyō. Pasē
in-of-a-Dhārālō in-the-house a-parrot was, that also was-kept. Afterwards
 pasē malādī rāchhi. Pasē āgar jatō-tō. Tyārē tēnē,
afterwards a-cat was-kept. Afterwards further going-he-was. Then to-him,
 ēk wagh'rī tēnī sōḍinē hāh'rē warāw'tō-tō, tē mālyō. Tē
a fowler his daughter in-husband's-house sending-was, he was-met. He
 kahētō-tō kē, 'rātī sōch'nō mar'gaḍō ālyō, kālīō kūt'rō ālyō.
telling-was that, 'red of-beak cock was-given, black dog was-given.

Tò-yē sōdī ḍah^aḍah^atī nē ḍah^aḍah^atī rahī.' Pasē ē
Nevertheless the-girl sobbing and sobbing remained.' Afterwards this
 sōk^arō tō āgar hēḍyō. Hēḍ^atā hēḍ^atā
boy on-the-other-hand further walked. In-walking in-walking
 madārī hōmō malyō. Ēnō badhō vēh, tum^aḍī, mhōr,
a-snake-charmer opposite was-met. His all costume, gourd, pipe,
 badhū-y hō rupīē rāchhyu. Mhōr wajāḍī
all-even hundred on-rupee was-kept. The-pipe having-caused t.-sound
 jōī tō chīdhū, 'barōbar wājī.' Pasē
having-seen then it-was-made (i.e. said), 'correctly it-sounded.' Afterwards
 āgar hēḍyō. Hēḍ^atā hēḍ^atā wachāryū kē, 'mārā
further he-walked. In-walking in-walking it-was-thought that, 'my
 mōṭā bhai pōhē jāū.' Tā jyo anē taiṇē bhai
elder brothers near I-may-go.' There he-went and the-three brothers
 pōhē hāp kāḍyō. Tē-thī taiṇē bhai dēchhī-
near a-snake was-produced. Thereon the-three brothers having-seen-
 dēchhīnē nāṭhā. Mōṭā bhāīē chīdhū, 'ṭē ā
having-seen ran-away. The-elder by-brothers it-was-said, 'by-thee this
 chhū kalyū? ṭē bāp^anū kal bōlyū, jāṭō
what was-done? By-thee of-the-father the-family was-disgraced, going
 rēhē mālā hāh^adā dhēḍ.' Pasē bāp pōhē jyo.
remain my father-in-law Dhēḍ.' Afterwards the-father near he-went.
 Bāp^anē, 'bāpā,' kayā. Tārē bāpē ōlachhyō.
To-the-father, 'O-father,' was-said. Then by-the-father he-was-recognized.
 Pasē bāpē chīdhū, 'māḍō ḍich^aḍō śānō? Tū ṭāḍē
Afterwards by-the-father it-was-said, 'my son how? Thou to-thee
 phāvē, ṭā jā. Tū māḍā ghaḍ-mā nāī.' Bāpē kayū
it-pleases, there go. Thou my house-in not.' By-the-father it-was-said
 kē, 'tū māḍā ghaḍ-mā āyō, tō ṭāḍū bhōthū wāḍī-nāchhēs.' Tē-thī
that, 'thou my house-in came, then thy head I-will-cut-off.' Therefore
 sēmāḍē talāw^aḍī upar jāī bethō. Tā ēk hāp ḍōkū
in-the-field a-tank on having-gone he-sat. There a snake head
 kāḍhīnē jōī ryō-tō. Tārē kaṇḍiānā hāpē
putting-forth having-looked remaining-was. Then of-the-basket by-a-snake
 bār kāḍ^awānū kayū, nē chīdhū kē, 'pēlō hāp ḍōkū
out of-taking-out it-was-said, and it-was-said that, 'that snake head
 kāḍhī r^ayō-se, tē mārō mōmō se.' Hāp
having-put-forth remaining-is, he my maternal-uncle is.' The-snake
 pasē pāsu āw^awānū wasan āpī jyo. War^atī ēnā
afterwards back of-coming promise having-given went. Thereupon his
 mōmā mōmīyōē, 'nā jāwā,' kayū. Pasē
(by) maternal-uncle by-maternal-aunts, 'not go,' it-was-said. Afterwards

kayũ kē, 'mōmā, manē ēk wār jāi āw^awā
it-was-said that, 'O-maternal-uncle, me one time having-gone to-come
 dō.' Nāg Dēw^atānē wāsā thai. Pasē pōtānā dhaṇi pōhē
allow.' Snake to-God speech became. Afterwards his-own master near
 āvinē kahē kē, 'mārō mōmō āvē, tō em
having-come he-says that, 'my maternal-uncle (if)-comes, then thus
 kahējō kē, "mārē jawā dēwō nathī." Pasē
please-say that, "by-me to-go to-be-allowed he-is-not." Afterwards
 maṇi māg^ajō.' Nē war^ati mōmō āyō, nē
a-snake-stone demand.' And afterwards the-maternal-uncle came, and
 chīdhū, 'mājya mājya, jē mōgū, tē āpū.' Pasē pēlē sōk^arē
it-was-said, 'ask ask, what you-ask, that I-give.' Then by-that by-boy
 kayũ kē, 'maṇi āpū, tō bhōṇiyānē suṭō karī
it-was-said that, 'a-snake-stone give, then nephew free having-made
 āw^awā dēū.' Maṇi mōmē kāḍi āpi.
to-come I-allow.' Snake-stone by-the-maternal-uncle having-produced was-given.
 Pasē ēwō ē tēk^arē ūthī beṭhō. Pasē tō,
Afterwards such he on-a-hill having-gone-up sat. Afterwards verily,
 'hōnānō mhēl, ghōḍānī pāy^agā thai-jāō,' em kayũ; tē-thī mhēl
'of-gold palace, of-horses troops let-become,' thus it-was-said; thereon palace
 nē pāy^agānē chōphēr kōṭ bādhayō (for bādhāyō). Hawār thayũ.
and troops on-four-sides battlements was-made. Morning became.
 Hau lōk kahē kē, 'wag^adō tō, nē ā sū thayũ? Hōnānō
All people say that, 'open-land it-was, and this what became? Of-gold
 mhēl sō ā?' War^ati kahē, 'chīyā gōm^anō rājā āinē
a-palace what this?' Then they-say, 'what of-village king having-come
 wasyō-se?' Wōṇiyā dīch^arīō pañāw^awā taiyyār thyā.
settled-is?' The-merchants (their)-daughters to-marry ready became.
 Pasē wōṇiyā chyāy rayā? nē rājē sōḍi pañāi-
Afterwards merchants where were? and by-a-king a-daughter in-marriage-
 didhī, nē nagārā āthī nē ḍaṇ^akā ālyā, nē
were-given, and royal-drums elephants and tom-toms were-given, and
 khai-pīnē hakhī thayā.
having-eaten-and-drunk happy they-became.

FREE TRANSLATION OF THE FOREGOING.

A STORY TOLD BY A DHĀRĀLĀ.¹

Once upon a time there was a merchant who had four sons. It chanced that he fell ill, and he thought to himself, 'I am going to die, and my sons will quarrel among

¹ Dhārālās are a tribe of farmers and wandering labourers. They are quite uneducated; and are a sept of the Kōlī caste.

themselves and come to grief.' So while he had yet strength, he sent for them, and gave two hundred rupees to each of the three elder ones, and five hundred rupees to the youngest one. By the mercy of God he recovered, and became well enough to sit in his shop and do his business. Then the youngest son made up his mind to go on a journey of a hundred miles. So he started off, and on a field met a Banjārā, or travelling grain merchant, with a dog. The boy asked him what he would take for the dog, and offered to give him whatever he should ask. The Banjārā asked for a hundred rupees, to which the boy agreed, and took the dog. Then he went on to a village, and saw a parrot in the house of a Dharālā, which he also bought. Then he went on and bought a cat. Then he met a fowler who was sending off his daughter to her husband's house. The fowler was saying, 'I gave her a cock with a red beak, and a black dog, and yet there she is, sobbing and crying.' Then the boy went on and met a snake-charmer. From him he bought all his paraphernalia,—his costume, his gourd, his music-pipe, and all,—for a hundred rupees. He tried the pipe, and found that he could play it all right. Then he went on again, and, as he walked, it struck him that he might go and visit his elder brothers. So he went to his elder brothers and pulled out a snake. When they saw it they ran away, and said to him,—'what is this that you have done? You have disgraced your family. Go away, you father-in-law Dhēd.'¹ So then he went to his father, and said 'hullo, dad,' and then his father recognized him. Said his father, 'you're not my son. Be off with you, wherever you like. But don't come into my house. If ever you do that, I'll cut your head off.' So he went off and sat down by a tank in the fields. As he sat there, a snake put its head out of a hole in the ground and looked at him. One of the snakes in his basket asked him to take it out, 'for,' said it, 'that snake that has put its head out of the hole is my uncle.' So he let it out, after it had promised to come back again. Then its uncles and aunts all asked it to stay with them. Said it, 'nunkey dear, let me go this once, and I'll come back again.' (For it was a snake-god, and could speak.) Then it returned to its master and said, 'when my uncle comes to you, you must say that you can't let me go, and then you must ask him for a snake-stone.'² So the uncle came, and offered to give him anything he asked for if he would only let his nephew go. So the boy said, 'give me a snake-stone, and I'll let your nephew go home with you.' So the uncle gave him a snake-stone. Then the boy went up on a hill and sat there. He wished for a golden palace, and troops of horses. Straightway there appeared on the spot a palace, and troops of horses, surrounded on all sides by forts and battlements. Next morning when people got up they rubbed their eyes and looked at the hill. 'Why,' said they, 'this was open land, and what's this? How did this golden palace get there? What king is it that has come and settled there?' Then all the merchants of the place got their daughters ready to marry them to this wonderful stranger, but what chance had merchants? A real king came and married his daughter to him, and gave him royal drums, and elephants, and tom-toms. So they ate and drank, and lived happy ever afterwards.

¹ A Dhēd is a low-caste scavenger. The expression is a term of abuse.

² In Indian folklore, snakes have magic powers, and, like the English toad, each bears a precious jewel, the snake-stone, in its head. The snake-stone grants its possessor his every wish.

VAḌŌDARI.

From Bombay City a dialect of Gujarātī has been returned under the above name, as the dialect spoken in the Baroda division of the Baroda State. This state consists of four divisions, *viz.*, Amreli, in Kathiawar; Kadi, north of Ahmedabad, in which Paṭṭanī Gujarātī is spoken; Baroda proper, on the east bank of the Mahī; and Navsari, to the east of Surat. Most of the people in Navsari speak Bhīl languages which are described elsewhere.¹ The 79,544 persons returned as speaking Gujarātī in this division, speak either standard Gujarātī, if they are educated, or Anāw'lā similar to that of Surat, if they are not.

In Baroda proper, 728,136 people are returned as speaking Gujarātī. As usual those who are educated speak the standard dialect. The rest speak Vaḍōdari. Vaḍōdari does not differ from the other dialects of north Gujarat, of which we may take the village dialect (the so-called Pāṭīdārī) of Kaira as a standard. It is unnecessary to publish any specimen of it. It will be sufficient to quote the following words from a version of the Parable received from this locality.

The vowel *ā* often becomes *ō*, as in *mō*, in; *kōn*, the ear; for *mā* and *kān*, respectively.

Ā is shortened before *i*, as in *bhaī*, a brother; *khaīnē*, having eaten. *K* often becomes *ch* under the influence of a neighbouring *e* or *i* (*chēt'lā*, for *kēt'lā*, how many; *chēwadāw'wū*, for *kēwadāw'wū*, to be called); and *kh* similarly becomes *chh* (*chhētar* for *khētar*, a field; *bhuchhē* for *bhukhē*, by hunger).

Medial consonants are doubled as in Sur'tī; thus, *pōttānō*, own; *badhḍhū* for *badhū*, all.

S often becomes *h*, as in *hābh'li*, for *sābh'li*, having heard; *ham'jāwū*, for *sam'jāwū*, to conciliate. *Ś*, however, seems to be preserved, and is sounded as an English *sh*, as in *dēs*, a country; *hōś*, I shall be.

Chh is always pronounced as *s*.

In the pronouns, the locative of the genitive is used for a dative. Thus, *mārē*, to me.

The second person singular of verbs is the same in form as the first person. Thus, *mārū-chhū*, I am or thou art striking.

The above remarks may also be taken as applying to the Gujarātī spoken by cultivators of the Panch Mahals district who do not speak Bhīlī.

¹ See Vol. IX, Part III., pp. 198 and ff.

These remarks do not apply to the dialect of the north-east of the district round Parantij, or to that of the detached Taluka of Gogo on the Gulf of Cambay. These will all be considered separately. The educated people of Ahmedabad speak standard Gujarātī.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

(DISTRICT AHMEDABAD).

એક માણસને બે દિયરા હતા. ને તેમોના નોનાએ બાપને ચીધું કે બાપા માલમતાનો મારો ભાગ મને આલો. અને બાપે માલમતાની વેંહચણી કરી. ને થોડા દી કડે નોનો છેલ્લો સઘળું ભેળું કરી પરદેશ ગયો, ને ત્યાં મોજ-મજામાં પૈસો ખરચી મોંખ્યો. ને તે પછી તે દેશમાં મોટો કાળ પડ્યો, ને તેને તોણ પડવા લાગી. તે દેશના એક શેકને ત્યાં જ્યાં રહ્યો; જ્યાં પોતીકા છેતરમાં ભુંડ ચારવા મોકલ્યો, ને જ શેંગો ભુંડ ખઈ રહેતા, તેમોંથી પોતાનું પેટ ખુશીથી ભર્યું હત, તે પણ કોઈએ તેને આલી નહીં.

TRANSLITERATION AND TRANSLATION.

[illegible]

rahyō, jēṇē pōtīkā chhētar-mō bhunḍā chār^awā mōkalyō. Nē
he-remained, by-whom his-own field-in swine to-feed he-was-sent. And
 jē śēgō bhunḍā khai-rahētā tē-mō-thī pōtānū pēt
what husks the-swine eating-were them-in-from his-own belly
 khuśī-thī bharyū-hat, tē paṇ kōiē tēnē āli
happiness-with would-have-been-filled, that even by-anyone to-him was-given
 naī.
not.

PAṬṬANĪ GUJARĀTĪ.

The city of Paṭṭan or Pāṭan, the capital of the ancient state of Anahilawāḍa, is situated in the Kadi division of the Baroda State, which lies north of the Ahmedabad district. The form of Gujarātī spoken by the villagers of this tract and of the neighbourhood is called Paṭṭanī. This Paṭṭanī dialect is spoken in the Kadi division of Baroda, in Mahikantha including the outlying Parantij-cum-Modasa sub-division of the Ahmedabad district and in the greater part of the state of Palanpur. In the north of Palanpur it merges into Mār-wāṛī through an intermediate dialect which has been dealt with under the head of Rājasthānī.¹ On the east it has the various Bhīl dialects of Mahikantha,² and on the south it has the village dialect of Ahmedabad, with which it is closely connected. On its west it is bounded by the Great and Little Ranns of Cutch. Over the whole of this area the educated people speak ordinary standard Gujarātī.

Paṭṭanī possesses all the peculiarities of the village dialect of Ahmedabad, its only real difference being that it possesses these peculiarities in a higher degree, and exhibits them more regularly.

Pronunciation.—As usual in northern Gujarātī, the *ā* in the word *bhāi*, a brother, is shortened, and we have *bhai*. The vowel *a* is changed to *i* in *dīyā* for *dayā*, compassion.

As usual, *ā* is often pronounced as a broad *ō*, and is written, in the Gujarātī character ઔ. Thus, ઔઢી *chodō*, for *chāḍō*, the moon. This broad *o*-sound I represent in transliteration by *ō*. Other examples are *nōṇō* for *nāṇō*, small; *mōḍ^awū* for *māḍ^awū*, to place. So firmly established is this custom that we sometimes even find words which have an *ō* in them by right of origin, written with an *ā*, i.e., the writer has attempted to spell according to the rules of standard Gujarātī, and has blundered in doing so. Thus, in the first specimen *mōj*, joy, is written *māj*. Following the principle of the change of *ā* to *ō*, in the word *paṭyōl*, a *paṭēl* or village headman, *ē* has been changed to *yō*.

A long *i* is regularly changed to *ē* as is also common in northern Gujarātī. Thus, *nēchē*, for *nīchē*, below; *kēmat*, for *kīmat*, price; *vēṭī*, for *vīṭī*, a ring; *wāt-chēt*, for *wāt-chit*, conversation; *mārīs* or *mārēh*, I shall strike.

In *dakh*, for *dukḥ*, grief, *u* has been changed to *a*.

A final unaccented *ē* often becomes *a* or *ā*. Thus, *ana*, for *anē*, and; *ka* for *kē*, that (conjunction); *hama* or *hamā*, for *hamē*, now; *tamā*, for *tamē*, you.

Nasalization at the end of a word is omitted or introduced *ad libitum*. Numerous examples will be found in the specimens. Such are *hama* or *hamā*, now; *karyu* for *karyū*, it was done; *nē* or *nē̃*, the sign of the dative; *khātā-tā*, they (masculine) were eating. The oblique plural is often nasalized as in *gharā̃*, houses; *nōk^arā̃*, servants, instead of the standard *gharō*, *nōk^arō*.

The letters *ch* and *chh* are regularly pronounced as *s*, and are usually written so. Even when *ch* and *chh* are written, they are pronounced as *s*. Indeed so entirely identical are the sounds represented by the Gujarātī letters ષ, ષ્, and ષ્ that they are

¹ See *ante*, p. 106.

² See Vol. IX, Part III., pp. 11 and ff.

written for each other *ad libitum* and are all pronounced *s*. Thus the standard word સવચેત *sāvachēt*, conscious, is actually written ચહાવસેત *chhāv^ssēt* in the first specimen, and similarly સંભાલ્યો *sābhalyō*, he heard, is written સંભાલિ. Other examples of the pronunciation of these letters are *sāk^rrī*, for *chāk^rrī*, service; *chyār* or *sār*, four; *pās*, for *pāch*, five; *usō*, for *ūchō*, high; *vēsāwū*, for *vēchāwū*, to be sold; *vēsī*, for *vēchī*, having distributed; *khar^sī*, for *khur^schī*, having spent; *sār^swū*, for *chār^swū*, to feed cattle; *sālē*, for *chālē*, he goes; *chhōrū* or *sōrū*, a child; *pasī*, for *pachhē*, after; *pusyu*, for *puchhyū*, it was asked; *nāsyā*, for *nāchhyā*, i.e. *nākhyā*, on being thrown. On the other hand, *s* and *ś* are usually pronounced *h*, and are then, as explained below, written *h*.

As elsewhere in north Gujarat, *kh* is pronounced (and written) as *chh*, i.e. is pronounced as *s* (and sometimes written so). Thus, *khēdū*, or *chhēdū*, a cultivator, *chhētar*, for *khētar*, a field; *nāsyā*, for *nāchhyā*, i.e. *nākhyā*, on being thrown.

Very similarly, when the letter *g* is followed by *i*, *e*, or *y*, it is pronounced (and written) *j*. Thus, *lāg^swū*, to begin; but *lājī*, she began; *lājyā*, they began; *war^sjyō*, for *wal^sgyō*, he embraced; *pajē*, for *pagē*, on foot.

There is the usual confusion of cerebral and dental letters. Thus, *mālē*, for *mātē*, for; *kōtī*, for *kōtē*, on the neck; *āth* or *āth*, eight; *ēk^stu*, for *ēk^sthū*, in one place; *dīthō*, for *dīthō*, seen; *tēnē*, for *tēnē*, by him, as well as 'to him'; *ḍakār*, for *dukāl*, a famine. *ḍ* and *ḍh*, however, usually become *r*. Thus, *ghōḍō* or *ghōrō*, a horse; *thōrā dārā* for *thōḍā dahādā*, a few days; *urārī*, for *urādī*, having squandered; *par^swū*, for *paḍ^swū*, to fall; *warō*, for *waḍō*, great; *jarō*, for *jadyō*, found; *lōḍhū* or *lōrū*, iron.

The letters *s* and *ś* regularly become *h*. Thus, *hō*, for *sō*, a hundred; *mānah*, for *mānas*, a man; *hūraj*, for *sūraj*, the sun; *hū* for *sū*, what; *hīd*, for *śīd*, why? *dēh*, for *dēs*, a country; *khuhī*, for *khushi*, happiness; *kah^smīr*, for *kāśmīr*, Kashmir; *ham^sjāyō*, for *sam^sjāyō*, conciliated.

I have not noted any instances in which *h* is dropped, but aspiration is lost in words like *ēk^stu*, for *ēk^sthū*, in one place; *hātī*, for *hāthē*, on the hand.

The cerebral *l*, like *ḍ*, regularly becomes *r*. Thus, *mar^swū*, for *mal^swū*, to mingle; *sagh^sru*, for *sagh^slū*, entire; *āgar* or *āgaḷ*, before; *dhōrō*, for *dhōḷō*, white; *hāt-wārō*, for *hāt-wālō*, a shop-keeper; *war^sjyō*, for *wal^sgyō*, embraced.

Amongst other miscellaneous irregularities of pronunciation, we may note *nhāl*, for *nyāl*, satisfied (cf. Hindi *nihāl*).

Nouns.—The declension of nouns closely follows standard Gujarātī.

The neuter as often as not ends in *u*, instead of *ū*, owing to the free way in which a final nasal is employed. For the same reason, the termination of the dative is *nē* or *nē*.

Nouns ending in a consonant, even when masculine, have a plural in *ā*. Thus, *gharā*, houses; *nōk^srā*, servants.

The agent-locative ends in *i*, instead of *ē*. Thus, *hātī* for *hāthē*, on the hand; *kōtī*, for *kōtē*, on the neck; *hāthī* or *hāthē*, for *sāthē*, with; *bhā*, a father; *mōṭā-bhā*, by the grandfather.

Pronouns.—The agent case of the first person singular is *mī* or *mī*. Similarly, we have *tī*, *tī*, or *tīē*, by thee.

Other pronominal forms are *amī* or *amē*, we; *āp^sdē*, we (including the person addressed); *amārō*, *āp^sdō*, our; *tamā*, for *tamē*, you; *tēnō*, of him; *tēnē* (not *tēnē*),

by him, to him ; *ī* or *î*, he (declined regularly, thus, *inō* or *înō*, of him) ; *kuṇ*, who ? *hũ*, what ?

Verbs.—The verb substantive is thus conjugated in the present,—

	Sing.	Plur.
1	<i>sũ.</i>	<i>saĩyē, siyē, sa.</i>
2	<i>sê, sã.</i>	<i>sō.</i>
3	<i>sê.</i>	<i>sĩ, sê.</i>

The negative verb substantive is *nathĩ*, is not.

The past is *hatō* (as in standard Gujarātī), often contracted to *tō*. The negative past is *natō*, was not, as in *natũ āpyu*, was not given. 'I shall be' is *hōĩś* or *hēh*.

The Definite Present of the finite verb is thus conjugated. The varieties of form are mainly due to the lax use of the final nasal.

I am striking.

	Sing.	Plur.
1	<i>mārũ-sũ. mārusu.</i>	<i>māriyē-saĩyē, etc.</i>
2	<i>mārē-sã, mārēsê.</i>	<i>mārō-sō.</i>
3	<i>mārē-sê.</i>	<i>mārē-sê, etc.</i>

The future, I shall strike, is thus conjugated,—

	Sing.	Plur.
1	<i>mārĩś, mārēh.</i>	<i>mār^asũ, mār^ahũ.</i>
2	<i>mārĩś, mār^asê, mārēh.</i>	<i>mār^asō, mār^ahō.</i>
3	<i>mār^asê, mār^ahē.</i>	<i>mār^asĩ, mār^ahē.</i>

The Present and Past Participles are as in standard Gujarātī, with a few irregularities. The past participle of *jawũ*, to go, is *jyō*, *gyō*, or *jēlō*. That of *āv'wũ*, to come, is *āyō*. Instead of *jadyō*, got, we have *jarō*.

Lēwũ, to take, has its conjunctive participle *lĩ*, for *luĩ*.

I give two specimens of Paṭṭaṇī Gujarātī, both of which come from the Parantij-Modasa sub-division of Ahmedabad. The first is a version of the Parable of the Prodigal Son, received from the Collector of the district. For the second, an admirable conversation between two villagers, I am indebted to the Rev. G. P. Taylor, the author of the well-known Gujarātī Grammar.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATṬAṆĪ.

(MODASA, DISTRICT AHMEDABAD).

એક મનેખને એ સોરા હતા. તેઓએના નોનાએ આપને ક્યુ આપ માલમતાનો જે ભાગ મને મરવાનો હોય તે મને આપ. તેને તેઓને પુંજ વેંસી આપી. ચોરા દારા પસી નોંને સોરે સધર એકતુ ક્યુ અન વેગરા દેહમેં જ્યો અન તાં માંજ-મઝામેં પોતાની પુંજ ઉરારી દીધી. સધર ખરસી નાસ્યા પસી એ દેહમેં મોટો ડકાર પ્યો ને તેને ખોટ પરવા લાજ. તે જઈને તે દેહના એક રેવાહીને તાં રયો. તેને પોતાના છેતરમેં ભુંડો સારવાને તેને મોક્યો. જે દુઢાં ભુંડો ખાતાં તાં તેવતી પોતાનું પેટ ભરવાની તેને મરજ થઈ, પન કોઈએ તેને આપ્યાં નહીં. અન જને તે જાવસેત થયો તાને તેને ક્યુ, મારા આપને ચેટલા મચુરોને પુહકર રોટલા સેં, પન હુતો ભૂખે મરસું. હુ કહીને મારા આપ કને જેહ ને તેને કેહ કે આપ મીં પરમેહર હામા ને તારી આગર પાપ કીધું સેં ને હમ હુ તારો સોરો કહેવાવા જોગ નથી. મને તારા નોકરોમેંના એક જેવો ગન. તે કહ્યો અન આપ કને જ્યો, ને તે હજ ધનો વેગરો હતો તાને તેને આપે દીધો ને તેને દીધા આઈ ને તે દોરીને તેને કોતી વરજ્યો ને તેને બસી કીધી. સોરે તેને ક્યુ આપ મીં પરમેહર હામા ને તારી આગર પાપ કીધું સેં હમ તારો સોરો કહેવાવા જોગ નથી. પન આપે પોતાના સાકરાંને ક્યુ કે હોથી હારાં લુગરાં લીઆઓ ને તે એને પેરાઓ ; ને એને હાતી વેંડી ઘાલો ; ને પજે જોરા પેરાઓ ને આપડે ખાઈને આનંદ કરીએ, કેમકે આ મારો સોરો મુઓ તો ને પાસો જીવતો થયો સેં ; ને ખોવાયલો તો ને જરો સેં. ને તેઓ આનંદ કરવા લાગ્યા.

હમ તેનો વરો સોરો છેતરમેં હતો. ને તે આવતોં વર કને આયો ; તાને તેને રાગ અન નાસ જાંભયો. તેને સાકરાંમેંના એકને ખોલાવીને પુર્યુ, આ હું સેં. તેને તેને ક્યુ તારો ભઈ આયો સેં, ને તારા આપે એક વરી ઉગ્ગની આપી સેં, કેમકે તે હેમખેમ પાસો મયો સેં. પન તેને કશેધ કયો ને માઈ આયાને રાજ નતો. માતે તેના આપે બાર આઈને તેને હમગ્યો પન તેને જબાપ દેતોં આપને ક્યુ ને આટલાં વરહથી તારી સાકરી કરે સું, ને મી કધી તારો હુકમ આતયો નથી, તોપન મારા મીત્રા હાયે ખુહી કરવાને તીં મને બોકર પન કધી નતું આપ્યુ. આ તારો સોરો જને તાર વરખ સેનારો હાયે ઉરારી દીધું તે જોઓ આયો કે તીએ તેને માને વરી ઉગ્ગની આપી. તેને તેને ક્યુ, સોરો રોજ તુ મારા હાથી સેં અન માર સધર તાર સેં. આપડે ખુહી થવું જોઈતુ હવ તથા હરખાવું જોઈતુ હવ; કેમકે આ તારો ભઈ મુઓ તો ને પાસો જીવતો થયો સેં ; ને ખોવાયલો તો જ્યો સેં.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PAṬṬAṆĪ.

(MODASA, DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ēk mānekh^ānē be sōrā hatā. Tēō-mō-nā nōnāē bāp^ānē
A to-man two sons were. Them-in-of by-the-younger to-the-father
 kayū, ‘bāp, māl-matānō jē bhāg manē mar^āwānō hōy, tē manē
it-was-said, ‘father, of-the-property what share to-me to-be-got is, that to-me
 āp.’ Tēnē tēōnē puñjī vēsī āpī. Thōrā dārā pasī
give.’ By-him to-them the-property having-divided was-given. A-few days after
 nōnē sōrē sagh^āru ēk^ātu karyu, ana vēg^ārā dēh-mō jyō.
by-the-younger by-son everything together was-made, and a-distant country-in he-went,
 ana tā māj-majhā-mō pōtānī puñjī urārī-didhī. Sagh^āru
and there debauchery-in his-own property was-squandered-away. Everything
 khar^āsī-nāsyā-pasī ē dēh-mō mōtō dakār paryō, nē tēnē
having-spent-completely-after that country-in a-mighty famine fell, and to-him
 khōt par^āwā lājī. Tē jāinē tē dēh^ānā ēk rēwāhīnē tā rayō.
want to-fall began. He having-gone that of-country an of-inhabitant there remained.
 Tēnē pōtānā chhētar-mō bhunḍō sār^āwānē tēnē mōkalyō. Jē
By-him his-own field-in swine for-feeding as-for-him he-was-sent. What
 ḍhunḍhā bhunḍō khātā-tā, tē-watī pōtānū pēt bhar^āwānī tēnē mar^ājī
husks the-swine eating-were, those-with his-own belly of-filling to-him desire
 thaī, pan kōīē tēnē āpyā nahī. Ana jānē tē chhāw^āsēt thayō,
was, but by-anyone to-him they-were-given not. And when he conscious became,
 tānē tēnē kayu, ‘mārā bāp^ānē chēt^ālā majurōnē puh^ākar rōt^ālā sē,
then by-him it-was-said, ‘my to-father how-many to-servants sufficient loaves are,
 pan hu-tō bhūkhē maru-sū. Hu uṭhīnē mārā bāp kanē
but I-on-the-other-hand by-hunger dying-am. I having-arisen my father near
 jēh, nē tēnē kēh kē, “bāp, mī Par^āmēhar hāmā vē tāri
will-go, and to-him I-will-say that, “father, by-me God against and of-thee
 āgar pāp kīdhū-sē, nē hama hu tārō sōrō kahēwāwā jōg nathī. Manē
before sin done-is, and now I thy son to-be-called worthy am-not. Me
 tārā nōkarō-mō-nā ēk jēwō gan.” Tē uṭhyō ana bāp kanē jyō. Nē tē
thy servants-in-of one like count.” He arose and the-father near went. And he
 haji ghanō vēg^ārō hatō, tānē tēnē bāpē dīthō, nē tēnē
still great distant was, then as-for-him by-the-father he-was-seen, and to-him

diyā āi, nē tē dōrinē tēnē kōti war^a jyō, nē tēnē basī
compassion came, and he having-run on-his on-neck hung, and to-him kiss
 kīdhī. Sōrē tēnē kayu, 'bāp, mī Par^a mēhar hāmā
was-made. By-the-son to-him it-was-said, 'father, by-me God against
 nē tāri āgar pāp kīdhū-sē; hama tārō sōrō kahēwāwā jōg
and of-thee before sin done-is; now thy son to-be-called worthy
 nathī.' Pan bāpē pōtānā sāk^a rānē kayu kē, 'hau-thī
I-am-not.' But by-the-father his-own to-servants it-was-said that, 'all-than
 hārā lug^a rā li-āō, nē tē ēnē pērāō; nē ēnē hāti
good robes bring. and those to-him put-on; and to-this-one on-hand
 vēti ghālō, nē pajē jōrā pērāō; nē āp^a dē khāinē ānand
a-ring put, and on-feet shoes put-on; and we-all having-eaten rejoicing
 kariē, kem-kē ā mārō sōrō muō-tō, nē pāsō jīw^a tō thayō-sē;
may-do, because-that this my son dead-was, and again living become-is;
 nē khōwāy^a lō-tō, nē jarō-sē.' Nē tēō ānand kar^a wā lājyā.
and lost-was, and found-is.' And they rejoicing to-make began.

Hama tēnō warō sōrō chhētar-mō hatō. Nē tē āw^a tō ghar
Now his great son the-field-in was. And he in-coming the-house
 kanē āyō, tēnē tēnē rāg ana nās chhābharyō. Tēnē
near came, then by-him music and dancing was-heard. By-him
 sāk^a rā-mō-nā ēk^a nē bolāvinē pusyu, 'ā hū sē?' Tēnē
the-servants-in-of to-one having-called it-was-asked, 'this what is?' By-him
 tēnē kayu, 'tārō bhai āyō-sē, nē tārā bāpē ēk wari
to-him it-was-said, 'thy brother come-is, and thy by-father a great
 ujānī āpi-sē kem-kē tē hēm-khēm pāsō maryō-sē.' Pan
feast given-is because-that he safe-sound back-again got-is.' But
 tēnē karōdh karyō, nē māi āyānē rājī natō.
by-him anger was-made, and within for-going willing he-was-not.

Mātē tēnā bāpē bār āinē tēnē ham^a jāyō.
Therefore his by-father outside having-come as-for-him he-was-persuaded.
 Pan tēnē jabāp dētō bāp^a nē kayu, 'jō, āt^a lā
But by-him reply in-giving to-the-father it-was-said, 'see, so-many
 warah-thī tāri sāk^a ri karū-sū, nē mī kadhī tārō hukam
year-from thy service doing-I-am, and by-me ever thy order
 otaryō-nathī, tō-pan mārā mitrō-hāthē khuhī kar^a wānē
disobeyed-is-not, nevertheless in-my friends-in-company rejoicing for-making
 tī manē bōk^a ru pan kadhī natū-āpyu. Ā tārō sōrō jēnē
by-thee to-me a-goat even ever not-was-given. This thy son by-whom
 tāru gharab sēnārō-hāthē urārī-didhu, tē jēō āyō kē tiē
thy living harlots-in-company was-wasted-away, he as came that by-thee
 tēnē mātē wari ujānī āpi.' Tēnē tēnē kayu, 'sōrō,
of-him for a-great feast was-given.' By-him to-him it-was-said, 'son,

rōj tu mārā hāthī sē, ana mārū sagh^aru tāru sē.
daily thou of-me in-company art, and mine everything thine is.
 Āp^adē khuhī thawū jōitu hatu, tathā har^akhāwū
To-us-all rejoicing to-become being-proper it-was, also to-rejoice
 jōitu hatu; kem-kē ā tārō bhaī muō-tō, tē pāsō
being-proper it-was; because-that this thy brother dead-was, he again
 jīw^atō thayō-sē; nē khōwāy^alō-tō, jaryō-sē.
living become-is; and lost-was, found-is.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATTANĪ.

(DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

A VILLAGE DIALOGUE.

DRAMATIS PERSONÆ.

દેવકણુ પટયોલ અને માટયમ આરોટ

Scene : પલાચરની ભાગેળ.

માટયમ—(ધાંટે પાડીને) એ દેવકણુદા આવો તો ખરા.

દેવકણુ—(પાસું જોઈને) ઓહોહો, આરોટ, તમે આંહીં આંથી ?

માટયમ—આંહીં આયે બે દાડા થ્યા, જાણોજ સો તો ક શમો ફરી જ્યો સેં, નકર ભાટ ભરાંમણુને દેહાવર તે હીદ જવું પડે ? તમં હરખા બાપા પાહે આઈને શકન નાંખતા ક ન્હાલ થઈ જતા. હમં તો મજુરી કરી કરીને તુંમલીઅ તુટી જાય સેં. ઈનું હયાનાહ જાય, મેંમઈમાં માતા કાળકાનું ખપ્પર સાલે સેં. ઈનું હાંરે થજે ક મારગમાં પહોરના જેવું દખ નથી.

દેવકણુ—હ્યો કીક થયું તમે આયા તે. ગામમાં સો તે બે ઘડી વાતચેત પુસ્વા થહે, ભઈ, જરા મારે ઉતાવળ સેં. ગામમાં ચેટલાં ધમહાણુ પડ્યાં સેં. ભઈ શા, જરા મંદરમાં જાઓ ને બાવાજીને કહો ક, કાકોરજીનો થાળ કરવા અને કાલે આઈ સેં એ બધી મુરત્યોને જમાડવા કાળી રોટીનો વેત થાય ઈમ નથી. ગામમાં ફરી ફરીને હરધા પરમાણુ લોક આલે એ લે જો.

માટયમ—હાંરે, હું જઈ સું, પણ જરા ઘરની કહેળશમની તો વાત કહો.

દેવકણુ—હૌ કહેળશમ સેં. ભઈ શા, વીધોટીનું ધમહાણું સાલે સેં. ઈમાં વળી પેલા ભવૈયા આયા સેં, ગામમાં ટહેલીઆ તો એટલા, ફચીર તો એટલા, ચેટલાનું પુરું કરિઅ ?

માટયમ—ભા, કણુખી તો રાજ સેં. ભવૈયાનો વેત તો પહેલો કરવો પડહે, અમક બે વરહાં ઉપર ઈઆંતો રાજ્યો નતો એટલં ગામમાં ઢોરાં માણુહાંતો હુબાટો વળી જ્યો તો.

દેવકણુ—ખરું કહો સો, એ તો ખરે લેખે સેં, બીજાનું તો થતું અહે ઈમ થહે, પણ આંયાંનું તો કરવું પડહે.

માટયમ—ભા, ભાટ ભરાંમણુ ગડ પરતીપાળ સો ; કહે સેં ક નહિ ક કણુખી આંહે કરોડ ; મોર સેં, મોર સેં, અતિતસેં, ફચીર સેં, મહેતો સેં, મશંદી સેં, કુણુ નહે ? હૌ તમારે વાહે.

દેવકણુ—હાચી કહો સો, આરોટ ; પણ આગળ્યા દાડા જ્યા, પહેલાં તો ગામના ધણીરણી હમે હતા.

માટયમ—હોવે, બાપા, મારો ઈનિં મારો, ને જવાડો ઈનિં જવાડો તમારા મોટાભાઈ અમેને પહેલાં ભાટાંવાળાં આપ્યાં તાં તે અજીએ અમારા સૈયા આશી બોલે સેં.

દેવકણુ—હ્યો પટયોલ, રામ રામ, પાસા બેગા થજો.

CENTRAL GROUP.

PATTAÑĪ.

(DISTRICT AHMEDABAD).

(Rev. G. P. Taylor, M.A., D.D., 1899.)

A VILLAGE DIALOGUE.

Dēw^akaṇ Paṭyōl anē Māṭyam Bārōṭ.
Dēw-krishṇa Patēl and Māṭyam Bard.

Palāchar^anī bhāgōḷ.
Of-the-Palāchar the-precincts.

Mātyam.—(Ghāṭō	pāḍinē)	Ē	Dēw ^a kaṇ-dā,	āwō
Mātyam.—(Voice	having-caused-to-fall)	Here	Dēw-krishṇa-dās	come
tō,	kharā.			
indeed,	in-truth.			

Dēw^akaṇ.—(Pāsũ jōinē) Ōhōhō, bārōt, tamē āhĩ chyā[~]-thi ?
Dēw-kaṇ.—(*Back having-looked*) *Ho ! Bard, you here where-from ?*

Mātyam.— Āhī āyē be dādā thyā. Jānō-j-sō
Mātyam.—Here on-the-having-come two days became. Knowing-verity-you-are

tô	ka	śamô	pharī	gyō-sē,	nakar
<i>indeed</i>	<i>that</i>	<i>the-time</i>	<i>having-turned</i>	<i>gone-is,</i>	<i>otherwise</i>
bhāt	bh ^a rāmaṇ ^a nē		dēhāwar		tē hīd
<i>(to)-the-Bard</i>	<i>to-the-Brāhmaṇ</i>	<i>(into)-a-foreign-country</i>	<i>that</i>	<i>why</i>	
jawū	padē ?	Tamā	har ^a khā	bāpā	pāhē
<i>to-go</i>	<i>falls ?</i>	<i>You</i>	<i>like</i>	<i>gentleman</i>	<i>near</i>
śakan	nākh ^a tā,	ka	nhāl		thai
<i>a-request</i>	<i>(we-)used-to-throw,</i>	<i>that</i>	<i>satisfied</i>	<i>having-become</i>	
jatā.	Hamā	tô	majurī	kari	
<i>(we-)used-to-go.</i>	<i>Now</i>	<i>on-the-other-hand</i>	<i>labour</i>	<i>having-done</i>	
karinē	tūm ^a li-a	tuṭi	jāy-sē.	Īnū	
<i>having-done</i>	<i>the-head-even</i>	<i>being-broken</i>	<i>going-is.</i>	<i>Of-this</i>	
hatyānāh	jāy.	Mēmaī-mā	Mātā	Kāl ^a kānū	
<i>destruction</i>	<i>may-go.</i>	<i>Bombay-in</i>	<i>(of-)mother</i>	<i>of-Kālikā</i>	

khappar sālē-sē. Īnũ hārũ thajō ka
the-sacrificial-dish going-is. Of-it good be that
mār^ag-mā p^ahōr^anā jēwũ dakh nathī.
the-way-in of-last-year the-like pain is-not.

Dēw^akaṇ.— Lyō, thīk thyũ tamē āyā tē. Gām-mā
Dēw-kaṇ.—Take (i.e., well), nice it-was you came that. The-village-in
 sō tē be ghaḍī wāt-chēt puswā thahē.
 you-are (for-)that two ghaṛīs conversation the-asking will-be.
 Bhaī, jarā mārē utāwal sē. Gām-mā
 Brother, a-little to-me hurry is. The-village-in
 chēt-lā gham^ahāṇ paḍyā-sē. Bhaī Śā,
 how-many crowds fallen-are. Brother Sir,
 jarā mandar-mā jāō, nē bāwā-jīnē k^ahō
 for-a-little the-temple-in go, and to-the-holy-person say
 ka, ‘thākōr-jīnō thāl kar^awā anē kālē
 that, ‘of-the-idol the-dish to-make and yesterday
 āī sē ē badhī mur^atyōnē jamāḍ^awā
 having-come are those all to-holy-men to-cause-to-eat
 kālī rōṭīnō vēt thāy ĩm nathī.’
 black of-bread the-opportunity may-be so not.’
 Gām-mā pharī-pharīnē har^adhā par^amāṇē
 The-village-in having-gone-round (their-)faith according-to
 lōk ālē, ē lē-jō.
 people give, that having-taken-go.

Mātyam.—Hārũ, hũ jāũ-sũ, paṇ jarā ghar^anī
Mātyam.—Good, I going-am, but for-a-little of-the-house

 k^ahōl-sām^anī tō wāt k^ahō.
 of-the-peace-welfare on-the-other-hand the-story tell.

Dēw^akaṇ.— Hau k^ahōl-sām sē. Bhaī Śā, vīghōṭīnũ
Dēw-kaṇ.—(We-)all peaceful-well are. Brother Sir, of-the-land-assessment

 dham^ahāṇũ sālē-sē. Ī-mā wālī
 the-disturbance going-on-is. This-in-(i.e., in-addition-to) also
 pēlā bhawaiyā āyā-sē. Gām-mā ṭ^ahēliā
 those players come-are. The-village-in beggars
 tō ēṭ^alā, phachīr tō ēṭ^alā,
 on-the-one-hand so-many, mendicants on-the-other-hand so-many,
 chēt^alānũ purũ karia ?
 of-how-much full may-we-make ?

Mātyam.— Bhā, kaṇ^abī tō rājā sē. Bhawaiyānō
Mātyam.—Father, the-cultivator on-the-other-hand king is. Of-the-players

 vēt tō p^ahēlō kar^awō paḍ^ahē, chyam-ka
 opportunity indeed first to-make will-fall, because-that

be warahā upar ñānō rājipō natō.
two years above (i.e., past) of-them satisfaction was-not.
 Ēṭlā gām-mā dhōrā māṇāñnō
In-so-much(-time) the-village-in the-cattle of-the-men
 hubātō walī jyo tō.
a-heavy-blow having-turned went indeed.

Dēw^akaṇ.—Kharū k^ahō-sō. Ē tō kharē lēkhē
Dēw-kaṇ.— True saying-you-are. That indeed in-truth in-writing
 sē, bijānū tō thatū ahē, ĩm
is, (that-)of-others on-the-one-hand being may-be, so
 thahē; paṇ ñyāñnū tō kar^awū
it-will-be; but (that-)of-these on-the-other-hand to-make
 paḍ^ahē.
it-will-fall.

Mātyam.— Bhā, bhāt bh^arāmaṇ gaū partipāl sō, k^ahē-sē
Mātyaṇ.— Father, Bard Brāhmaṇ cow protector you-are, saying-they-are
 ka nahi ka, ‘kaṇ^abī āhē karōd’?
or not that, ‘the-cultivator at-the-back ten-millions’?
 Mōr sē, chōr sē, atit sē, phachir
Peacock there-is, thief there-is, devotee there-is, mendicant
 sē, m^ahētō sē, maśandī sē. Kuṇ nhē?
there-is, accountant there-is, clerk there-is. Who is-not?
 Hau tamārē wāhē.
All at-your at-the-back.

Dēw^akaṇ.— Hāchī k^ahō-sō, bārōt; paṇ āgalyā dādā
Dēw-kaṇ.— A-true(-story) saying-you-are, Bard; but former days
 jyā, p^ahēlā tō gām^anā dhaṇī-raṇī
are-gone, at-first on-the-other-hand of-the-village masters
 hamē hatā.
we were.

Mātyam.— Hōwē, bāpā, mārō ĩñē mārō, nē
Mātyam.— Yes, Sir, you-may-kill him you-may-kill, and
 jiwādō ĩñē jiwādō. Tamārā
you-may-cause-to-live him you-may-cause-to-live. Your
 mōṭā-bhāī amōñē p^ahēlā bbāṭā-wālā ālyā-tā,
by-grandfather to-us formerly the-bards’(-fields) given-were,
 tē aji-ē amārā saiyā āśī bōlē-sē.
(for-)that still-even our sons blessing saying-are.

Dēw^akaṇ.— Lyō, paṭyol, Rām Rām, pāsā bhēgā
Dēw-kaṇ.— Take (i.e., well), Paṭēl, Rām Rām, again met(-with-me)
 thajō.
become-please.

FREE TRANSLATION OF THE FOREGOING.

Speakers :—Dēw-krishṇa-dās, the village headman.

Mātyam, a bard.

Scene :—A gate of the village Palāchar.

Mātyam (*in a loud voice*)—This is Dēw-krishṇa-dās I see, isn't it ?

Dēw-krishṇa-dās (*looking round*)—O ! ho ! ho ! where have you come from, bard ? (or when did you come, bard ?)

Māt.—I came here two days ago : but it is plain that times are changed indeed, else why must bards and Brāhmaṇs travel so far from home ? Time was when we used to come to good folk like you and after making our requests would leave with our wants all supplied : but now we're just killed with constant hard work. Bad luck to it all ! In Bombay Mātā Kālīkā's bowl is going round (*i.e.*, death, or the plague, is now raging in Bombay) : but, thank goodness, there isn't as much annoyance in travelling now as there was last year.

Dēw.—I'm glad you're come, and as you're in the village we can have a bit of a chat together, though I am in a little hurry. What a crowd of pests are in the village ! But, friend, step into the temple and tell the priest that it is not convenient for you just now to make your offering to the idol or feed all the holy persons who came here yesterday. Go you your round of the village and collect what the people give as alms.

Māt.—All right. I'll go ; but first let me hear that at home you're flourishing.

Dēw.—All are flourishing. But, my good fellow, there's this confounded land-assessment going on. Then too those tumbler-folk have come, and the village shows crowds of street beggars and mendicants galore. Whence are the demands of all these to be met ?

Māt.—Friend, the farmer is a king. You'll have to satisfy first of all those tumblers, for, a couple of years ago, when they left discontented, immediately blow upon blow came upon the cattle and the men in the village.

Dēw.—It's true what you say. This is indeed a necessary bill. Let the others be given what may be, but these we are bound to square.

Māt.—Friend, you're the protector of bards and Brāhmaṇs and cows. Doesn't the saying run, 'Millions follow the farmer' (*i.e.*, the farmer can support millions of folk). The peacock, the thief, the devotee, the mendicant, the village accountant, the clerk, and who not ? All follow you (for support).

Dēw.—You speak truly, bard ; but the former days are gone. Once we were lords of the village.

Māt.—Yes, friend, life and death were in your hand. Of old your grandfather gave us 'the bards' fields' and to the present day our sons bless him.

Dēw.—So, Paṭēl, Good day and may we meet again.

GUJARĀTĪ OF THAR AND PARKAR.

It is reported that 30,000 people speak Gujarātī in the extreme south of the Sind district of Thar and Parkar, which is separated from Northern Gujarat by the Great Rann of Cutch. They are evidently immigrants from Gujarat, but I have not ascertained what dialect of Gujarātī they speak. Specimens of Gujarātī received from Thar and Parkar are in the ordinary literary form of standard Gujarātī employed by educated people. The language of the uneducated is probably a form of Paṭaṇī Gujarātī, mixed with Mārwarī.

GUJARĀTĪ OF CUTCH.

In the Peninsula of Cutch the following languages are reported to be vernaculars:—

Kachchhī	spoken by	311,000 people.
Kāyasthī	„	500 „
Gujarātī	„	205,500 „
Āyārī or Āhīrī	„	30,500 „
Hindōstānī	„	3,000 „
TOTAL		550,500

Of these Kachchhī will be dealt with under the head of Sindhī. Kāyasthī,—a mixture of Rājasthānī, Gujarātī, and Kachchhī,—will be dealt with under the head of Kachchhī.

The Hindōstānī of Cutch has been dealt with under the head of Western Hindī,¹ and Āyārī or Āhīrī under the Bhil languages.²

There remains Gujarātī. It is the home tongue of most Brāhmaṇs and Vāṇiās, and is, in Cutch, the language of literature, business, and general correspondence. This description shows that it is essentially the language of the educated classes. It, therefore, as elsewhere in Gujarat, possesses no dialectic peculiarities, and in no way differs from the standard form of the language. Specimens of it are hence unnecessary.

¹ Vol. IX, Pt. I.

² Vol. IX, Pt. III., pp. 63 and ff.

KĀṬHIYĀWĀDĪ.

The Gujarātī spoken by the educated classes of the Peninsula of Kathiawar is, as usual, the standard dialect. The uneducated Hindus, on the other hand, speak a well defined dialect, known as Kāṭhiyāwāḍī or Kāṭhiāwāḍī. Most of the Musalmāns speak Hindōstānī, but some of them, especially the sailors for whom Kathiawar is famous, speak a broken kind of Gujarātī which will be dealt with separately.

Local authorities divide Kāṭhiyāwāḍī into four sub-dialects,—Jhālāwāḍī spoken in the north-east, Sōraṭhī in the south-west, Hālāḍī in the north-west and centre, and Gōhilwāḍī or Bhāwnagarī in the south-east of the peninsula. These do not, however, differ to any serious extent among themselves. Hālāḍī, which is spoken on the Gulf of Cutch, has, it is true, borrowed a few idioms from Kachchī, such as the use of *paṇḍ'nō*, to mean 'of oneself,' but these are not sufficiently numerous to demand separate consideration. I therefore deal with Kāṭhiyāwāḍī as a whole, and give two specimens of it, selecting those which have come from Jhalawad, as they are the most complete that I have received.

The following may be taken as the approximate number of speakers of Kāṭhiyāwāḍī :—

Where spoken	Number of speakers.
Bombay Town and Island . . .	25,000
Kathiawar—	
Jhālāwāḍī	437,000
Sōraṭhī	733,000
Hālāḍī	770,000
Gōhilwāḍī	631,000
	2,571,000
TOTAL	2,596,000

Kāṭhiyāwāḍī has most of the peculiarities of northern Gujarātī, and also has some of its own. These will be evident from the following grammatical sketch.

There is the usual uncertain vowel scale. Thus, *wachārī* for *richārī*, having considered; *kapātar* for *kupātra*, a bad person. As usual *ā* is shortened before *i*. Thus, *bhaī* for *bhāī*, a brother; *khaīnē*, for *khāīnē*, having eaten. So we have the change of *ī* to *ē* in *kēmat*, price. *Ē* is sometimes changed to *ya* as in *gāmya* for *gāmē*, in a village. The broad sound of *o*, which I transliterate as *ó*, is rather common. We have even *ghódō*, a horse. The past participle of *jawū*, to go, is always written *jīyó*, although the *ō* in other past participles is written as in the standard; thus, *hatō* (not *ható*), was; *paḍyō* (not *paḍyó*), fallen.

The change of *ch* and *chh* to *s* is very common. *Chh* is often preserved in writing, but the pronunciation is always that of *s*, not *chh*. Thus although *pāchhā*, back-again, is written with *chh*, it is pronounced *pāsā*. Before *i*, *e*, and *y*, however, the *chh* often becomes *ś*, not *s*. The following are examples of these changes: *sāḍō* for *chāḍō*, the

moon; *sār^owũ*, for *chār^owũ*, to graze cattle; *sākar*, for *chākar*, a servant; *saḍ^owũ*, for *chaḍ^owũ*, to mount; *pās*, for *pāch*, five; *pasā*, for *pachās*, fifty; *sō*, for *chha*, six; *sōk^orō*, for *chhōk^orō*, a son; *pasē*, also spelt *pachhē*, after; *sũ*, also spelt *chhũ*, I am; *sōḍāwũ*, for *chhōḍāwũ*, to release; *māras*, for *mārē-chhe*, thou strikest (so *rōwachh*, thou weapest, here written with *chh*); *se*, often written *chhe*, he is; *śēḷē*, for *chhēḷē*, far; *śēḍu*, also spelt *chhēḍu*, a cultivator; *pūśyũ*, for *pūchhyũ*, it was asked.

K becomes *ch*, and *kh* becomes *chh*, under the influence of a neighbouring *i* or *e*. Thus, *dīch^orō*, for *dīk^orō*, a son; *chēḷ^olā*, for *kēḷ^olā*, how many? *cham*, for *kem*, why? *chēḍē*, for *kēḍē*, after; *chhētar*, for *khētar*, a field; *khēḍu*, *chhēḍu*, or *śēḍu*, a cultivator.

Jh is pronounced as *z*, as in *jhōḍ*, pronounced *zōḍ*, a devil.

S or *ś* only becomes *h* in the middle or at the end of a word. Thus, *s'hāhā*, for *sāsā*, want; *dah*, ten; *vīh*, twenty; *dēh*, for *dēs*, a country; *par-dēh*, a foreign country; *mānah*, for *mānas*, a man; *warah*, for *waras*, a year; *jah*, for *jaś*, fame. At the commencement of a word, *s* is aspirated and is written in the vernacular *ṣ* which bears the same relation to *ṣ* as *kh* does to *k*. The same sound is common in the languages of Burmah, and is there transliterated *hs*. I cannot here transliterate *ṣ* by *sh*, as this would be confused with the *sh* representing the sound of *sh* in 'shun.' I therefore transliterate it *s'h* for want of a better sign. Examples are, *s'hāt*, for *sāt*, seven; *s'hō*, for *sō*, a hundred; *s'hūraj*, for *sūraj*, the sun; *s'hāhā*, for *sāsā*, want; *s'hārō*, for *sārō*, good; *s'hābharyũ*, for *sābhalyũ*, he came to his senses; *s'hāb^odō*, standing up; *s'hāthi*, for *sāthi*, a servant; *s'hapar^omō*, for *sapar^omō*, festive.

An initial *ś* seems to be preserved. Thus, *śũ*, what? *śyā-thi*, why.

The letter *h*, when medial, is elided. Thus, *kaũ*, let me say; *waũ*, a wife; *rē*, for *rahē*, he remains. The letter *ḷ* usually becomes *r*. Thus, *sārya*, for *chhāl^oḷ*, husks. A final vowel is optionally nasalized. Thus, *āḷ^olē*, thereupon; *pachhē* or *pachhē*, after; *kōyē*, by anyone; *nē* or *nē*, and.

Declension.—There are a good many irregularities in the declension of nouns. As in Sur^otī, nouns ending in consonants take *ā* in the oblique form singular and in the plural (in the plural also *ā*). Thus, *janānē*, to a man (*jan*); *bāp^onē* or *bāpānē*, to a father; *gānā*, songs; *bhūḍ^odā*, swine; *ghōḍā* or *ghōḍā*, horses.

Another oblique form is made by adding *ya*. It is used in both numbers. Thus, *sārya*, husks; *gōṭhya*, feastings; *mōrya*, formerly; *gāmya*, in a village; *āḍya-mā*, on the side (of a pond). Compare *ā-bhaī*, he, oblique *ābhīyā*, below.

The plural is also indicated by the addition of *ũ*. Thus, *mānahũ*, men; *dīch^oriyũ*, daughters; *gāyũ*, cows; *s'hāthiyũnē*, to his servants; *rāḷ^olūnī*, of harlots.

The *ē* of the agent-locative is often nasalized. Thus, *āḷ^olē*, thereon; *kōyē*, by anyone.

Pronouns.—The first two personal pronouns are as in standard Gujarātī. The locative of the genitive may be used as a dative. Thus, *manē* or *mārē*, to me.

The pronoun of the third person is *tē*, *tī*, or *ī*. All these forms are declined regularly, except that the nominative plural of *ī* may be *īwadāi*. The case of the agent has a dental *n*, as in *īnē* by (as well as, to) him. *Im^onē* or *tem^onē* is 'to him' or 'to them.' The word *bhaī*, is also employed with a pronoun of the third person. Compare standard Gujarātī *bhāy^odō*, a man. Thus, *ā-bhaī*, he (*lit.* this man) (was sent to the fields); *bhaīnē*, (consciousness came) to him; *ā-bhīyānũ* *ōjhrũ*, his belly. *Kuṇ* or *kōṇ* is 'who?', *kunō* is 'whose?', *sō* (fem. *śī*, neut. *śū*) or *kīyō* or *chīyō* is 'what?' Its oblique form is *śyū*.

Conjugation.—As usual in North Gujarat, the second person singular is the same as the first person. Thus, *sũ*, I am, thou art. In other respects the conjugation of the verb closely follows the standard dialect, allowing for phonetic changes.

The present tense of the verb substantive is as follows :—

	Sing.	Plur.
1	<i>sũ.</i>	<i>sayẽ.</i>
2	<i>sũ.</i>	<i>sõ.</i>
3	<i>se.</i>	<i>se.</i>

This is often written *chhũ*, etc., but the pronunciation is always *sũ*, etc.

The past tense is *hatõ* or *tõ*, as in other northern Gujarat dialects. *Nõtũ*, it was not.

The present tense of the finite verb is :—

I strike.

	Sing.	Plur.
1	<i>mārũ-sũ.</i>	<i>mārĩẽ-sayẽ.</i>
2	<i>mārũ-sũ, māras.</i>	<i>mārõ-sõ.</i>
3	<i>mārẽ-se.</i>	<i>mārẽ-se.</i>

The standard forms are also used. The auxiliary is often written with *chh*. Thus, *mārachh*, for *māras*, thou strikest. The imperfect is *mār^atõ-tõ*. The past participle is *māryõ*.

The future is as in the standard dialect. The *ś* seems to be preserved and not to be changed to *h*. Thus, *mārĩś*, I shall strike.

The imperative ends in *ya*. Thus, *mārya*, strike.

The past participle of verbs the roots of which end in *ā* (passives) takes the termination *ṇõ*. Thus, *bharāṇõ*, he was filled; *jhalāṇõ*, he was seized; *lūtāṇõ*, he was plundered; *marāṇõ*, he was killed.

The verb *jawũ*, to go, has its present participle *jātõ*, not *jatõ*, and its past tense *jīyõ*. In this word the final *o* is always written in the specimens as *õ*, not as *ō*. So also its infinitive is *jāwũ*, not *jawũ*. Similarly, *thawũ*, to be, has its infinitive *thāwũ*, and its present participle *thātõ*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀTHIYĀWĀPĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN I.

એક જણને બે સોકરા હતા. ત્રીમાંથી નાને ઈના બાપને કીધું કે, બાપા, આપણ મઝીઆરામાંથી મને મારો ભાગ આપો. આટલે ઈને બાપે બધી ધરવખરી વેચી દીધી. થોડા દી એકે નાને તો પોતાના ભાગનું બધું વેચીસાટી ઈના જે પૈસા આવ્યા ઈ લૈને પરદેહમાં જીવે, ને ઇયાંકણે પોતાનું બધું ગોઠે ઇમ ઉડાડવા માંડ્યું. આટલે થોડા દીમાં તો બધું ખુટી રિયું. એટલામાં ઈ દેહમાં-જ ભારે કાળ પડ્યો. તારે ઈને ખાવાના સ્હાંહા પડ્યા. પછે ઈ એક તે દેહના સ્હારા વભાવાળા આશામીને ઇયાં જઈને સ્થાથી રિયો. ઇયાં કણે આભઈ તો એલ્યા ધણીનાં ભુંડાં વગડામાં સારવા જ્યાં. પણ ભુંડાં તો સાર્ય ખાય, ઈ માણુહથી ખવાય નઈ નેકે તો ઈ ખઈને નભત. વળી ઈને કોયે કઈનો આપ્યું; આટલે આભીયાનું ઓઝરું નો ભરાણું તારે ભઈને સ્હાંભર્યું, કે મારા બાપને ધરે તો એટલા દાડિયા રજે છે. વળી ઇમને ખાવા પીવા પણ મબલખ મળેછે, ને આંઈ મારે તો લાંબણું કરવી પડેછે. તો લાવને, હું સ્થાબદો થઈને મારા બાપ પાંહે જઈ, અને તેમને જઈને કઈ કે, બાપા, હું તમારો ને પરભુનો સોર સું; હું તો કપાતર જાગ્યો. પણ હશે સોર કસોર થાય, પણ માવતર કમાવતર થાય નઈ, ઇમ જાણી મને તમારે ઇયાં દાડિયો રાખો. ઇમ વચારી તે સ્થાબદો થિયો અને પોતાના બાપ પાંહે જીવે. ઈને બાપે તો ઈને શેટથી ભાળ્યો કે અંતરમાં દયાનો ઉમળકો આવ્યો તેથી હડી કાઢી દીયરાની કોટે બાઝી પડ્યો ને બચીયું ભરવા માંડ્યો. સોકરો બોલ્યો, બાપા, હું તો તમારો ને પરભુનો એવો ગુનેગાર થિયો સું કે તમારા જવાનો દીયરો કેવરાવા જોગ રિયો નથી. ઈને બાપે સ્થાથીયુંને કયું કે, જાઓ, ધરમાંથી સ્હારો સ્થવાધો લાવીને ઈને પેરાવો, ને હાથમાં વેઢવીટી તથા પગે પગરખાં પેરાવો, વળી આજ સ્થપરમો દી ગણીને જમણવાર કરો તથા ધોળમંગળ ગવરાવો. સ્થાથી કે આજ મેં મુવો ધારેલો દીયરો સ્થજવન દેખ્યા, અને જોવાણેલો જડ્યો સે. પછે બધા લીલાલેર કરવા માંડ્યા.

અટાણે ઈનો મોટો સોકરો તો છેતરમાં કામે જીવે તો; ઇયાંથી પાછો વળી ધર પાંહે તે આવ્યો તારે જોતાને ધરે નાસ થાતો ને ગાણાં ગવાતાં સ્હાંળ્યાં. પછે ઈને સાકરને સ્હાકરી પૂજ્યું કે, આજ ધરે શી ધામધોમ સે? તારે સાકરે જબાપ દીધો કે, તમારો ભઈ આજ હીમખીમ પાછા આવ્યા, તેથી રાજ થઈને તમારે બાપે આજ ગોઠ્ય કરી સે. આથી ઈ એવો રીશે બળ્યો કે ઘેર જીવે-જ નઈ. એથી ઈને બાપે આવીને ફાહલાવા માંડ્યો. તારે ઈ બોલ્યો કે, બાપા, આટલાં વરહ લગણ મેં તમારી સાકરી કરી, ને તમારું એકે વેણ વાઢ્યું નઈ; તોય મને તો મારા ભઈબંધને ગોઠ્ય દેવા સ્હાર એકે રાભર નો અપાણું; અને જ્યારે રાંડુની રમતમાં તમારી માયાને ઉડાડનાર દીયરો ઘેર આવ્યો તારે તમે મોટી મેમાની કરી. બાપ બોલ્યો, બેટા, તું તો રોજ મારી પાંહો-જ સું, ને મારી બધી મુઠી પણ તારી-જ સે. હાં એ કે આ ટાણે તો આપણે આણુંદ કરવો જોયે; સ્થાથી કે, આ તારા મુવો ધારેલા ભઈને જીવતો દીઠો, અને જોવાણેલો આજ જડ્યો સે.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

KĀTHIYĀWĀPĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk	janānē	be	sōk ^a rā	hatā.	Tī-mā [~] -thī	nānē	inā
<i>A-certain</i>	<i>to-man</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>by-the-younger</i>	<i>his</i>
bāp ^a nē	kīdhū	kē,	‘bāpā,	āp ^a dā	majhiārā-mā [~] -thī	manē	mārō
<i>to-father</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘father,</i>	<i>our</i>	<i>joint-property-in-from</i>	<i>to-me</i>	<i>my</i>
bhāg	āpō.’	Āṭ ^a lē	inē	bāpē	badhī	ghar-wakh ^a rī	vēchī
<i>share</i>	<i>give.’</i>	<i>Thereupon</i>	<i>by-his</i>	<i>by-father</i>	<i>all</i>	<i>living</i>	<i>having-divided</i>
didhī.	Thōḍā	dī	chēḍē	nānē	tō	pōtānā	
<i>was-given.</i>	<i>A-few</i>	<i>days</i>	<i>after</i>	<i>by-the-younger</i>	<i>on-the-other-hand</i>	<i>his-own</i>	
bhāg ^a nū	badhū	vēchī-sāṭī	inā	jē	paīsā	āvyā	ī
<i>of-share</i>	<i>all</i>	<i>having-disposed-of</i>	<i>of-that</i>	<i>what</i>	<i>money</i>	<i>came</i>	<i>that</i>
lainē	par-dēh-mā [~]	jīyō,	nē	iyā [~] -kaṇē	pōtānū	badhū	
<i>having-taken</i>	<i>foreign-country-in</i>	<i>went,</i>	<i>and</i>	<i>there</i>	<i>his-own</i>	<i>all</i>	
gōṭhē	im	udāḍ ^a wā	māḍyū.	Āṭ ^a lē	thōḍā	dī-mā [~]	tō
<i>in-pleasure</i>	<i>so</i>	<i>to-squander</i>	<i>was-begun.</i>	<i>Thus</i>	<i>a-few</i>	<i>days-in</i>	<i>on-the-one-hand</i>
badhū	khūṭī-riyū	ēṭ ^a lā-mā [~]	ī	dēh-mā [~] -j	bhārē	kāl	
<i>all</i>	<i>had-been-expended</i>	<i>then</i>	<i>that</i>	<i>country-in-verily</i>	<i>a-mighty</i>	<i>famine</i>	
paḍyō.	Tārē	inē	khāwānā	s’hāhā	paḍyā.	Pachhē	ī ēk tē
<i>fell.</i>	<i>Then</i>	<i>to-him</i>	<i>of-food</i>	<i>want</i>	<i>fell.</i>	<i>Afterwards</i>	<i>he one that</i>
dēh ^a nā	s’hārā	wabhāwālā	āsāminē	iyā [~]	jainē	s’hāthī	
<i>of-country</i>	<i>a-good</i>	<i>respectable</i>	<i>to-man</i>	<i>near</i>	<i>having-gone</i>	<i>as-a-field-labourer</i>	
riyō.	Iyā [~] -kaṇē	ā-bhai	tō	ōlyā	dhaṇīnā	bhūḍ ^a dā	
<i>remained.</i>	<i>There-near</i>	<i>he</i>	<i>indeed</i>	<i>of-his</i>	<i>of-master</i>	<i>swine</i>	
wag ^a dā-mā [~]	sār ^a wā	jīyā.	Paṇ	bhūḍ ^a dā	tō	sārya	khāy, ī
<i>field-in</i>	<i>to-graze</i>	<i>went.</i>	<i>But</i>	<i>swine</i>	<i>indeed</i>	<i>husks</i>	<i>eat, that</i>
māṇah-thī	khawāy	naī,	nēkē	tō	ī	khainē	
<i>a-man-by</i>	<i>could-be-eaten</i>	<i>not,</i>	<i>otherwise</i>	<i>indeed</i>	<i>that</i>	<i>having-eaten</i>	
nabhat.	Walī	inē	kōyē	kaī	nō	āpyū;	āṭ ^a lē
<i>would-have-lived.</i>	<i>And</i>	<i>to-him</i>	<i>by-anyone</i>	<i>anything</i>	<i>not</i>	<i>was-given;</i>	<i>thus</i>
ā-bhīyānū	ōjh ^a rū	nō	bharānū.	Tārē	bhainē	s’hābharyū	kē, ‘mārā
<i>his</i>	<i>belly</i>	<i>not</i>	<i>was-filled.</i>	<i>Then</i>	<i>to-him</i>	<i>senses-came</i>	<i>that, ‘my</i>
bāp-nē	gharē	tō	chēṭ ^a lā	dāḍiyā	raḷē-chhe,	walī	
<i>in-of-father</i>	<i>at-house</i>	<i>indeed</i>	<i>how-many</i>	<i>hired-servants</i>	<i>earning-are,</i>	<i>again</i>	

im^anē khāwā-pīwā paṇ mab^alakh maḷē-chhe, nē āi
to-them to-eat-and-to-drink also more-than-enough being-got-is, and here
 mārē tō lāgh^anyū kar^avī paḍē-chhe. Tō lāw^anē, hū s'hāb^adō
to-me indeed fasting to-be-done falling-is. So come, I arisen
 thainē mārā bāp pāhē jāū anē tem^anē jāinē kaū
having-become my father near may-go and to-him having-gone I-may-say
 .kē, "bāpā, hū tamārō nē Par^abhunō sōr sū; hū tō kapātar
that, "father, I your and of-God thief am; I indeed uncorthy
 jāgyō. Paṇ haṣē, sōru kasōru thāy, paṇ māw^atar kamāw^atar
have-become(?). But let-be, a-child bad-child may-be, but parents bad-parents
 thāy naī, im jānī manē tamārē iyā dāḍiyō rākhō. "Im
may-be not,¹ thus considering to-me on-your near servant keep." Thus
 wachārī tē s'hāb^adō thiyō anē pōtānā bāp pāhē jiyō. Inē
having-thought he arisen became and his-own father near went. By-his
 bāpē tō inē śēṭē-thī bhālyō kē antar-mā
by-father on-his-part to-him distance-from he-was-seen that heart-at
 dayānō umaḷ^akō āvyō. Tē-thī haḍi-kādhī dīch^arānī kōṭē
of-compassion bursting-out came. Therefore having-run of-the-son on-the-neck
 bājhi paḍyō nē bachiyū bhar^awā māḍyō. Sōk^arō bōlyō, 'bāpā,
clinging he-fell and kisses to-take began. The-son said, 'father,
 hū tō tamārō nē Par^abhunō ēwō gunēgār thiyō-sū, kē tamārā
I indeed your and of-God so sinner become-am, that your
 jēwānō dīch^arō kēw^arāwā jōg riyō nathī. Inē bāpē
of-like son to-be-called worthy remained not.' His by-father
 s'hāthiyūnē kayū kē, 'jāō, ghar-mā^a-thī s'hārō s'hawāghō
to-servants it-was-said that, 'go, house-in-from good garments
 lāvinē inē pērāwō; nē hāth-mā vēḍh-vīṭi, tathā pagē
having-brought to-him put-on; and hand-in a-ring, and on-feet
 pagar^akhā pērāwō; wālī āj s'hapar^amō dī gaṇinē jaman^awār
shoes put-on; and to-day festival day having-counted a-feast
 karō, tathā dhōḷ^amaṅgaḷ gaw^arāwō. Śyā-thī kē, āj mē muwō
do, and merry-songs cause-to-be-sung. Why-for that, to-day by-me dead
 dhārēlō dīch^arō s'hajīwan dēkhyō; anē khōwāṇēlō, jadyō-se.
considered son alive was-seen; and was-lost, found-is.'
 Pachhē badhā līlā-ler kar^awā māḍyā.
Afterwards all merriment to-do began.
 Aṭānē inō mōṭō sōk^arō tō chhētar-mā kāmē jiyō-tō; iyā-thī
Now his elder son indeed field-in on-work gone-was; there-from
 pāchhō wālī ghar pāhē tē āvyō tāre pōtānē gharē nās
back returning house near he came then his-own in-house dancing

¹ A well-known proverb inserted to make the meaning clear.

thātō nē gāṇā gawātā s'hābhalyā. Pachhē inē sākarnē
going-on and songs being-sung heard. Then by-him a-servant-to
 s'hāk'ri pūsyū kē, 'āj gharē śī dhāmdhōm se?'
having-called it-was-asked that, 'to-day in-house what noise is?'
 Tārē sāk'rē jabāp dīdhō kē, 'tamārō bhai āj hīm'khīm
Then by-servant reply was-given that, 'your brother to-day safe-and-sound
 pāchhā āvyā, tē-thī rājī thāinē tamārē bāpē āj gōṭhya
back came, therefore pleased being by-your by-father to-day a-feast
 karī se.' Ā-thī ī ēwō rīṣē balyō kē gher jiyō-j
made is.' This-upon he so with-anger burnt that in-house went-surely
 nai. Ē-thī inē bāpē āvinē phōh'lāwā māḍyō. Tārē
not. This-upon by-his by-father having-come persuasion was-begun. Then
 ī bōlyō kē, 'bāpā, āṭ'lā warah lagan mē tamārī sāk'ri
he said that, 'father, so-many years for by-me your service
 karī, nē tamārū ēkē vēṇ wāḍhyū nai; tōy manē
was-done, and your any order was-disobeyed not; still to-me
 tō mārā bhai-bandh'nē gōṭhya dēwā s'hāru ēkē
on-the-one-hand my to-friends-and-relations a-feast to-give in-order one-even
 rābh'ru nō apānū; anē jyārē rāḍūnī ramat-mā tamārī māyānē
kid not was-given; and when of-harlots company-in your to-property
 uḍāḍ'nār dīch'rō gher āvyō tārē tamē mōṭī mēmānī karī.
squanderer son to-house came then by-you a-grand feast was-made.'
 Bāp bōlyō, 'bēṭā, tū tō rōj mārī pāhē-j sū; nē
The-father said, 'son, thou indeed daily my near-surely art; and
 mārī badhī mudī paṇ tārī-j se. Hārū ē kē ā tāṇē
my all wealth even thine-alone is. Good this that this on-occasion
 tō āp'nē āṇand kar'wō jōyē; śyā-thī kē, ā tārā muwā
indeed for-us rejoicing to-do is-proper; why-for that, this thy as-dead
 dhārēlā bhāinē jiw'tō dīthō; anē khōwānēlō, āj jadyō se.
considered to-brother alive he-was-seen; and was-lost, to-day found is.'

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀTHIYĀWĀDĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN II.

રળીયા ગઢવીની વાત.

મોરચ ધાડાં અઝી પડતાં. તારે ગામડાંનાં માણુહ રળીયા ગઢવીને ગામ્ય રાણીહરમાં પોતાનેા માલ થાલ રાખતા; કારણ કે સારણુતું ગામ માગણુતું જાણી કોય લૂટતું નઈ. પણ બોડી મોગલે તો રાણીહર માર્યું; નેં બામણુની સોડી બાન ઝાલી. રળીયો ઈને સોડાવા જ્યો; પણ ઝલાણો. પછે રેવા મંડ્યો. તારે મોગલે પુશ્યું કે, તું ચમ રેવછ? તારે ઈણે કીધું કે, મારી માયા ડાટી છે, ઈનું કોઈને ઝેંઘાણુ વતાવ્યું નથી. હવે તમે ઝાલી જવો છો, તો ઈ માયા ઇમની ઇમ પડી રશે. મોગલે માયા નીકળે તો અડધી લઈને ઈને સોડી મૂકવાનો કોલ આપ્યો. પશી રળીયો ઇમને તેડીને એક તલાવની આડ્યમાં લઈ જ્યો, નેં કીધું કે, ઝોલ્યા ગદરાની વાંહે રોકાલ્ય છે. તેથી બધે ઘોડાં હાંક્યાં. તે ગારામાં ખુંતી જ્યાં. રળીયો વાંહે હતો, તે સ્હટી જ્યો. પસેં મુળીએ આવીને તાંના લગધીર પરમારને રાવ ખાધી કે તમારો સારણુ લૂટાણો ને બામણુની સોડી બાન ઝલાણી. ઈ વાતની તમને ખોટ્ય સે. તમે બેકાં સારણુ બામણુ લૂટાશે તો પસેં તમારા જહ કેવા ગવારો? તારે લગધીરે કીધું કે, તું વઢવાંણુ જા, નેં ઇઆંના રાખને પણ કહે, હું બહેં ઘોડાં લઈને સડું છું. પછે રળીયો વઢવાણુ જ્યો, નેં લગધીર વારે સડ્યો. મારગમાં બેટબેટીયાં થીયા ને રેણું જમ્યું. તેમાં બોડી મોગલ સોડીને બેલાડ નાંખીને નાઠો. ઈની વાંહે લગધીર ઘોડ્યો, ને ઝાલીને હેઠે પછાડ્યો; પણ ઊમળકો મારીને મોગલ લગધીર ઊપર સડી બેઠો. લગધીર પાંહેં કઈ હથિયાર નોતું; તેથી મોગલની પડ્યાં પડ્યાં ગળચી દાખી; એટલામાં ઝાલી બામણુની સોડીએ મોગલની બેટમાં સરી હતી, તે લગધીરને વતાવી; તે લગધીરે લઈને મોગલના પેટમાં મારી. મોગલે પણ જમ્યો હુલાંટીને લગધીરને મારી પાડ્યો. એમ બેય જથ્થા ઝાંહી થઈને મરાણા. તીના પાળીયા હજી છે. ॥

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀTHIYĀWĀPĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

RĀḲĪYĀ-GADHĀVĪNĪ WĀT.
OF-RĀḲĪYĀ-GADHĀVĪ THE-STORY.

Môrya <i>Formerly</i>	dhāḍā <i>raids</i>	baū <i>many</i>	paḍ ^a tā. <i>used-to-fall.</i>	Tārē <i>Then</i>	gām ^a ḍānā <i>of-villages</i>	māṇah <i>people</i>
Raḷiyā-Gadh ^a vinē <i>in-Raḷiyā-Gadhavī's</i>	gāmya <i>in-village</i>	Rāṇihar-mā <i>Rāṇihar-in</i>	pōtānō <i>their-own</i>	māl-thāl <i>property</i>	rāk ^a tā, <i>used-to-place,</i>	
kāraṇ-kē <i>because-that</i>	Sāraṇ ^a nū <i>of-Chārāṇs</i>	gām <i>a-village</i>	māgaṇ ^a nū <i>of-beggars</i>	jāṇī <i>having-considered</i>	kōy <i>anyone</i>	
lūṭ ^a tū <i>used-to-plunder</i>	naī. <i>not.</i>	Paṇ <i>But</i>	Bōḍī-Môgalē <i>by-Bōḍī-Mughul</i>	tō <i>on-the-other-hand</i>	Rāṇihar <i>Rāṇihar</i>	
māryū, <i>was-conquered,</i>	nē <i>and</i>	Bāmaṇ ^a nī <i>a-Brāhmaṇ's</i>	sōḍī <i>daughter</i>	bān <i>hostage</i>	jhālī. <i>was-seized.</i>	Raḷiyō inē <i>Raḷiyā her</i>
sōḍāwā <i>to-release</i>	jīyō, <i>went,</i>	paṇ <i>but</i>	jhalānō. <i>was-(himself)-seized.</i>	Pachhē <i>Then</i>	rōwā <i>to-weep</i>	maṇḍyō. <i>he-began.</i>
Tārē <i>Then</i>						
Môgalē <i>by-the-Mughul</i>	puśyū <i>it-was-asked</i>	kē, <i>that,</i>	‘tū <i>‘thou</i>	cham <i>why</i>	rōwachh ?’ <i>weepest ?’</i>	Tārē inē <i>Then by-him</i>
kīdhū <i>it-was-done(i.e., said)</i>	kē, <i>that,</i>	‘mārī <i>‘my</i>	māyā <i>wealth</i>	ḍāṭī-chhe, <i>buried-is,</i>	inū <i>of-it</i>	kōinē <i>to-anyone</i>
ēdhāṇ <i>hint</i>						
watāvyū <i>explained</i>	nathī. <i>is-not.</i>	Have <i>Now</i>	tamē <i>you</i>	jhālī <i>having-seized(-me)</i>	jāwō-chhō, <i>going-are,</i>	tō ī <i>then that</i>
māyā <i>wealth</i>	im ^a nī-im <i>where-it-is</i>	paḍī <i>fallen</i>	rēśē.’ <i>will-remain.’</i>	Môgalē, <i>By-the-Mughul,</i>	māyā <i>wealth</i>	nik ^a lē, <i>(if-)it-comes-out,</i>
tō <i>then</i>	aḍ ^a dhī <i>half</i>	lāinē <i>having-taken</i>	inē <i>him</i>	sōḍī-muk ^a wānō <i>of-releasing</i>	kōl <i>promise</i>	āpyō. <i>was-made.</i>
Paśī <i>Afterwards</i>						
Raḷiyō <i>Raḷiyā</i>	im ^a nē <i>them</i>	tēḍinē <i>having-invited</i>	ēk <i>a</i>	talāw ^a nī <i>of-pond</i>	āḍya-mā <i>the-side-on</i>	lāī-jīyō, <i>took-away,</i>
nē <i>and</i>						
kīdhū <i>it-was-said</i>	kē, <i>that,</i>	‘ōlyā <i>‘that</i>	gad ^a rānī <i>of-muddy-place</i>	wāhē <i>behind</i>	rōkātya <i>the-wealth</i>	chhe.’ <i>is.’</i>
Tē-thī <i>Then</i>						
badhē <i>by-all</i>	ghōḍā <i>horses</i>	hāk ^a yā. <i>were-urged-on.</i>	Tē <i>They</i>	gārā-mā <i>the-mud-in</i>	khuntī-jīyā. <i>stuck.</i>	Raḷiyō <i>Raḷiyā</i>
wāhē <i>behind</i>						

hatō, tē s'haṭi-jiyō. Pasē Muḷiē āvinē tñā Lag'dhīr-Par'mār'nē
was, he decamped. Then in-Muḷi having-come of-there to-Lagadhīr-Parmār
 rāw khādhi kē, 'tamārō Sāraṇ lūtānō, nē Bāmaṇ'nī
complaint was-eaten that, 'your Chāraṇ was-plundered, and a-Brāhmaṇ's
 sōḍi bān jhalānī. Ī wāt'nī tam'nē khōṭya se.
daughter hostage was-seized. This of-occurrence to-you a-disgrace is.
 Tamē beṭhā Sāraṇ Bāmaṇ lūtāsē, tō pasē
You while-sitting Chāraṇ Brāhmaṇ (if-)they-will-be-plundered, then afterwards
 tamārā jah kēwā gawāsē? Tārē Lag'dhīrē kīdhū kē,
your fames how will-be-sung? Then by-Lagadhīr it-was-said that,
 'tū Wadh'wāṇ jā, nē iānā rājānē paṇ kahē. Hū
'thou Wadhwaṇ go, and of-there to-the-king on-the-one-hand tell. I
 bahē ghōḍā lāinē saḍū-ḥhū. Pachhē Raliyō Wadh'wāṇ
two-hundred horses having-taken mounting-am.' Afterwards Raliyā Wadhwaṇ
 jiyō nē Lag'dhīr wārē saḍyō. Mārag-mā bhēṭ-bhēṭiyā
went and Lagadhīr in-assistance mounted. The-road-on meetings
 thiyā, nē rōḷū jāmyū. Tē-mā Bōḍi-Mōgal sōḍinē
became, and a-scuffle ensued. That-in Bōḍi-Mughul the-(Brāhmaṇ's)daughter
 bēlād-nākhinē nāṭhō. Īnī wāhē Lag'dhīr dhōḍyō, nē
seated-behind-having-thrown fled. Of-him behind Lagadhīr ran, and
 jhālīnē hēṭhē pachhādyō. Paṇ ūmaḷ'kō mārīnē Mōgal
having-seized down he-was-pulled. But effort having-struck the-Mughul
 Lag'dhīr ūpar saḍi bethō. Lag'dhīr pāhē kaī bathiyār
Lagadhīr above having-mounted sat. Lagadhīr near any weapon
 nōtū; tē-thī Mōgal'nī paḍyā-paḍyā gaḷ'chī dābī.
was-not; therefore of-the-Mughul as-he-lay the-throat was-pressed.
 Ēṭ'lā-mā ōlī Bāmaṇ-nī sōḍiē Mōgal'nī bhēṭ-mā
The-meantime-in that Brāhmaṇ's by-daughter of-the-Mughul the-waist-in
 sarī hatī, tē Lag'dhīr'nē watāvi. Tē Lag'dhīrē lāinē
a-poniard was, that to-Lagadhīr was-shown. That by-Lagadhīr having-taken
 Mōgal'nā pēṭ-mā māri. Mōgalē paṇ jāmaiyo
of-the-Mughul the-belly-in was-struck. By-the-Mughul but a-scimitar
 hulāṭinē Lag'dhīr'nē māri paḍyō. Em bey
having-drawn to-Lagadhīr having-struck he-was-caused-to-fall. Thus both
 jānā jhāhī thainē marānā. Tinā pāḷiyā haḷi chhe.
persons wounded having-become were-killed. Their memorial-stones still are.

FREE TRANSLATION OF THE FOREGOING.

THE STORY OF RALIYA GADHAVI.

In times gone by there were frequent raids made into Kathiawar, and so people used to deposit their goods and chattels in Ranihar, the village of the Bard named Raliya

Gadhavi in the belief that no one would think of raiding a village of bards, who were known to be beggars by profession, and to have nothing worth taking. But one fine day Bodi, the Mughul, plundered Ranihar, and carried off a Brahman's daughter as a hostage. Raliya followed to rescue her, but was himself captured. He then began to weep, and the Mughul asked him why he did so. 'Because,' replied Raliya, 'all my money is buried in a certain place, and I haven't given anyone a clue as to where it is. Now you are carrying me off, and all that money will remain lying there, doing no good.' So the Mughul promised him that if the money could be found, he would let him go, and give him half of it. Raliya took them off to the side of a pond, and pointing out a muddy piece of ground said 'the money is buried on the far side of this slough. So they all urged on their horses, which stuck in the morass, and Raliya, who was going behind them, took to his heels.

He went to the village of Muli, and complained to its Raja, Lagadhir Parmar, saying, 'Your Bard has been plundered, and a Brahman's daughter has been carried off. This is a disgrace to you. If you let Bards and Brahmans be looted before your very eyes, who will be left to sing your praises?' Lagadhir replied, 'Go at once to Wadhwan,¹ and tell the Raja there. I am following at once with two hundred horses.' So Raliya went to Wadhwan, while Lagadhir set out on his expedition of rescue. On the way he met the freebooters. In the *mêlée* which ensued, Bodi Mughul took up the Brahman girl behind him, and rode away, pursued by Lagadhir, who caught hold of him, and pulled him off his horse. The Mughul twisted round and sat upon Lagadhir. The latter had no weapon handy, but seized his opponent by the throat. Then the Brahman girl pointed out to him a poniard which the Mughul carried in his belt, and Lagadhir plucked it out, and plunged it into his enemy's belly. But the Mughul simultaneously drew his scimitar and with it struck down the Hindu Raja. In this way both received mortal wounds and gave up the ghost. Their monumental stones exist to the present day.

¹ Both Muli and Wadhwan are in Jhalawad. Lagadhir was a historical character. He flourished at the end of the fifteenth century. According to tradition, the Brahman girl, in rescuing whom he lost his life, burned herself upon his funeral pyre. See *Kathiawar Gazetteer*, p. 555.

MUSALMĀN GUJARĀTĪ.

Most of the Musalmāns of Gujarat speak Hindōstānī, not Gujarātī, and specimens of their language will be found in the section devoted to Western Hindī.¹ Some tribes, however, who are by origin descended from converted Hindus, speak Gujarātī. The educated members of this class speak ordinary Gujarātī, with a free admission of Hindōstānī (and through it of Arabic and Persian) words, and specimens of this form of speech are not necessary. The uneducated Gujarātī-speaking Musalmāns usually employ the dialect of their uneducated Hindū neighbours. The languages of two Muslim communities demand, however, closer attention; these are Vhōrāsāī or the language of the Bohora community, and the dialect of a certain Musalmān community of Kathiawar.

The Bohoras are a well-known trading community of Gujarat. We may take the town of Surat as their head-quarters, for there resides the chief Mullah of one of their principal divisions. In Broach, most of them are cultivators. Vhōrāsāī has been reported for the present Survey as a definite dialect of Gujarātī from the two following localities :—

Locality.	Reported number of speakers.
Bombay Town and Island	10,000
Mahikantha	150
TOTAL	10,150

Specimens have, however, been received from other districts as well. In the census of 1891 131,751 Bohoras were enumerated in the Bombay Presidency and Baroda, of whom 127,569 came from Gujarat (including Baroda). These Gujarat Bohoras were distributed as follows :—

Locality.	Number
Ahmedabad	10,972
Kaira	13,520
Panch Mahals	4,216
Broach	32,367
Surat	12,905
Baroda	10,880
Other Native States	42,709
TOTAL	127,569

An examination of the specimens received shows that there is no true Vhōrāsāī dialect. Everywhere it is the same as the general dialect of the uneducated natives of

¹ See Vol. IX, Pt. I.

the locality where the Bohora speakers happen to be found. Thus, in Kaira, they drop their *h*'s like the other Kaira cultivators, and in Surat they mix up their cerebral and dental letters. If Vhōrāsāi has any distinguishing mark it is this last, for the Bohoras of Bombay and of Mahikantha have carried this custom with them, and call a 'son' *ḍīk'rō*, not *dīk'rō*, for 'was' they say *huṭō*, not *hutō*, and for 'taken' they say *līḍhō*, not *lidhō*. This peculiarity which is evidently taken from the local dialect of Surat, their head-quarters, does not entitle us to say that the Bohoras have any special dialect of their own. I therefore give no specimens of Vhōrāsāi.

The Musalmān Khār'wās of Kathiawar are skilful and intrepid seamen. 'They man the native craft that visit Zanzibar, Aden, and the whole coast of Hindostan eastward as far as Singapur; and they are employed in steamers plying between Bombay and London, in some cases forming the entire crew.'¹ Their origin is obscure. They call themselves Pathāns, but they are probably a mixed race with Hindu and Arab blood in them. The island of Piram was assigned to them by the Delhi Emperors, and they also hold rent-free lands in the detached Taluka of Gogo, belonging to the Ahmedabad district, which is geographically a part of Kathiawar. They speak a curious dialect. It does not differ materially in its grammar from standard Gujarātī, although it has in this respect a few peculiar characteristics, but its pronunciation differs widely. I am fortunate in being able to present two excellent specimens of this dialect, which come from Gogo. The following are the main points in which it differs from the standard dialect.

Pronunciation.—The vowels *ā* and *e* and *ē* are liable to be changed to *a*, in the first syllable of a word. Thus, *nanāē*, for *nānāē*, by the younger (son); *marō*, for *mārō*, my; *tarō*, for *tārō*, thy; *darō*, for *dārō*, a day; *sathē*, for *sāthē*, with; *hath*, for *hāth*, a hand; *kaḍhō*, for *kāḍhō*, draw water; *tawār*, for *tēwārē*, then; *kaṭ'lā*, for *kēṭ'lā*, how many? *jam*, for *jem*, as, like; *kam*, for *kem*, how, why? So the *ā* in the Persian termination *dār* is shortened, as in *ḍōs-ḍar*, for *dōst-dār*, a friend; *ḍukān-ḍar*, for *dukān-dār*, a shopkeeper. Similarly, *ā* is shortened before *ī*, as in northern Gujarat. Thus, *khaīnē*, for *khāīnē*, having eaten; *bhaī*, for *bhāī*, a brother.

The vowel *ī* is liable to be changed to *ē*, as in northern Gujarat. Thus, *mārēs*, for *mārīs*, I shall strike.

As regards consonants, the principal point to notice is that the sense of distinction between cerebral and dental letters is altogether lost. The two classes are absolutely interchangeable. Thus, *t* becomes *ṭ* in *huṭō*, was; *pōṭānō*, own; *samṭaṭ*, wealth; *ṭē*, he; *waṭanī*, a native; *khēṭar*, a field; *chhōṭ'rā*, husks; *khāṭō*, eating; *sāw'chēṭ*, conscious; *gamṭaṭ*, rejoicing; *jūw'tō*, living; *uṭṭar*, an answer; *ṭū*, thou, and many others: *th* becomes *ṭh* in *ṭhī*, from; *ṭhiyō*, became; *taṭhā*, and; *laṭhī*, is not; *uṭhāpiyō*, for *uthāpiyō*, disobeyed; *sathē*, with; *d* becomes *ḍ* in *ḍīk'rō*, a son; *ḍēs*, a country; *ḍukāl*, a famine; *Khuḍā*, God; *ḍās*, a servant; *aṇḍar*, within; *dh* becomes *ḍh* in *khīḍhū*, for *kidhū*, done; and *līḍhō*, taken. In *ḍaṭ*, a tooth, both consonants have been cerebralized.

On the other hand, *ṭ* has become *t* in *mōtō*, great; *pēt*, belly; *kaṭ'lā*, for *kēṭ'lā*, how many? *aṭ'lō*, so much; *rōṭī*, bread; *kōṭē*, on the neck; *vīṭī*, a ring; *ṭh* has become *th* in *ēk'thū*, in one place; and *bethō*, *beṭhō* or *betō*, seated: *ṇḍ* has become *nd*, in *bhundō*,

¹ *Kathiawar Gazetteer*, p. 153.

swine. The letters *ḍ* and *ḷ*, when medial, generally become *r*, as in *thōrā*, a few; *darā*, days; *urāvī*, having caused to fly; *pariyō*, for *pad̐yō*, fell; *ḍōrīnē*, for *dōḍinē*, having run; *sagh^arũ*, for *sagh^aḷũ*, entire; *vēg^arō*, for *vēg^aḷō*, distant; *sābhariyō*, for *sābhalyō*, heard; *āgar*, for *āgaḷ*, before; *pachkar*, for *pāchhal*, behind. On the other hand, *r* has become *ḍ* in *khad^achī*, expenditure; *maḍī*, having died; *chāk^aḍī*, service. Sometimes it becomes *n*, as in *lug^anā*, for *lug^arā*, clothes. So *n*, when standing alone, almost always becomes *n*, as in *mānas*, for *mānas*, a man; *pan*, but; *gan*, count; *ghanō*, many.

It will be remembered that a similar inability to distinguish between cerebrals and dentals is a characteristic of the Sur'ti dialect spoken in Surat and Broach, opposite Gogo, across the Gulf of Kathiawar.

An initial *n* often becomes *l*, as in *lākhī*, for *nākhī*, having thrown; *laḥī*, for *nathī*, is not; *lāch*, for *nāch*, dancing; *lōkar*, a servant; *lāk*, a nose.

The letter *ś* becomes *s* in *mārēs* for *mārīs*, I shall strike, and other futures, and in the word *sũ*, what?

In the word *khīḍhũ*, for **kīdhũ*, not only has the *dh* been cerebralized, but the initial *k* has also been aspirated. So also in *khadiyō*, for *kāḍyō*, was taken out. On the other hand, *h*, or an aspiration, is elided in *darō*, a day, for *dāḍō*, i.e. *dahāḍō*; *riyō*, for *rahiyō*, i.e. *rahyō*, remained; *nai* or *nī*, for *nahi*, not; *kēs*, for *kahēs*, i.e. *kahīs*, I will say; *kērāwũ*, for *kēw^arāwũ*, for *kahēw^arāw^awũ*, to be called; *rēm*, for *rēhēm*, compassion; *pērāwō*, for *pahērāwō*, clothe; *bar* for *bāhār*, outside; *beṭō* or *beṭhō*, seated. This omission of *h* is also common in the standard dialect.

Letters are sometimes doubled under the influence of a preceding *r* or *l*. Thus, *bānnũ*, for *bār^anũ*, a door; *gōwānnī*, for *gōwāl^anī*, a herd-maiden. So, we have *dōllā-ṭhī*, with ropes, for *dōr^aḍā-ṭhī*, in which the *ḍ* is first changed to *l*, and then doubled.

The consonants within a word are sometimes interchanged by metathesis. Thus, *khārāvēs*, for *khawārēs*, i.e. *khaw^aḍāvīs*, I will give to eat: so *dēt^awā*, for *dēw^atā*, fire.

A final nasal is sometimes dropped, as in *tamāru*, for *tamārũ*, your.

Nouns.—The declension of nouns, if we allow for pronunciation, closely follows the standard dialect. Thus the sign of the ablative is *ṭhī*, not *thī*. The only dialectic peculiarity is the use of *hōn*, to form the plural. Thus, *bāpu*, a father; *bāpuhōn*, fathers. This termination *hōn* is also found in the Mālvī dialect of Rājasthānī and in some forms of Khāndēśī.

Some adjectives form their feminines in *ēi*, as in *badhēi khad^achī*, all expenditure. Compare *gēi*, below, under the head of participles.

The **pronouns** are more irregular. The pronoun of the second person is usually spelt with a cerebral *ṭ*. Thus, *ṭũ*. The dental *t* also occurs. The agent cases of the first two personal pronouns are *mē* or *hũē* and *ṭē* or *tũē*, respectively. The genitive singulars are *marō* and *tarō* or *ṭarō*. The plurals are regular (allowing for the optional cerebralization of the *ṭ* in the second person). In the singular the nominative is also used as an oblique base. Thus, *hũnē*, to me; *ṭũnē*, to thee; *hũ-ṭhī*, from me.

The pronoun of the third person is *ṭē* or *ī*, he, she, it, that: *ṭē* is declined regularly in the singular. *I* is shortened in the oblique cases of the singular; thus, *iē*, by him; *inō*, of him. The plural of *ṭē* is *ṭēhōn*, and of *ī*, *ēhōn*, both being declined regularly.

The relative pronoun is *jī*, who, declined like *ī*; thus, *jīnō*, whose. Similarly is declined *kōn*, who? : genitive, *kinō*, and so on; *sũ*, is 'what?'

Verbs.—The present tense of the verb substantive is *chhe*, which does not change for number and person. Thus, *hũ chhe*, I am. When used as an auxiliary the *e* is dropped, and it becomes simply *chh*. Thus, *karũchh*, I do; *āviyōchh*, he has come; *khīḍhũchh*, it has been done.

The past of the auxiliary is *huṭō*, fem. *huṭē*, plur. masc. *huṭā*.

The finite verb has a few irregularities. The *t* of the present participle is cerebralized. Thus, *mār^aṭō*, striking. The past participle inserts an *i* before the *y*. Thus, *māriyō*, for *māryō*, struck. So we have *pariyō*, fell; *lākhiyũ*, thrown; *mōkaliyō*, sent; *āpiyũ*, given; *waḷagiyō*, he embraced; *lāgiyō*, he began; *pōchhiyō*, he arrived.

The definite present is formed by adding *chh* to all persons of the simple present. Thus, *mārũchh*, I am striking; *mārēchh*, thou art striking, and so on. So the perfect is *māriyōchh*, he has been struck; similarly, *khīḍhũchh*, it is done; *ṭhiyōchh*, he has become; *āviyōchh*, he has come. *Rēchh*, for *rahēchh* is a contracted form of the present definite.

An irregular simple present is *khēi*, he says, for *kahē*.

The Imperfect and Pluperfect are regularly formed with *huṭō*. Thus, *mār^aṭō-huṭō*, he was striking; *iē māriyō-huṭō*, he had struck.

The future is slightly irregular, as it changes *ī* to *ē* and *ś* to *s*. We thus get,—

I shall strike.

	Sing.	Plur.
1	<i>mārēs.</i>	<i>mār^asu.</i>
2	<i>mār^asē.</i>	<i>mār^asō.</i>
3	<i>mār^asē.</i>	<i>mār^asē.</i>

Contracted forms are *hōs*, I shall be; *jās*, I shall go; *kēs*, I shall say; *rēs*, I shall remain.

The verbs *thawũ*, to be, and *jawũ*, to go, lengthen their first vowels. Thus, *ṭhāwũ*, to be; *ṭhāṭō*, being; *jāṭō*, going.

Irregular past participles are *khīḍhō*, done, from *kar^awũ*; often used in the neuter to mean 'said' by so and so. *Rah^awũ* has its past participle *riyō*, remained, and *jāwũ*, to go, makes *giyō*. The feminine of *giyō* is *gēi* or *gī*. With *gēi*, compare *baḍhēi*, the feminine of *baḍhō*, all.

The verb *lēwũ*, to take, makes its conjunctive participle *lī*, for *laī*, having taken.

As specimens of Khār'wā Gujarātī I give a version of the Parable, and an amusing, if slightly coarse, folktale.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀR'WĀ.

GOGO (AHMEDABAD).

SPECIMEN I.

એક માનસને બે ડીકરા હુટા. ને ટેઓમાંના નનાએ બાપને ખીદું કે બાપુ સંપરનો પોંચટો ભાગ હુંને આપ. ને ઇએ પુંજ વેહેંચી આપી. ચોરા દરા પછી ટે નનો ડીકરો સવરં એકથું કરીને વેગરા ડેસમાં ગિયો. ટે તંહ રંગભોગે પોરાની સંપર ઉરાવી લાખી. ને ઇએ બઢેઈ ખડચી લાખિયું ઇના પછી ટે ડેસમાં મોતો હુકલ પરિયો ને ઇને તંગી પરવા લાગી. ને ટે જઈને ટે ડેસના વરનીઓમાંના એકના તંહ રિયો ને ઇએ પોરાના ખેટરમાં બઢોને ચારવા સાર ઇને મોકલિયો ને જે છોટરાં ભુંદો ખાટા હુટા ટેમાંડી પોરાનું પેત ભરવાને ઇની ઇછા હુટી પન કોઇએ ઇને આપિયું નઇ. ને ટે સાવચેટ ઠિયો તવાર ઇએ ખીદું કે મરા બાપના કતલા મજુરોને મસ રોતી મલેછ પન હું તો ભુખે મડી જઈછ. હું ઉથી મરા બાપની પાસે જસ ને ઇને કેસ કે બાપુ હુંએ ખુડાનું તડા તરં પાપ ખીદું ને હવે તરો ડીકરો કરાવા હું જોગ લડી. હુંને તરા મજુરોમાંના એકના જમ ગન. ને ટે ઉથીને પોરાના બાપની પાસ ગિયો ને ટે હજી ઘનો વેગરો તવાર ઇના બાપે ઇને જોયો ને ઇને રેમ આવી ને ટે ડોરીને ઇને કોતે વળગિયો ને ઇને ખુચ્ચી લીડી. ટે ડીકરાએ ઇને ખીદું કે બાપુ હુંએ ખુડાનું તડા તરં પાપ ખીદું ને હવે તરો ડીકરો કરાવા હું જોગ લડી. પન બાપુએ પોરાના ડાસને ખીદું કે રૂડાં લુગણાં લી આવો ને ઇને પેરાવો ને ઇના હથમાં વીંતી લાખો ને પગમાં જોરા પેરાવો ને આપને ખઈને ગમ્મટ કરિયે કમકે આ મરો ડીકરો મુઓ હુટો ને પાછો જીવટો ઠિયો ને ખોવાયો હુટો ને મલિયો. ને એહોન ગમ્મટ કરવા લાગિયા.

અને ઇનો મોતો ડીકરો ખેટરમાં હુટો ને ટે આવટાં ઘરની પાસ પોંચિયો તવાર ઇએ રાગ તડા લાચ સાંભરિયા. ને ઇએ લોકરોમાંના એકને ટેરીને પુછિયું કે આ સું છે. ને ઇએ ઇને ખીદું કે તરો ભઈ આવિયો. તે તરા બાપુએ એક મોતી મીજબાની ખીદી કમકે ઇને સહીસલામત પાછો મલિયો. પન ટે ગુસ્સે ઠિયો ને અંડર આવવા ઇની ખુશી ની હુટી. તેડી ઇના બાપે બર આવીને સમજાવિયો. પન ઇએ ઉટ્ટર આપટાં બાપને ખીદું કે જો અતલાં વરસ હું તરી ચાકડી કરંછ ને તરો હુકમ હુંએ કડી ઉઠાપિયો લડી. ટોપન મરા ડોસડરની સઠે ખુશી ઠવાને હુંએ હુંને બોડરીયું પન કડી ની આપિયું હું. પન આ તરો ડીકરો જિએ કસબનોની સઠે તરી સંપર ખોઈ લાખી ઇના આવટાંજ હુંએ ઇના સાર મોતી મીજબાની ખીદી. ને ઇએ ખીદું કે ડીકરા હું મરી સઠે રોજ રેછ ને મરં સવરં તરં છે. આપને ટો ખુશી ઠાવું તડા હડખ કરવો જોયે કમકે આ તરો ભઈ મુવો હુટો ટે પાછો જીવટો ઠિયો ને ખોવાયો હુટો ટે મલિયો.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀR^aWĀ.

GOGO (AHMEDABAD).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk mānas^anē be dīk^arā huṭā; nē tēō-mā[~]-nā nanāē bāp^anē
A to-man two sons were; and them-in-of by-the-younger to-the-father
 khīdhū kē, 'bāpu, sampat^anō pōch^atō bhāg
it-was-made (i.e. said) that, 'father, of-the-property the-reaching(-me) share
 hūnē āp.' Nē iē puñjī vēhēchī āpī. Thōrā darā
to-me give.' And by-him the-wealth having-divided was-given. A-few days
 pachhī, tē nanō dīk^arō sagh^arū ēk^athū karīnē vēg^arā dēs-mā[~]
after, that younger son everything together having-made a-far country-in
 giyō. Tē tāh raṅg-bhōgē pōtānī sampat
went. By-him there in-delight-enjoyment his property
 urāvi-lākhi. Nē iē baḍhēi khaḍ^achī-lākhiyū, inā
was-squandered-entirely. And by-him entire was-expended-entirely, of-that
 pachhī tē dēs-mā[~] mōtō dukāl pariyo, nē inē taṅgī
after that country-in a-mighty famine fell, and to-him poverty
 par^awā lāgī. Nē tē jāinē tē dēs^anā watanīō-mā[~]-nā
to-fall began. And he having-gone that of-country the-natives-in-of
 ēk^anā tāh riyō, nē iē pōtānā khētar-mā[~] bhundōnē chār^awā
one-of there remained, and by-him his-own field-in the-swine feeding
 sāru inē mōkalyō. Nē jē chhōṭ^arā bhundō khāṭī-huṭā,
for as-for-him he-was-sent. And what husks the-swine eating-were,
 tē-mā[~]-thī pōtānū pēt bhar^awānē inī ichhā huṭī, pan kōiē
them-in-from his-own belly for-filling of-him wish was, but by-anyone
 inē āpiyū nai. Nē tē sāw^achēt ṭhiyō; tawār iē
to-him was-given not. And he conscious became; then by-him
 khīdhū kē, 'marā bāp^anā kat^alā majurōnē mas rōī
it-was-said that, 'my of-father how-many to-labourers enough bread
 malēchh, pan hū tō bhukhē maḍī-jāūchh. Hū uthī
is-got, but I on-the-other-hand by-hunger am-dying. I having-arisen
 marā bāp^anī pāsē jāś, nē inē kēs kē, "bāpu,
my of-father in-vicinity will-go, and to-him I-will-say that, "father,

hũē khudānũ tathā tarũ pāp khīdhũchh, nē havē tarō
by-me of-God and of-thee sin has-been-done, and now thy
 ñikārō kērāwā hũ jōg laṭhī. Hũnē tarā majurō-mā-nā ēk'nā jam
son to-be-called I worthy am-not. Me thy servants-in-of of-one like
 gan." ' Nē tē uthīnē pōṭānā bāp'nī pās giyō; nē tē
count." ' And he having-arisen his-own of-father near went; and he
 hajī ghanō vēgārō, tawār inā bāpē inē jōyō, nē inē
still much distant, then his by-father as-for-him he-was-seen, and to-him
 rēm āvī, nē tē dōrinē inē kōtē waḷagiyō, nē
compassion came, and he having-run on-his on-neck clasped, and
 inē buchchī liḍhī. Tē ñikārāē inē khīdhũ kē, 'bāpu,
to-him kiss was-taken. That by-son to-him it-was-said that, 'father,
 hũē khudānũ tathā tarũ pāp khīdhũchh, nē havē tarō ñikārō
by-me of-God and of-thee sin has-been-done, and now thy son
 kērāwā hũ jōg laṭhī.' Pan bāpuē pōṭānā ñās'nē
to-be-called I fit am-not.' But by-the-father his-own to-servant
 khīdhũ kē, 'ruḍā lug'nā li-āwō, nē inē pērāwō; nē
it-was-said that, 'good dresses bring, and to-this-one put-on; and
 inā hath-mā vīti lākhō, nē pag-mā jōrā pērāwō; nē
of-this-one the-hand-on a-ring put, and the-foot-on shoes put-on; and
 āp'nē khāinē gammat kariyē, kam-kē ā marō ñikārō muō
we-all having-eaten rejoicing may-make, because-that this my son dead
 huṭō, nē pāchhō jīw'tō ṭhiyōchh; nē khōwāyō huṭō, nē
was, and back-again living has-become; and lost was, and
 maliyōchh.' Nē ēhōn gammat kar'wā lāgiyā.
has-been-got.' And they rejoicing to-do began.

Anē inō mōtō ñikārō khētar-mā huṭō. Nē tē āw'tā
And of-him the-elder son the-field-in was. And he in-coming
 ghar'nī pās pōchhiyō, tawār iē rāg tathā lāch sābhariyā.
of-the-house near arrived, then by-him music and dancing were-heard.
 Nē iē lōkarō-mā-nā ēk'nē ṭērīnē puchhiyū kē, 'ā
And by-him the-servants-in-of to-one having-called it-was-asked that, 'this
 sū chhe?' Nē iē inē khīdhũ kē, 'tarō bhai
what is?' And by-him to-him it-was-said that, 'thy brother
 aṭiyōchh, tē tarā bāpuē ēk mōti mījbānī khīdhichh,
has-come, therefore thy by-father a great feast has-been-made,
 kam-kē inē sahi-salāmat pāchhō maliyōchh.' Pan tē
because-that to-him safe-(and)-sound back-again he-has-been-got.' But he
 gussē ṭhiyō, nē aṇḍar āw'wā inī khuṣī nī huṭī.
in-anger became, and within to-go of-him willingness not was.
 Tē-ṭhī inā bāpē bar āvinē sam'jāviyō. Pan
Therefore his by-father out having-come he-was-made-to-understand. But

iē uttar āp'tā bāp'nē khīdhū kē, 'jō, at'lā
by-him answer in-giving to-the-father it-was-said that, 'see, in-so-many
 waras hū tarī chāk'dī karūchh, nē tarō hukam hūē kaḍī
years I thy service am-doing, and thy order by-me ever
 uthāpiyō laṭhī, tōpan marā dōs-ḍar'nī saṭhē khuṣī
was-disobeyed not, nevertheless my of-friends in-company happiness
 ṭhawānē ṭūē hūnē bōkariyū pan kaḍī nī āpiyū huṭū. Pan
for-becoming by-thee to-me a-kid even ever not given was. But
 ā tarō ḍik'rō jiē kas'banōnī saṭhē tarī sampat
this thy son by-whom of-harlots in-the-company thy wealth
 khōi-lākhī, inā āw'tā-j ṭūē inā sāru mōtī mījbānī
was-lost-entirely, of-him on-coming-even by-thee of-him for a-great feast
 khīdhī.' Nē iē khīdhū kē, 'ḍik'rā, ṭū marī saṭhē
was-made.' And by-him it-was-said that, 'son, thou of-me in-company
 rōj rēchh, nē marū sagh'rū tarū chhe. Āp'nē ṭō
daily remainest, and my everything thine is. To-us-all on-the-other-hand
 khuṣī ṭhāwū, taṭhā haḍakh kar'wō jōyē, kam-kē ā
happiness to-become, and rejoicing to-be-done is-proper, because-that this
 tarō bhaī muwō huṭō, ṭē pāchhō jīw'tō ṭhiyōchh; nē khōwāy'lō
thy brother dead was, he back-again living has-become; and lost
 huṭō, ṭē maliyōchh.'
was, he has-been-found.'

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀR⁴WĀ.

GOGO (AHMEDABAD).

SPECIMEN II.

એક હુટો ચકલો ને એક હુટી ચકલી. ચકો લાવિયો ચોખાનો ગણો ને ચકી લાવી ગણનો ગણો. ઇની ખીચરી પકાવી ; ને ચકી પાણી ભરવા ગેઈ. ચકો ખીચરી ખઈને આંખે પાટા બાંઢીને સુઈ ગિયો. અવામાં ચકી પાણી ભરીને આવી, ને ખીટું ચકારાણુ આણું ખોલો. તારે ચકો ખેંધ મરી આંખો દુખેછ. ડો ચકીએ ઘરો લાખી ડીઢો ને આણું ખોલિયું. ટો જોયછો, ટો ખીચરી ની મલે. એ વાત ચકાને ખીઢી કે ખીચરી કોન ખઈ ગિયું. ચકલો ખેંધ કે રાજનો કુટરો ખઈ ગયો. ચકલી રાજ પાસે ગીને રાજને ખીટું કે ટમારો કુટરો મરી ખીચરી ખઈ ગિયો. ટો રાજએ કુટરાને પુછિયું કે ખીચરી ટું ખઢીછ? ટો કુટરો ખેંધ કે ના, મેં લકી ખઢી. ટો રાજએ ચકલાને પુછિયું. ટો ચકલો ખેંધ કે ના. મેં ખી લકી ખઢી. ટો રાજએ સિપઈને હુકમ ડીઢો કે ચકલાને કુવામાં લાખી ડિયો. ટો સિપઈએ લાખી ડીઢો. અવામાં એક ગોવાણી આવી. ઇને ચકલીએ ખીટું કે મરા ચકલાને કુવામાં ડી નિકારો, ટો હું ટમને ખીર ને રોતી ખરાવેસ. ટો પેલી ગોવાણી કુવામાં ઉટરી ને ચકલાને ખડિયો. ટો ગોવાણીને લઈને ચકલી ઘર ગી. પેલા ચકલાએ એક લોઢી ગરમ કરીને પેલી ગોવાણીને ખીટું કે આ સુનાના પાટલાપર ખેટો. ટો પેલી ખેડી ; જવી ખેડી અવી ખડીને ઉથી. ટો એ ખેંધ હમે ખીર ન ખઢી ને કુલે ખડી.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀR'WĀ.

GOGO (AHMEDABAD).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk	huṭō	chak'lo,	nē	ēk	huṭi	chak'li.	Chakō
One	was	cock-sparrow,	and	one	was	hen-sparrow.	The-cock-sparrow
lāviyō	chōkhānō	ḍāṇō	nē	chakī	lāvī	ḍāl'nō	ḍāṇō.
brought	of-rice	grain	and	the-hen-sparrow	brought	of-peas	grain.
Inī	khich'ri	pakāvī;	nē	chakī	pāṇi	bhar'wā	gēi.
Of-these	pottage	was-cooked;	and	the-hen-sparrow	water	to-draw	went.
Chakō	khich'ri	khainē	ākhē	pātā	bāḍhīnē		
The-cock-sparrow	the-pottage	having-eaten	on-eyes	a-bandage	having-tied		
suī-giyō.	Awā-mā	chakī	pāṇi	bharinē	āvī,		
went-to-sleep.	The-meantime-in	the-hen-sparrow	water	having-drawn	came,		
nē	khīḍhū,	'chakā-rāṇā,	bāṇṇū	khōlō.'	Tārē	chakō	
and it-was-said,	'cock-sparrow-king,	the-door	open.'	Then	the-cock-sparrow		
khēi,	'marī	ākhō	dukhēchh.'	Ṭō	chakiē	gharō	
says,	'of-me	the-eyes	are-paining.'	Then	by-the-hen-sparrow	the-pitcher	
lākhi-ḍiḍhō,	nē	bāṇṇū	khōliyū.	Ṭō	jōy'chh,	ṭō	khich'ri
was-put-down,	and	the-door	was-opened.	Then	she-sees,	verily	the-pottage
nī	malē.	Ē	wāt	chakānē	khīḍhī	kē,	'khich'ri
not is-found.	This	fact	to-the-cock-sparrow	was-said	that,	'the-pottage	
kōn	khai-giyū?'	Chak'lo	khēi	kē,	'rājānō	kuṭ'rō	khai-giyō.'
who ate-up?'	The-cock-sparrow	says	that,	'the-king's	dog	ate-up.'	
Chak'li	rājā	pāsē	gi,	nē	rājānē	khīḍhū	kē,
The-hen-sparrow	the-king	near	went,	and	to-the-king	it-was-said	that,
'ṭamārō	kuṭ'rō	marī	khich'ri	khai-giyō.'	Ṭō	rājāē	kuṭ'rānē
'your	dog	my	pottage	ate-up.'	Then	by-the-king	to-the-dog
puchhiyū	kē,	'khich'ri	ṭē	khadhichh?'	Ṭō	kuṭ'rō	khēi
it-was-asked	that,	'the-pottage	by-thee	has-been-eaten?'	Then	the-dog	says
kē,	'nā,	mē	laṭhī	khadhī.'	Ṭō	rājāē	chak'lānē
that,	'no,	by-me	is-not	eaten.'	Then	by-the-king	to-the-cock-sparrow
puchhiyū,	ṭō	chak'lo	khēi	kē,	'nā,	mē	bī
it-was-asked,	then	the-cock-sparrow	says	that,	'no,	by-me	also
khadhī.'	Ṭō	rājāē	sipainē	hukam	ḍiḍhō	kē,	
eaten.'	Then	by-the-king	to-a-soldier	order	was-given	that,	

'chak ¹ lānē	kuwā-mā	lākhi-diyō.	Ṭō	sipaīē
'the-cock-sparrow	the-well-in	throw-away.'	Then	by-the-soldier
lākhi-dīdhō.	Awā-mā	ēk	gōwāṇṇī	āvī.
he-was-thrown-away.	The-meantime-in	a	herd-maiden	came.
chak ¹ liē	khīdhū	kē,	'marā	chak ¹ lānē
by-the-hen-sparrow	it-was-said	that,	'my	cock-sparrow
nikārō,	ṭō	hū	ṭam ¹ nē	khīr
(if-)you-take-out,	then	I	to-you	rice-milk
Ṭō	pēli	gōwāṇṇī	kuwā-mā	uṭ ¹ ri,
Then	that	herd-maiden	the-well-in	descended,
khāḍiyō.	Ṭō	gōwāṇṇīnē	lāinē	chak ¹ li
brought-out.	Then	the-herd-maiden	having-brought	the-hen-sparrow
gī.	Pēlā	chak ¹ lāē	ēk	lōḍhī
went.	That	by-cock-sparrow	a	griddle
gōwāṇṇīnē	khīdhū	kē,	'ā	sunānā
to-cow-herdess	was-said	that,	'this	golden
Javī	beṭhī	avī	badīnē	uthī.
As-soon-as	she-sat	so-soon	being-burnt	she-got-up.
'hamē	khīr	na	khāḍhī,	nē
'by-us (i.e. by-me)	rice-milk	not	was-eaten,	and
			on-my-seat	I-am-burnt.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a cock-sparrow and a hen-sparrow. The cock-sparrow brought some rice grains, and the hen-sparrow brought some peas, and with them they cooked a mess of pottage. Then the hen went off to draw water, and, as soon as she was gone, the cock ate up the pottage, and tied a bandage over his eyes and lay down on his bed. In the meantime the hen came back with her water jar, and cried out, 'cock-sparrow, my king, open the door.' 'I can't,' said he, 'my eyes are hurting me.' So she put the pitcher down and opened the door herself. The first thing she saw when she looked round was that there was no pottage, so she asked her husband who had eaten it up. 'The king's dog,' said he, 'came and ate it up.'

So the hen-sparrow went off to the king and complained that his dog had eaten up the pottage. The king asked the dog if he had done so, and he denied. Then the king asked the cock-sparrow, and he denied too. Then the king told a soldier to throw the cock-sparrow down into a well, and this was done. It chanced that a herd-girl came by, and to her the hen-sparrow said, 'if you will take my cock-sparrow out of the well, I will give you rice-milk and bread to eat.' So the herd-girl went down into the well, and took out the cock. Then the hen took the herd-girl home with her, and the cock-sparrow heated a griddle red-hot, and said to the herd-girl, 'sit down, please, on this golden chair.' So she sat down on the griddle, and as soon as she did so it burnt her and she jumped up again, saying, 'I didn't get any rice milk, and I am burnt on the part of me on which I sit down.'

PAṬṆŪLI.

Paṭṇūli, also called Saurāshṭrī (or the language of Surat) and Khatrī, is the language of the silk-weavers of the Deccan and Madras. Sir A. Baines, on page 141 of the Census Report for 1891, gives the following account of them :—

‘The migrations of this class have not been clearly traced, but probably it was first brought above the ghāts through one of the many local courts of old time in the Deccan.¹ The descendants of the original silk-weavers are now found exercising the same trade in Mysore, the Deccan, and in quite the south of the peninsula. The dialect they use is peculiar to themselves and is not current amongst them when dealing with other communities, though it has taken the colour of the countries through which the caste has passed, and is at present mainly Telugu, whereby it has lost its northern twang. The reason for this segregation may be found, perhaps, in the fact that a class of this sort, especially when engaged in a lucrative industry, raises its demands for social recognition as it recedes further from its place of origin. We thus find the Saurāshṭrī weaver of the south employing priests of his own caste, who claim Brahmanical honours, and ignore connection with a region where silk-weavers are not in such a high position. This leads them to neglect or depreciate their former tongue. There are, nevertheless, over 77,000 Patnūli in the Madras Province who still return their language as of yore.’

Paṭṇūli was returned in the census of 1891 from the Presidencies of Madras and Bombay, and from the state of Mysore. The following are the figures. Speakers are also found in Hyderabad, but no figures are available :—

BOMBAY—										
Bombay City	.	.	.	.	.	.	.	.	.	2
Sholapur	.	.	.	.	.	.	.	.	.	587
Dharwar	.	.	.	.	.	.	.	.	.	654
Bijapur	.	.	.	.	.	.	.	.	.	56
Feudatories	.	.	.	.	.	.	.	.	.	301
										— 1,600
MADRAS—										
Kistna	.	.	.	.	.	.	.	.	.	1
Nellore	.	.	.	.	.	.	.	.	.	2
Madras	.	.	.	.	.	.	.	.	.	989
Chingleput	.	.	.	.	.	.	.	.	.	87
North Arcot	.	.	.	.	.	.	.	.	.	2,793
Salem	.	.	.	.	.	.	.	.	.	7,548
Coimbatore	.	.	.	.	.	.	.	.	.	19
South Arcot	.	.	.	.	.	.	.	.	.	311
Tanjore	.	.	.	.	.	.	.	.	.	18,069
Trichinopoly	.	.	.	.	.	.	.	.	.	4,523
Madura	.	.	.	.	.	.	.	.	.	35,197
Tinnevely	.	.	.	.	.	.	.	.	.	3,811
South Canara	.	.	.	.	.	.	.	.	.	2
										— 73,352
MYSORE (Bangalore)										5
										—
TOTAL										74,957

The Linguistic Survey does not extend to Madras, and hence no figures for or specimens of Paṭṇūli have been received from that province or from Mysore. From Bombay, only 300 speakers of Paṭṇūli have been returned for this Survey, and these from Ahmednagar, a district from which no speakers were returned in 1891. On the

¹ Hofrath Dr. Bühler has directed my attention, since this was first written, to the Gupta Inscription, translated at page 79, vol. iii, of the *Corpus Inscriptionum*. In this, the colony of silk-weavers, which immigrated to Dasāpur (Mandesur) from central and southern Gujarāt, are praised for their industry and piety; the latter being shown by the erection of a temple to the sun in the time of Kumāra Gupta.—J. A. B.

other hand, 6,550 speakers of 'Paṭ'wēgārī,' also a dialect employed by silk-weavers, have been returned from Belgaum, Dharwar, and Bijapur. Specimens have been received from all these districts, and an examination of them shows that the Paṭ'wēgārī of Bijapur is simply corrupt Marāṭhī, while that of Belgaum and Dharwar is Paṭ'ṇŪlī. The following are, therefore, the figures for Paṭ'ṇŪlī as returned for this census from the Bombay Presidency:—

Ahmednagar	300
Belgaum	4,000
Dharwar	1,500
	<hr/>
TOTAL	5,800
	<hr/>

It will be seen that these differ widely from the census figures. Indeed, it must be confessed that much reliance cannot be placed on either set. Paṭ'ṇŪlī is merely ordinary Gujarātī, and does not require that separate enumeration which it is practically impossible to give.

Specimens of Paṭ'ṇŪlī (or Paṭ'wēgārī) have been received from all the above districts. As just stated, it is ordinary Gujarātī with, in each case, a slight addition of local words to its vocabulary. Specimens of Bombay Paṭ'ṇŪlī are therefore quite unnecessary. No specimens are available of Madras Paṭ'ṇŪlī, but it, too, according to the census reports, is also the same as standard Gujarātī.

It may be added that in Chanda, in the Central Provinces, the silk-weavers speak a mongrel dialect called Paṭ'vī, which appears to be based on Marāṭhī. *Vide ante*, page 294.

KĀKARĪ.

The Kākars are Pathān immigrants from Afghanistan who are found scattered over Northern India and the Bombay Deccan. At the Census of 1891 the following numbers of Kākars were returned :—

United Provinces	25,386
Punjab	4,386
Hyderabad	4,193
Bombay	122
TOTAL	<u>34,087</u>

It appears, however, that only in Bombay have these people (122 in number) a language of their own, called Kākari. It is used by Kākars only as a home language. In their intercourse with people of other castes they employ ordinary Dakhiṇī Hindōstānī. Kākars belong to the Kākarzāhī tribe of Afghans, and their forefathers are said to have come from Afghanistan with Aḥmad Shāh Durrānī about 1748. On his return from India, after having conquered the Marāṭhās at the battle of Panipat in 1761, these Kākars remained in the country leading the life of outlaws, and, after rambling through the provinces of Agra and Gujarat, they found their way to Haidar 'Alī of Mysore. Thence they spread over the Deccan, where they now earn a living as servants, messengers, and horse-keepers.

Their speech is a mixed jargon, but is mainly based on Gujarātī. I give a version of the Parable of the Prodigal Son into Kākari which comes from Belgaum. It well illustrates the mixed character of the language, as well as its Gujarātī basis. The Gujarātī on which it is founded is that of North Gujarat, and is mixed with Rājasthānī. Among special peculiarities we may mention,—

The tendency (also existing in Rājasthānī) to weaken a final *e* to a short *a*. Thus the Gujarātī *hamē*, we, becomes *hama*; the Rājasthānī dative suffix *kē*, becomes *ka* (this is the usual suffix of the dative); the Gujarātī suffix *nē* of the conjunctive participle becomes *na*.

There is a tendency to disaspirate (also common in Northern Gujarātī). Thus, *chhē*, is, becomes *chē* or *cha*, and we have *uṭisna* for *uṭhisnē*, having arisen.

Strong masculine nouns with *a*-bases form the nominative singular in *ō*, with an oblique form in *ā*. Thus, *bēṭō*, a son; plural, *bēṭā*. The suffix of the genitive is the Gujarātī *nō*. That of the dative is the Rājasthānī *ka* (for *kē*). The agent case does not seem to be used.

The word for 'two' is *dī*, as in Labhānī.

The present tense of the verb substantive is *chhē* or *chē* (*cha*), he is. Thus, *miḷacha* for *maḷē-chhē*, it is got. The past is *hatō* or *tō* as in Northern Gujarātī.

There are some curious forms of the finite verb in the specimen. Such are *kariśēndō*, he did; a doubled *tt* in the present participle as in *āwattē*, in going. The conjunctive participle ends in *isna*, *isnō*, or *isnā*. Thus, *ḡayisna*, having gone; *bharisna*, having filled; *wāṭisnō*, having divided; *utisna* or *uṭisna*, having arisen. This form is probably borrowed from Dravidian languages. So also the *ir* in *marirōcha*, (I) am dying. Compare Tamil *iru*, be.

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KĀKARĪ.

(DISTRICT BELGAUM).

Kōnēk śakh^a-s-ka dī bēṭā hatā. Tis-ma nhānō bēṭō
A-certain person-to two sons were. Them-among younger son
 āpanō bā-ka kayō, 'bā, tāri jin^agi-ma majē āwattē
his-own father-to said. 'father, your property-in to-me that-may-come
 wātō majē dē.' Bā tis-ma āpanō māl wātisnō-didō.
share to-me give.' Father them-among his-own property having-divided-gave.
 Nhānō bēṭō āpanō wātō lisna dūr mulūk jayisna
Younger son his-own share having-taken a-far country having-gone
 bahut din naī hōyā-tā, tit^alā-ma tyō dundhuyī āpanō māl
many days not had-been, meantime he luxury-with his-own property
 sam^adyō hāl-kariśēndō. Tyō aśyō karyō bād tē mulūk-ma moṭṭū
all squandered. He thus had-done after that country-in a-great
 dukāl paḍisna ti-ka garibī āyī. Tyō tē mulūknō ēk
famine having-fallen him-to poverty came. He that of-country one
 śakh^asnō juḷ nauk^arī rhayō. Tyō śakh^as ti-ka suwar charāwan-ka
of-person near service remained. That person him-to swine grazing-for
 āpanō khēt-ka mōkhal-didō. Whā bhukē-ti tal^amalisna suwar
his-own field-to sent. There hunger-with being-overcome swine
 khātē bhūsō suddā khāyisna pēt bharalī-rhatō. Lēkhin ti-ka
eating husks also having-eaten belly would-have-filled. But him-to
 kis-ti kāy-bī naī millā-tō. Aśyā thōḍā din gayā, āpanō
anybody-from anything-even not obtained-was. So some days went, his-own
 picch^alyānganī wāt yād āyisna tyō āpanō dill-ma kayō,
of-former state (in-)memory having-come he his-own mind-in said,
 'mārā bānō juḷ rhanū kitt^alā nauk^aran-ka pēt bharisna jāstī
'my of-father near living how-many servants-to belly having-filled more
 hōyitlū kūḷ milācha. Lēkhin hyā hau bhukkyō mari-rōcha. Hau
become food is-obtained. But here I hunger-by am-dying. I
 uṭisna mārā bā-na juḷ jayisna, "bā, hau Allānō pāp
having-arisen my father-of near having-gone, "father, I of-God sin
 bānō pāp bhānd-lidō. Hau tāro bēṭo-kañ-ka lāyakh naī. Majē
of-father sin have-got-tied. I your son-to-be worthy (am-)not. Me
 tāro juḷ naukar sar^akyū mukh^alē," kaisna whā-ti tyō
your near a-servant like keep," (so)-saying there-from he

utisna āpanō bānō jul āwatab bā ti-ka
having-arisen his-own of-father near while-coming father him-to
 dūr-ti dēkhīna, rhām āyīna, nhātī-jayīna, kawatō
distance-from having-seen, pity having-come, having-gone-running, embrace
 mārīna, mukkō didō. Taba bētō bā-ka kayō, 'bā,
having-struck, a-kiss gave. Then the-son father-to said, 'father,
 hau Allānō sām'na tārō sām'na chūk karyō; majē tārō
I of-God before your before sin did; me your
 bētō-karī bulāwū nakō.' I-ka bā āpanō nauk^aran-ka kayō,
son-as (you-)call do-not.' This-to father his-own servants-to said,
 'chōkū pōśāk layīna mārā bētā-ka pērāw; aṅgī-ma mundī
'best a-dress having-brought my son-to put-on; finger-in a-ring
 ghālō, pāy-ma jōdō ghālō; khān-ka tayārī karō; hama
put, feet-in shoes put; eating-for preparation make; we
 khayīna khuśī-hōwungā. Kā-ka-ta yō mārō bētō maryō-tō,
having-eaten happy-let-us-become. Why-for-then this my son that-dead-was,
 phirisna wāchyō; chukailidō-tō, milyō.' Yū sām^alisna sam^adyā
again is-alive; lost-was, is-found.' This having-heard all
 khuśī hōyā.
glad became.

Ē-bakhat-ka tinō mōtō bētō khēt-ma hatō. Tyō gharna jul
At-this-time his elder son field-in was. He to-house near
 āyat bakhat-ka ti-ka gāvannū nāchannū sām^alyō. Tyō tē
coming at-the-time him-to singing dancing heard. He that
 naukar-ma ēk janā-ka bulāyīna, 'tī kasū chālīcha' puchhyō.
servants-in one man-to having-called, 'that what is-going-on' asked.
 Ti-ka tyō kayō, 'tārō bhāyī āyōcha; tyō chōkō āyīna
Him-to he said, 'your brother is-come; he safe-and-sound having-come
 pōhachētē sabab tārō bā khānū tayār karīna
on-reaching on-account-of your father a-feast ready having-made
 mukhyō.' Yū sām^alisna tyō mōtō bētō ghus-hōyīna
has-kept.' This having-heard that elder son angry-having-become
 mada-ma nañ gayō. Sabab ti-nō bā bhair āyīna mada-ma
in not went. Therefore his father out having-come in
 ākar kaisna ti-ka bahut kailidō. Ti-ka tyō āpanō bā-ka
to-come saying him-to much entreated. That-to he his-own father-to
 kayō, 'hau ittalā warīs taka tāri nauk^arī karīna kaba tāri
said, 'I so-many years till your service having-made ever your
 wāt tōdyō-nañ. Lēkhin hau mārā dōsañ-ka mīlīlisna
word broke-not. But I my friends having-gathered-together
 khānū khavāḍaṇ-ka tū majē kaba ēk bak^arū-bī nañ-didō. Kas^abin
feast to-make thou to-me ever one goat-eren not-gavest. Harlots

saṅgāt paḍisna tārū māl sam^adyō ning^alisna yō tārō
in-company having-fallen your property all having-devoured this your
 bēṭō ghar-ko āyō barābar-ka tū tinā-wāstī khāṇū karyō.
son house-to come as-soon-as thou of-him-for a-feast hast-made.'
 Bā bēṭā-ka kayō, 'tū sārā wakhat mārā saṅgāt rhacha. Mārā
Father son-to said, 'thou all the-time my with art. My
 jūḷ chhē tē sam^adyō tārū chhē. Marē-tō tārō bhāyī,
near is that all thine is. That-dead-was thy brother,
 phirisna wāchyō; chukailī-gayō, tē miḷyō. Aśyō hama khuśī
again is-alive; that-lost-gone-was, he is-found. So we happy
 hōnū barābar chhē.
to-be proper is.'

TĀRĪMŪKĪ OR GHISĀDĪ.

The Ghisāḍī are a tribe of blacksmiths who wander, like our tinkers, over Southern India. The following numbers have been reported from that part of India to which the Survey extends :—

BERAR—										
Amraoti	.	.	.	.	.	.	.	.	.	200
Akola	.	.	.	.	.	.	.	.	.	4
Buldana	.	.	.	.	.	.	.	.	.	200
										<hr/>
										404
BOMBAY—										
Poona	.	.	.	.	.	.	.	.	.	1,000
Satara	.	.	.	.	.	.	.	.	.	165
Belgaum	.	.	.	.	.	.	.	.	.	100
										<hr/>
										1,265
										<hr/>
TOTAL										1,669
										<hr/>

The Ghisāḍī call themselves Tārīmūk. They are called Ghisāḍī (*i.e.* polishers) by their Hindū neighbours. Their tradition is that they originally came from Gujarat and this is borne out by their language. The fullest account of the tribe will be found in the *Poona Gazetteer*, as quoted below.

The earliest account will be found in an article entitled *On the Migratory Tribes of Natives in Central India*, by Edward Balfour, in Vol. xiii, Part I. (1844,) of the *Journal* of the Asiatic Society of Bengal. Account of the *Taremoock or Wandering Blacksmith*, on pp. 8 and ff. *Taremoockee Vocabulary* on pp. 17 and 18.

The following works may also be consulted :—

BOMBAY GAZETTEER,— Vol. xviii, Poona, Pt. I. (1885), pp. 332 & ff.

Id.,—Vol. xix (1885), Satara, p. 83.

Id.,—Vol. xxi (1884), Belgaum, pp. 135, 136.

AURANGABAD GAZETTEER,—p. 272.

CROOKE, W.,—*The Tribes and Castes of the North-Western Provinces and Oudh*. Calcutta, 1896. Vol. iii, pp. 373 & ff.

I give two excellent specimens and a list of words in Tārīmūkī, both of which come from Belgaum. The first is a version of the Parable of the Prodigal Son, and the second a piece of folklore. The language of the Berar specimens is identical, and they need not be printed.

An examination of the specimens will show that the language closely agrees with ordinary colloquial Gujarātī. The following are the main points of difference.

There is a tendency to drop aspiration (as is also the case in Northern Gujarat). Thus, *pāchal* for *pāchhal*, after; *uṭina*, for *uḥhīnē*, having arisen; *cha* or *ch*, for *chhe*, is, when used as an auxiliary.

A final *e* or *ē* becomes *a*. Thus the suffix of the dative, and of the conjunctive participle *ne*, becomes *na*, as in *manuśyā-na*, to a man; *uṭina*, having arisen; *chha* for *chhe*, is; *hama* for *hamē*, we. This *a* is sometimes dropped, so that we have forms such as *karīn*, having done; *lēwā-n*, to take; *huwā-n*, to become; *āyōch* for *āyō-chhe*, he has come; and *karyōcha*, for *karyō-chhe*, he has done, in the same sentence.

As in the Marāṭhī of Berar, an initial *v* before *ē* becomes *y*, and before *i* is dropped. Thus, *yal*, for *vēl*, time; *ichāryō*, for *vichāryō*, asked. A final *ū* is dropped in *bakryān* (for *bakryā-nū*) *bachchū*, the young of a goat.

In the declension of nouns, there is no agent case. As in Dakhinī Hindōstānī, the subject of a transitive verb in the past tense remains in the nominative. Thus, *nhānō bēṭō kayō*, the younger son said.

The termination of the genitive is *nō*, which is treated as in Gujarātī, except that its neuter is *nū*, not *nũ*. Similarly, all strong neuter nouns end in *ū*, as in *bachchū*, a young one.

The pronouns, as a rule, are regular. But ‘you’ is *tuma*, not *tama* (for *tamē*). ‘They’ is *ōy*.

The verb substantive is thus conjugated in the Present :—

Sing.	Plur.
1. <i>chhau</i> .	<i>chha</i> .
2. <i>chha</i> .	<i>chha</i> .
3. <i>chha</i> .	<i>chha</i> .

When used as an auxiliary, it becomes *cha* or *ch* for all persons and both numbers. Thus—

I am striking, etc.

Sing.	Plur.
1. <i>mārūcha</i> .	<i>mārēcha</i> .
2. <i>māracha</i> .	<i>mārōcha</i> .
3. <i>māracha</i> .	<i>māracha</i> .

In all the above the final *a* may be dropped. Thus, *mārūch*.

The past of the auxiliary verb is *hotō* or *tō*, as in colloquial Gujarātī.

The simple present of the finite verb is practically regular, allowance being made for the change of final *ē* to *a*. Thus,—

I strike, etc.

Sing.	Plur.
1. <i>mārū</i> .	<i>mārē, mārā</i> .
2. <i>māra</i> .	<i>mārō</i> .
3. <i>māra</i> .	<i>māra</i> .

The future is irregular. It takes the form *mārōs*, and does not change for number or person.

Other forms are regular. Thus,—

mār^awū, to strike.
mār^atō, striking.
māryō, struck.
māryōch, has struck.
māryō-tō, had struck.

Other minor peculiarities, especially those of vocabulary, will be learnt from the list of words and sentences.

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

TĀRĪMŪKĪ OR GHISĀDĪ.

(DISTRICT BELGAUM).

SPECIMEN I.

Kōṇ'tā manuśyāna bē pōryā hotā. Wanā-ma nhānō bēṭō
A-certain to-man two sons were. Them-among younger son
 āp'lō bāna kayō, 'bā, tāri sampadā-ma mana awānī
his-own to-father said, 'father, your property-in to-me that-may-come
 wāṭō mana da.' Bā ōnā-mhāyī āp'lō sampadā wāṭō-karīn
share to-me give.' Father them-among his-own property having-divided
 didō. Nhānō bēṭō āp'lō wāṭō lēna dūr dēsna
gave. Younger son his-own share having-taken a-far to-country
 jāyīna ghanā dis huyā naī, owaḍā-ma ō dund
having-gone many days had-been not, meantime he debauched
 hōyīna āp'lō sampadā sag'lō hāl-karyō. Ō im
having-become his-own property all squandered. He so
 karyā-par wō dēs-ma mōṭhī mōh'gāyī paḍīna wana
having-done-after that country-in a-mighty famine having-fallen to-him
 garībī āvī. Ō wō dēs-ma ēk mānūs-kan tsāk'ri rhayō.
poverty came. He that country-in one man-near service(-in) remained.
 Ē manuśyā wana ḍukkar charāwā āp'lō khētarna lag'ḍi-didō.
This man him swine to-feed his-own to-field sent.
 Whā bhukkē-tī kaḷ'waḷīna ḍukkar khāwānō kōṇḍō suddā khāyīna
There hunger-with being-overcome swine of-food husks also having-eaten
 pēṭ bhar'tō-tō. Pan-ta wana kē-maṅgā-tī kāya-ch miḷ'tū
belly he-filling-was. But to-him anybody-near-from anything-even being-obtained
 nau tū. Im thōḍā dis gayā, āp'lō pāchali wāt yād-kāḍīna
not was. So some days passed, his-own former state having-remembered
 ō āp'lō man-ma kayō, 'mārā bā-kan rhayēl ghanā tsākarna
he his-own mind-in said, 'my father-near remaining many to-servants
 pēṭ bharīna jyāstī an miḷ'tū-tū. Hū hyā bhukkē
belly having-filled more fool being-got-was. I here with-hunger
 marūcha. Hū uṭīna mārā bā-kan jāyīna kahōs, "bā,
am-dying. I having-arisen my father-near having-gone will-say, "father,
 hū Dēvnū pāp bānū pāp bāndī-lidō. Hū tārō bēṭō kai-lēwān
I of-God sin of-father sin have-tied-got. I your son for-being-called
 lyāk naī. Mana ēk tsākar par'mān tārā-kan mukil." 'Im
worthy am-not. He one servant like of-you-near keep.'" So

kاین whā-ti uṭina āp^alō bā-maṅgō jātāna
having-said there-from having-arisen his-own father-near when-going
 bā ōna dūr-ti jōyina dayā āvina nhāsin-jāyina
father him distance-from having-seen pity having-come running-having-gone
 mitti-mārīna mukkō-didō. Tawā bētō bāna kayō, 'bā, hū
having-embraced a-kiss-gave. Then the-son to-father said, 'father, I
 Dēvnū agaḷ bānū agaḷ chūk karyō. Mana tārō bētō karīna
of-God before of-father before sin did. To-me your son as
 bolāwō nakō.' Bā āp^alō tsākarna kayō, 'uttam dzhagō
call not.' Father his-own to-servants said, 'best dress
 lāyina mārā bētāna ghālō, bōt-ma aṅg^atī ghālō, pag-ma
having-brought my to-son put-on, finger-in a-ring put, feet-in
 jōdō ghālō, khāwānā tayārī karō. Hama kbāyina sant
shoes put, of-eating preparation make. We having-eaten happy
 huwāsū. Kākaitō ē mārō bētō maryō-tō, phirīn jittō huyō;
let-us-become. Because that my son dead-was, again alive became;
 gamāyī-gayō-tō, milyō.' Yē aikīna sag^alō sant huyā.
lost-gone-was, is-found.' This having-heard all happy became.
 Yē-yaḷ ōnō waḍō bētō khētar-ma hotō. Ō ghar-kan āw^atāna
At-this-time his elder son field-in was. He house-near when-came
 wana gāṇū nāchaṇū aikū-āyū. Wō tsākar-ma ēk^alān bolāyina
to-him singing dancing came-to-hear. He servants-in one having-called
 sū huwā-lāgyō-karī ichāryō. Ōna ō kayō, 'tārō bhāyī
what was-going-on-as-to inquired. To-him he said, 'your brother
 āyōch, ō suk^aśīm āyō pōchyō karīna tārō bā jamūn
is-come, he safe-and-sound came reached on-account-of your father a-feast
 karyōcha.' Yē aikīn waḍō bētō rāg-tī mhāyī gayō naī,
has-made.' This having-heard elder son anger-with in went not,
 manīn ōnō bā bāhēr āvina mhāyī āw karīna wana
therefore his father out having-come in come in-order-to to-him
 ghanyō kayō. Ō āp^alō bāna kayō, 'hū it^alā waras parint
much said. He his-own to-father said, 'I so-many years till
 tāri tsāk^arī karīna kandī tāri wāt bhāgyō naī. Tārī hū
your service having-done ever your word broke not. However I
 mārā dōstā miḷāin khāwā karā sāṭī tū mana kandī
my friends having-gathered a-feast to-make for thou to-me ever
 ēk bak^aryān bachchū didō-naī. Pantū rāṇḍānā saṅgat paḍīna
one of-goat young-one gavest-not. But of-harlots company(-in) having-fallen
 tāri sampadā sag^alī giḷē-tō. Yē tārō bētō gharā āyō
your wealth all devoured-had. This your son to-house come
 barābar tū wō-sāṭī jamūn karyō.' Bā bētāna kayō, 'tū
as-soon-as thou him-for feast made.' Father to-son said, 'thou

hamēsā ma-kan rhach. Ma-kan jēw^adē chha tē tārū-ch.
always me-near art. Me-near whatever is that thine-alone.

Marēl tārō bhāyī, jittō huyō; chukāy-gayō-tō, miḷyō; manin
That-was-dead thy brother, alive became; lost-gone-was, is-found; therefore
hama khuṣī huwān barābar chha.'
we happy to-become proper is.'

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

TĀRĪMŪKĪ OR GHISĀDĪ.

(DISTRICT BELGAUM.)

SPECIMEN II.

UKĀN.

RIDDLE.

Pand^arā chāṅg^alā mānūs dūr dēsna jāwā-lāgyā-tā, wāt-ma sānnā-pārī
Fifteen good men a-far to-country going-were, road-in in-the-evening
 ghanō pānī paḍyō. Tawā ō hāyihuyī jōtāna ēk dharm^aśālā
plentiful rain fell. Then they round-about when-seeing one inn
 jōyīn whā jāyīn garam baisī-rhayā. Thōḍī rāt
having-seen there having-gone comfortably sat-down. A-little night
 huyā-par dūsar wāt-ti pand^arā chōr^atā ō-ch dharm^aśālāna
having-become-after another road-from fifteen thieves the-same to-inn
 āyā. Im chōr^atā chāṅg^alā mānūs tīs lōk miḷīna
came. So thieves good people thirty people having-gathered-together
 whā dhuṇī karīna ās^apīs gōḷākārī baisyā-tā. Whā
there fire having-prepared round-about in-a-circle were-sitting. There
 ēk śāw^akārō āp^alyō barōbar pāch mānūs lēna ēkāēkī āyō.
one rich-man his-own with five men having-brought suddenly came.
 Ō warī ōnā saṅgā āyēl manuśyā bhārī bhukkyā huyā-tā
He and his with that-had-come people very hungry become-were
 karan ō tīs mānūsna, ‘dayā karīna, tuma-kan kā
on-account-of he thirty to-men, ‘pity having-made, your-near something
 hachchitō khāwāna dēw,’ karī ichāryō. Tawā chāṅg^alā mānūs-ma kāyī
if-be to-eat give,’ as-to asked. Then good men-in some
 lōk phir^atī nik^alyō. Tawā ghar-ma-tī bāndī-lāyēl butti
people walking set-out. When house-in-from that-was-tied-and-brought food
 ōna didō. Tawā ō śāw^akāryō khāyīna sant huyīna kayō,
to-him gave. Then that rich-man having-eaten happy having-become said,
 ‘hū tumārā-ma pand^arā rupayā bak^ashīs dēwōs. Pantū tuma
‘I of-you-among fifteen rupees reward will-give. But you
 ima-ch bais^atānā hū āṭ mānūs mējīna ṇauna didō
in-this-way-only when-sitting I eight men having-counted to-ninth given
 barōbar ō uṭīna jāwā-pājē,’ manin kayō. Ōnō ō kabūl
as-soon-as he having-arisen must-go,’ so said. Of-that they consent

huyō	karīna	śāw'kāryō	ō-par'mān	wāṭi-didō.	Pand'rā
<i>became</i>	<i>on-account-of</i>	<i>the-rich-man</i>	<i>in-that-way</i>	<i>having-divided-gave.</i>	<i>Fifteen</i>
chāṅg'lā	manuśyāna	bak'shīs	milyō.	Ō	tīs lōk kim
<i>good</i>	<i>to-men</i>	<i>reward</i>	<i>was-obtained.</i>	<i>Those</i>	<i>thirty · people how</i>
baisyā-tā ?					
<i>were-sitting ?</i>					

FREE TRANSLATION OF THE FOREGOING.

A PUZZLE.

Fifteen good men were once going on a journey. In the evening, as they went along, it began to rain heavily, so they looked about, and seeing an inn, entered it and sat down.

A little later fifteen thieves came to the same inn by another road; and all the thirty formed a circle and sat round a fire in the courtyard.

Suddenly there arrived a merchant with five attendants, all very hungry, and he asked the circle of thirty for pity's sake to give him something to eat. So some of the good men got up and brought from inside the house the food they had in their baggage. The merchant ate and was happy.

Then he took out fifteen rupees, and said, 'I will give these as a reward to you, on condition that I may give a rupee to each ninth man as you sit in your circle, and that as soon as any one gets a rupee he gets up and goes away, so that he cannot be counted over again.' They all agreed to this, and the merchant began counting, and gave a rupee to the 9th man and then to the 18th man, and then to the 27th, and then (going on round the circle again) to the 6th, and so on, each man as he got his rupee getting up and going away. It turned out that each of the fifteen good men got a rupee, and none of the fifteen thieves got anything.

How were the thirty men seated?

[The answer is not given, but the puzzle is an easy one to solve. Beginning from the point in the circle at which the merchant began to count, the good men occupied the following places,—5th, 6th, 7th, 8th, 9th, 12th, 16th, 18th, 19th, 22nd, 23rd, 24th, 26th, 27th, 30th.]

LIST OF STANDARD WORDS AND

English.	Gujarātī (Standard).	Surātī.	Charōtari.	Paṭanī.
1. One . . .	Ēk . . .	Ēk . . .	Ēk, lābh . . .	Ēk . . .
2. Two . . .	Be . . .	Be . . .	Be, bannē . . .	Be . . .
3. Three . . .	Tray . . .	Tay . . .	Tay . . .	Tay . . .
4. Four . . .	Chār . . .	Chār . . .	Tsyār . . .	Chyār, sār . . .
5. Five . . .	Pāch . . .	Pāch . . .	Pāts . . .	Pās . . .
6. Six . . .	Chha . . .	Chha . . .	Tsha, tshō, sō . . .	Sō . . .
7. Seven . . .	Sāt . . .	Sāt . . .	Hāt . . .	Hāt . . .
8. Eight . . .	Āth . . .	Āth . . .	Āth . . .	Āth, ath . . .
9. Nine . . .	Naw . . .	Naw . . .	Naū . . .	Naw . . .
10. Ten . . .	Das . . .	Dah . . .	Dah . . .	Dah . . .
11. Twenty . . .	Vīs . . .	Vih . . .	Vih . . .	Vih ^a . . .
12. Fifty . . .	Pachās . . .	Pachāh . . .	Pachāh . . .	Pasāh ^a . . .
13. Hundred . . .	Sō . . .	Hō . . .	Sō, hō . . .	Hō, hō . . .
14. I . . .	Hū . . .	Ū . . .	Hū, ū . . .	Hū, hu . . .
15. Of me . . .	Mārō . . .	Mārō, mmārō . . .	Mārō . . .	Mārō . . .
16. Mine . . .	Mārō . . .	Mārō, mmārō . . .	Mārō . . .	Mārō . . .
17. We . . .	Amē . . .	Hamē, ammē, ammō . . .	Amē, amhē . . .	Amē, amī, āp ^a dō . . .
18. Of us . . .	Amārō . . .	Hamārō, ammārō . . .	Ām ^a ṇō. amārō, ahmārō . . .	Amārō, āp ^a dō . . .
19. Our . . .	Amārō . . .	Hamārō, ammārō . . .	Ām ^a ṇō. amārō, ahmārō . . .	Āmārō, āp ^a dō . . .
20. Thon . . .	Tū . . .	Tū . . .	Tu, tū . . .	Tū, tu . . .
21. Of thee . . .	Tārō . . .	Tārō . . .	Tāh ^a rō, tārō . . .	Tārō . . .
22. Thine . . .	Tārō . . .	Tārō . . .	Tāh ^a rō, tārō . . .	Tārō . . .
23. You . . .	Tamē . . .	Tamē, tammē, tammō . . .	Tamē, tamō . . .	Tamē . . .
24. Of you . . .	Tamārō . . .	Tamārō, tammārō . . .	Tamārō . . .	Tamārō . . .
25. Your . . .	Tamārō . . .	Tamārō, tammārō . . .	Tamārō . . .	Tamārō . . .

SENTENCES IN GUJARĀTĪ.

Kāthiyāwādī (Jhālāwādī).	Khārwa.	Ghīsādī (Belgaum).	English.
Ēk	Ēk	Ēk	1. One.
Be	Be	Bē	2. Two.
Tain	Tan	Tin	3. Three.
Chār	Chār	Chyār	4. Four.
Pās	Pāch	Pāch	5. Five.
Sō	Chha	Chhō	6. Six.
S'hāt	Sāt	Sāt	7. Seven.
Āth	Āth	Āt	8. Eight.
Nan	Law	Nau	9. Nine.
Dah	Das	Das	10. Ten.
Vih	Vis	Īs	11. Twenty.
Pasā	Pachchā	Pannās	12. Fifty.
S'hō	Sō	Sau	13. Hundred.
Hū	Hū	Hū	14. I.
Mārō	Marō	Mārō	15. Of me.
Mārō	Marō	Mārō	16. Mine.
Amē	Hamē, hamēhōn	Hama	17. We.
Amārō	Hamārō	Hamārō	18. Of us.
Amārō	Hamārō	Hamārō	19. Our.
Tū	Tū	Tū	20. Thou.
Tārō	Tarō, tarō	Tārō	21. Of thee.
Tārō	Tarō, tarō	Tārō	22. Thine.
Tamē	Tamē, tamē, tamēhōn	Tuma	23. You.
Tamārō	Tamārō, tamārō	Tumārō	24. Of you.
Tamārō	Tamārō, tamārō	Tumārō	25. Your.

English.	Gujarātī (Standard.)	Surātī.	Charōtari.	Paṭani.
26. He	Tē	Tē	Tē, ē, yē	Tē, ē
27. Of him	Tēnō	Tēnō	Tēnō, ēnō, hēnō	Tēnō, inō
28. His	Tēnō	Tēnō	Tēnō, ēnō, hēnō	Tēnō, inō
29. They	Tēō	Tē, tēō, tēwan, tēu	Tēō, ēō, tē	Tēō, ē
30. Of them	Tēōnō, temnō	Tem ^a nō	Tem ^a no, tēōno	Tēōnō, im ^a nō, tem ^a nō
31. Their	Tēōnō, temnō	Tem ^a nō	Tem ^a nō, tēōnō	Tēōnō, im ^a nō, tem ^a nō
32. Hand	Hāth	Hāth	Hāth	Paṇuchō, hāth
33. Foot	Pag	Pag	Pag	Pag
34. Nose	Nāk	Nāk	Nāk	Nāk
35. Eye	Ākh	Ākh	Ākh, ās, āṭha	Ākh, ōkh, ākha, āchh, ās
36. Mouth	Mō	Mō, mōh ^a ḍū	Mō, mōḍhū	Mhō, muṇḍhū, muḍū
37. Tooth	Dāt	Dāt	Dāt, dat	Dāt, dōt
38. Ear	Kān	Kān	Kōn, kān	Kān, kōn
39. Hair	Wāl	Wāl, nimālā	Wāl, mōwālā	Wār, wāl
40. Head	Māthū	Māthū	Māthū	Mathū, bhōḍū
41. Tongue	Jibh	Jibh	Dzib, dziv	Jib
42. Belly	Pēt	Pēt	Pēt, hōḍ ^a rū, ḍōḍzyū	Pēt
43. Back	Wāsō	Bar ^a ḍō, wāsō, pīth	Pīth, bay ^a ḍō, wāhō	Bay ^a ḍō, wāhō
44. Iron	Lōḍhū	Lōḍhū, lōḍū	Lōḍū	Lōrū, lōḍhū
45. Gold	Sōnū	Sōnū	Hōnū	Hōnū
46. Silver	Rūpū	Rūpū	Rupū, tsāndi	Rūpū
47. Father	Bāp	Bāp	Bāp, bāpā, bhā	Bāp, bāpā, bhā
48. Mother	Mā	Mā	Mā, bā, jī	Mā, māḍi, bā, jī
49. Brother	Bhāi	Bhāi, bhai	Bhāi, bhai	Bhāi
50. Sister	Ben, bahen	Ben	Ben, bōn, bun	Bhun, ben
51. Man	Māṇas, bhāy ^a ḍō	Māṇah	Māṇah; manis; manakh	Māṇah ^a , māṇah, mānekh, mānakh
52. Woman	Bāy ^a ḍi	Bairi	Bāy ^a ḍi, bairū, bairi	Bay ^a rū

Kāthiyāwādī (Jhālāwādī).	Khārwa.	Ghīsāḍī (Belgaum).	English.
Tē, i	Tē, i	Ō	26. He.
Tēnō, inō	Inō	Ōnō, wōnō	27. Of him.
Tēnō, inō	Inō	Ōnō, wōnō	28. His.
Tē, i, iwadāi	Tēhōn, ēhōn, tēō	Ōy	29. They.
Tem ^a nō, im ^a nō	Ēhōnnō	Wanō, onō	30. Of them.
Tem ^a nō, im ^a nō	Ēhōnnō	Wanō, onō	31. Their.
Hātb, bāw ^a ḍū	Hath	Hāt	32. Hand.
Pag, tātīyā, tāgā, guḍā	Pag	Pag	33. Foot.
Nāk	Lāk	Nāk	34. Nose.
Ākhyā	Ākh	Ḍolā	35. Eye.
Mōḍhū, mō	Mū	Munḍū	36. Mouth.
Dāt	Dāt	Dāt	37. Tooth.
Kān	Kān	Kān	38. Ear.
Mō-wālā	Bāl	Kēs	39. Hair.
Māthū, tōlō	Māthū	Mātū	40. Head.
Jibh, luli	Jibh	Jib	41. Tongue.
Pēt, ojh ^a rū, ōdar	Pēt	Pēt	42. Belly.
Wāhō, bar ^a ḍō	Bālō	Pitō	43. Back.
Lōḍhū	Lōḍhū	Lhōḍū	44. Iron.
S'hōnū	Sunu	Sōnū	45. Gold.
Rūpū	Rupu	Chāndi	46. Silver.
Bāpō, patyā	Bāpu	Bā	47. Father.
Mā, māḍi	Mā	Āyī	48. Mother.
Bhāi	Bhāi	Bhāyī	49. Brother.
Bōn	Ben	Bhēn	50. Sister.
Māṇah, jan	Mānas	Mānūs	51. Man.
Bāy ^a ḍi, bār ^a ḍi, bai	Bāiri	Bāyī	52. Woman.

English.	Gujarātī (Standard).	Sur'tī.	Charōtarī.	Paṭanī.
53. Wife . . .	V/ahū . . .	Wahū . . .	Astrī. baīrū, bay ^a ḍī, wahu .	Bāy ^a ḍī, wahu . . .
54. Child . . .	Chhōk ^a rū . . .	Chhōk ^a rū, bachchū . . .	Tshaiyū, tshadyū, tshōk ^a rū	Chhōrū, sōrū . . .
55. Son . . .	Dik ^a rō, chhōk ^a rō . . .	Chhōk ^a rō, pōy ^a rō . . .	Tshaiyō, tshōk ^a rō, mōṭiār. dits ^a rō.	Chhōk ^a rō, sōk ^a rō, saiyō, sōrō
56. Daughter . . .	Dik ^a rī, chhōḍī . . .	Chhōk ^a rī, pōrī . . .	Tshōḍī, tshōk ^a rī, dits ^a rī .	Chhōk ^a rī, sōk ^a rī, sōrī .
57. Slave . . .	Gulām . . .	Chākar, gulām . . .	Gulām. luṇḍō . . .	Dāhō, luṇḍō . . .
58. Cultivator . . .	Khēḍut . . .	Khēḍut, khēḍ ^a nār . . .	Tshēḍut, khēḍu, tshēḍu .	Khēḍu, chhēḍu . . .
59. Shepherd . . .	Bhar ^a wāḍ . . .	Bhar ^a wāḍ . . .	Bhar ^a wāḍ . . .	Bhar ^a wāḍ . . .
60. God . . .	Īśwar . . .	Paramēhar . . .	Par ^a mēsār. Is ^a war . . .	Paramēhar . . .
61. Devil . . .	Bhūt, sētān . . .	Bhūt . . .	Sētān, dayīt, rākhah .	Bhūt . . .
62. Sun . . .	Sūraj . . .	Sūraj . . .	Huraj . . .	Hūraj . . .
63. Moon . . .	Chandar ^a mā . . .	Chandar ^a mā, chāḍō-māmō .	Tsōḍō, tsandar ^a mā . . .	Chōḍō . . .
64. Star . . .	Tārō . . .	Tārō . . .	Tarō . . .	Tārō . . .
65. Fire . . .	Dēw ^a tā . . .	Āg, dēw ^a tā . . .	Dēw ^a tā, āg, lāhē . . .	Dēw ^a tā . . .
66. Water . . .	Pānī . . .	Pānī . . .	Pōnī . . .	Pānī . . .
67. House . . .	Ghar . . .	Ghar . . .	Ghar . . .	Ghar . . .
68. Horse . . .	Ghōḍō . . .	Ghōḍō . . .	Ghōḍō, ghōḍū . . .	Ghōḍō . . .
69. Cow . . .	Gāy . . .	Gāi . . .	Gāy . . .	Gāy . . .
70. Dog . . .	Kut ^a rō . . .	Kut ^a rō . . .	Kut ^a rō, kut ^a rū . . .	Kut ^a rū . . .
71. Cat . . .	Bilāḍī . . .	Bilāḍī . . .	Balāḍī, manī, manāḍī .	Balāḍū, minārī . . .
72. Cock . . .	Kuk ^a ḍō . . .	Mar ^a ghō . . .	Mar ^a ghō, kuk ^a ḍō . . .	Kuk ^a ḍō, mar ^a ghō . . .
73. Duck . . .	Batak . . .	Batak . . .	Batak . . .	Batak . . .
74. Ass . . .	Gadhēḍū . . .	Gadhēḍō . . .	Gadhēḍō . . .	Gadhāḍū . . .
75. Camel . . .	Ūt . . .	Ūt . . .	Ūt . . .	Ūt . . .
76. Bird . . .	Paṅkhī, pakshī . . .	Paṅkhī . . .	Paṅkhi, pantshī . . .	Pañchhī . . .
77. Go . . .	Jā . . .	Jā . . .	Dzā . . .	Jā . . .
78. Eat . . .	Khā . . .	Khā . . .	Khā . . .	Khā . . .
79. Sit . . .	Bes . . .	Beh . . .	Beh . . .	Beh ^a . . .

Kāthiyāwādī (Jhālāwādī).	Khārwa.	Ghīsādī (Belgaum).	English.
Waū	Bāiri	Bāy ^a kō	53. Wife.
Sōk ^a rū	Chhōk ^a ḍū	Pōryō	54. Child.
Sōk ^a rō, dīch ^a rō, putar, bētō, baṭō, chikō, gagō, bāl ^a kō.	Chhōk ^a ḍō	Pōryō	55. Son.
Sōḍī, dīch ^a ri, chichī, gagī, bāl ^a ki.	Chhōk ^a ḍī	Pōr ^a ni	56. Daughter.
Galām, kāfar	Gulām	Gulām	57. Slave.
Khēḍu, sēḍu, chhēḍu . .	Khēru	Kun ^a bī	58. Cultivator.
Bhar-wād, gōk ^a li, pīḍār . .	Bhar ^a wār	Kur ^a bōryō	59. Shepherd.
Par ^a bhu, Bhag ^a wān Par ^a mēśar.	Khudā	Dēw	60. God.
Jhōḍ (zōḍ), wal ^a gāḍ, kāraṇ, balā, lap.	Jin	Bhūt	61. Devil.
S'hūraj, di	Suraj	Suraj	62. Sun.
Sāḍō, sandar ^a mā	Chāḍō	Chānd	63. Moon
Sāḍar ^a ḍū, tāra	Tārō	Chāṇnyō	64. Star.
Det ^a wā, khōṭāw ^a rō, āgārā . .	Āg, dēt ^a wā	Āg	65. Fire.
Pāṇi	Pāṇi	Pāṇi	66. Water.
Ghar, khōr ^a ḍū	Ghar	Ghar	67. House.
Ghōḍō	Ghōrō	Ghōḍō	68. Horse.
Gā	Gāy	Gāyī	69. Cow.
Kut ^a rō	Kut ^a rō	Kut ^a rō	70. Dog.
Malāḍī, balāḍī, mīd ^a ḍī, manī, manāḍī.	Mīd ^a rō, mīn ^a rō	Mānjar	71. Cat.
Kuk ^a ḍō, mar ^a ghō, maragh ^a ḍō	Mar ^a ghō	Kuk ^a ḍā	72. Cock.
Batak	Batak	Badək	73. Duck.
Gadhāḍō, khar	Gadhēru	Gāy ^a ḍū	74. Ass.
S'hāḍiyō, ūṭhiyō	Unt	Hūṭ	75. Camel.
Paṅkhī	Paṅkhī	Pak ^a sī	76. Bird.
Jā. s'hatak, s'habak	Jā	Jā	77. Go.
Khā, śīrāw, galaoh, jam . .	Khā	Khā	78. Eat.
Beh	Beth	Bais	79. Sit.

English.	Gujarātī (Standard).	Sur'atī.	Charōtarī.	Paṭanī.
80. Come . . .	Āw . . .	Āw . . .	Āw . . .	Āw . . .
81. Beat . . .	Mār . . .	Mār . . .	Mār, thōk . . .	Mār, jhuḍ, thōk . . .
82. Stand . . .	Ūbhō thā . . .	Ūbhō rēh . . .	Ubu-reh . . .	Ūbhū rhē . . .
83. Die . . .	Mar . . .	Mar . . .	Mar (mēr imp. 2nd sing.) . . .	Mar . . .
84. Give . . .	Āp . . .	Āp, dē . . .	Āl, āp . . .	Āpy ^a , āly ^a . . .
85. Run . . .	Dōḍ . . .	Dōḍ . . .	Dōḍ, nāh, haḍī-muk . . .	Dōḍ . . .
86. Up . . .	Upar . . .	Upar . . .	Upar . . .	Upar . . .
87. Near . . .	Pāsē . . .	Pāhē, sōḍē, hōḍē . . .	Pāhē, pāhē . . .	Pāhē . . .
88. Down . . .	Nichē . . .	Nichhē, ēthē . . .	Nētsē, hēthal . . .	Nēchē . . .
89. Far . . .	Dūr, chhētē . . .	Āghē . . .	Vēg ^a lū, āghu, tshētyū, sētyū . . .	Āghē, sētē . . .
90. Before . . .	Āgal . . .	Agāḍī, āgal . . .	Āgal . . .	Āgar . . .
91. Behind . . .	Pāchhal . . .	Pachhāḍī, pachhal . . .	Pātshal, punṭē, tsēḍē, patsh ^a wāḍē . . .	Pāsar, pūthē . . .
92. Who . . .	Kôn . . .	Kôn . . .	Kôn, kuṇ . . .	Kuṇ . . .
93. What . . .	Śū . . .	Hū . . .	Śu . . .	Hū . . .
94. Why . . .	Śā mātē . . .	Hā-mātē . . .	Tsyam, śā-harū . . .	Chem, śid, hā-kājē . . .
95. And . . .	Anē . . .	Anē, annē . . .	Anē, nē . . .	Nē, anē . . .
96. But . . .	Paṇ . . .	Paṇ . . .	Paṇ . . .	Paṇ . . .
97. If . . .	Jō . . .	Jō . . .	Dzō . . .	Jō . . .
98. Yes . . .	Hā . . .	Hōvē, hā . . .	Hā, hōvē . . .	Hā, hōvē . . .
99. No . . .	Nā . . .	Nā . . .	Nā . . .	Nā . . .
100. Alas . . .	Arē . . .	Arērē . . .	Arē, hāy . . .	Hāy, ōē . . .
101. A father . . .	Bāp . . .	Bāp . . .	Bāp, bāpā . . .	Bāp . . .
102. Of a father . . .	Bāpnō . . .	Bāp ^a nō . . .	Bāp ^a nō, bāpānō . . .	Bāp ^a nō . . .
103. To a father . . .	Bāpnē . . .	Bāp ^a nē, bāpānē . . .	Bāp ^a nē, bāpānē . . .	Bāp ^a nē, -nē . . .
104. From a father . . .	Bāp-thī . . .	Bāp-thī, bāpā-thī, -thaki . . .	Bāpā-pāhē-thī, bāpā-kanē-thī . . .	Bāp-thī . . .
105. Two fathers . . .	Be bāp . . .	Be bāp . . .	Be bāp, be bāpā . . .	Be bāp . . .
106. Fathers . . .	Bāp(ō) . . .	Bāpō, bāpāō . . .	Bāpā . . .	Bāp . . .

Kāthiyāwādī (Jhalāwādī).	Khārwa.	Ghisāḍī (Belgaum).	English.
Āw	Āw	Āw	80. Come.
Mār, lagāw, pad ^a tāl, jhāpaṭ dē, ram ^a kāw, ṭhōk	Mār	Mār	81. Beat.
Kham, khōbh, khōbhal, ubhaw	Ubhō rē	Hubar	82. Stand.
Mar, pāsō thā, ūsō jā, mēr, uhar.	Mar	Mar	83. Die.
Dē, āl, āp	Ḍē	Da	84. Give.
Dhōḍ, nās, bhāg, baṇ ^a kāw. bañjēḍ.	Dōr	Nhās	85. Run.
Upar, māthē, ūchē	Upar	Upra	86. Up.
Pāhē, kanē, ṭhuk ^a ḍō, ōrō	Pāsē	Kanna	87. Near.
Hēthō, nisō, hēthē	Hēthē	Hiṭṭa	88. Down.
Setē, āghō, āghē	Vēg ^a rē	Dūr	89. Far.
Mōrya, mōdhāgalya	Āgar	Agal	90. Before.
Wāhē, pas ^a wāḍē	Pachhar	Pāchal	91. Behind.
Kuṇ, kōṇ	Kōn	Kōn	92. Who.
Chiyō, sū, kiyō	Sū	Sū	93. What.
Chyam, chim, kim	Kam	Kā	94. Why.
Anē, nē	Nē, taṭhā	Wari	95. And.
Paṇ	Pan	Panta	96. But.
Jō	Jō	Tō	97. If.
Hā, haṣ	Hā	Hōy	98. Yes.
Nā, nhū	Nā	Naṣ	99. No.
Arē, rē	Arē	Ayy ^a yyō	100. Alas.
Bāpō	Bāpu	Bā	101. A father.
Bāp ^a nō	Bāpunō	Bānō	102. Of a father.
Bāp ^a nē, bāpānē	Bāpunē	Bāna	103. To a father.
Bāpā-thī	Bāpu-pās-thī	Bā-tī	104. From a father.
Be bāp	Be bāpu	Bē bā	105. Two fathers.
Bāpō	Bāpuhōn	Bā	106. Fathers.

English.	Gujarātī (Standard).	Sur*ti.	Charōtari.	Paṭani.
107. Of fathers . . .	Bāp(ō)nō . . .	Bāpōnō, bāpāōnō . . .	Bāpānō . . .	Bāp*nō . . .
108. To fathers . . .	Bāp(ō)nē . . .	Bāpōnē, bāpāōnē . . .	Bāpānē . . .	Bāp*nē . . .
109. From fathers . . .	Bāp(ō)-thi . . .	Bāpō-thi, bāpāō-thi, -thaki . . .	Bāpā-kanē-thi . . .	Bāp-thi . . .
110. A daughter . . .	Chhōḍi . . .	Chhōk*ri . . .	Tshōḍi, dits*ri . . .	Sōḍi . . .
111. Of a daughter . . .	Chhōḍinō . . .	Chhōk*rinō . . .	Tshōḍinō . . .	Sōḍinō . . .
112. To a daughter . . .	Chhōḍinē . . .	Chhōk*rinē . . .	Tshōḍinē . . .	Sōḍinē . . .
113. From a daughter . . .	Chhōḍi-thi . . .	Chhōk*ri-thi, -thaki . . .	Tshōḍi-kanē-thi . . .	Sōḍi-thi . . .
114. Two daughters . . .	Be chhō . . .	Be chhōk*ri . . .	Be tshōḍiyō . . .	Be sōḍiō . . .
115. Daughters . . .	Chhōḍiō . . .	Chhōk*riō . . .	Tshōḍiyō . . .	Sōḍiō . . .
116. Of daughters . . .	Chhōḍiōnō . . .	Chhōk*riōnō . . .	Tshōḍiyōnō . . .	Sōḍiōnō . . .
117. To daughters . . .	Chhōḍiōnē . . .	Chhōk*riōnē . . .	Tshōḍiyōnē . . .	Sōḍiōnē . . .
118. From daughters . . .	Chhōḍiō-thi . . .	Chhōk*riō-thi, -thaki . . .	Tshōḍiyō-pāhē-thi . . .	Sōḍiō-thi . . .
119. A good man . . .	Sārō māṇas . . .	Bhalō māṇah . . .	Hārō māṇah . . .	Hārō māṇah* . . .
120. Of a good man . . .	Sārā māṇasnō . . .	Bhalā māṇah*nō . . .	Hārā māṇah*nō . . .	Hārā māṇah*nō . . .
121. To a good man . . .	Sārā māṇasnē . . .	Bhalā māṇah*nē . . .	Hārā māṇah*nē . . .	Hārā māṇah*nē . . .
122. From a good man . . .	Sārā māṇas-thi . . .	Bhalā māṇah-thi, -thaki . . .	Hārā māṇah-pāhē-thi . . .	Hārā māṇah*-thi . . .
123. Two good men . . .	Be sārā māṇas . . .	Be bhalā māṇah . . .	Be hārā māṇahō . . .	Be hārā māṇahō . . .
124. Good men . . .	Sārā māṇas . . .	Bhalā māṇahō . . .	Hārā māṇahō . . .	Hārā māṇahō . . .
125. Of good men . . .	Sārā māṇas(ō)nō . . .	Bhalā māṇahōnō . . .	Hārā māṇahōnō . . .	Hārā māṇahōnō . . .
126. To good men . . .	Sārā māṇas(ō)nē . . .	Bhalā māṇahōnē . . .	Hārā māṇahōnē . . .	Hārā māṇahōnē . . .
127. From good men . . .	Sārā māṇas(ō)-thi . . .	Bhalā māṇahō-thi, -thaki . . .	Hārā māṇahō-pāhē-thi . . .	Hārā māṇahō-thi . . .
128. A good woman . . .	Sārī bay*ḍi . . .	Bhali bairi . . .	Hārī bay*ḍi . . .	Hārū bay*rū . . .
129. A bad boy . . .	Naṭhārō chhōk*rō . . .	Kharāb chhōk*rō . . .	Naṭhārō tshōk*rō . . .	Naṭhārō sōrō . . .
130. Good women . . .	Sārī bay*ḍiō . . .	Bhali bairiō . . .	Hārī bay*dā . . .	Hārā bay*rā . . .
131. A bad girl . . .	Naṭhārī chhōḍi . . .	Kharāb chhōk*ri . . .	Naṭhārī chhōḍi . . .	Naṭhārī sōri . . .
132. Good . . .	Sārō . . .	Sārō, hārō . . .	Hārū, ṭhik, bēs . . .	Hārō . . .
133. Better . . .	-thi sārō (better than) . . .	Ghaṇō sārō, ghaṇō hārō . . .	Wadhārē hārū . . .	-kar*t* hārō (better than) . . .

Kāṭhiyāwādī (Jhālāwādī).	Khārwa.	Ghīsāḍī (Belgaum).	English.
Bāp ^a nō	Bāpuhōnnō	Bānō	107. Of fathers.
Bāp ^a nē	Bāpuhōnnē	Bāna	108. To fathers.
Bāp ^a -thī	Bāpuhōn-pās ^a -thī	Bā-ti	109. From fathers.
Dich ^a rī	Chhōk ^a ḍī	Pōr ^a nī	110. A daughter.
Dich ^a rīnō	Chhōk ^a ḍīnō	Pōr ^a nīnō	111. Of a daughter.
Dich ^a rīnē	Chhōk ^a ḍīnē	Pōr ^a nīna	112. To a daughter.
Dich ^a rī-thī	Chhōk ^a ḍī-pās ^a -thī	Pōr ^a nī-ti	113. From a daughter.
Be dich ^a rīyū	Be chhōk ^a ḍī, be chhōk ^a ḍīo	Bē bētyō	114. Two daughters.
Dich ^a rīyū	Chhōk ^a ḍīo	Bētyō	115. Daughters.
Dich ^a rīyūnō	Chhōk ^a ḍīōnō	Bētyōnō	116. Of daughters.
Dich ^a rīyūnē	Chhōk ^a ḍīōnē	Bētyōna	117. To daughters.
Dich ^a rīyū-thī	Chhōk ^a ḍīo-pās ^a -thī	Bētyō-ti	118. From daughters.
S'hārō māṇah	Ruḍō ād ^a mi	Chāṅg ^a lō mānūs	119. A good man.
S'hārā māṇah ^a nō	Ruḍā ād ^a minō	Chāṅg ^a lō mānūsnō	120. Of a good man.
S'hārā māṇah ^a nē	Ruḍā ād ^a minē	Chāṅg ^a lō mānūsna	121. To a good man.
S'hārā māṇah-thī	Ruḍā ād ^a mi-pās ^a -thī	Chāṅg ^a lō mānūs-ti	122. From a good man.
Be s'hārā māṇahū	Be ruḍā ād ^a mi, be ruḍā ād ^a miō	Bē chāṅg ^a lā mānūs	123. Two good men.
S'hārā māṇahū	Ruḍā ād ^a miō	Chāṅg ^a lā mānūs	124. Good men.
S'hārā māṇah ^a nō	Ruḍā ād ^a miōnō	Chāṅg ^a lā mānūsnō	125. Of good men.
S'hārā māṇah ^a nē	Ruḍā ād ^a miōnē	Chāṅg ^a lā mānūsna	126. To good men.
S'hārā māṇah-thī	Ruḍā ād ^a miō-pās ^a -thī	Chāṅg ^a lā mānūs-ti	127. From good men.
S'hārī bai	Majānī bairī	Chāṅg ^a li bāy ^a kō	128. A good woman.
Bhūṇḍō sōk ^a rō	Nāṭhāḍō chhōk ^a ḍō	Wāṅgaḷ pōryō	129. A bad boy.
S'hārī baiyū	Majānī bairīō	Chāṅg ^a lē bāy ^a kyō	130. Good women.
Bhūṇḍī sōḍī	Nāṭhāḍī chhōk ^a ḍī	Wāṅgaḷ pōr ^a nī	131. A bad girl.
S'hārō	Ruḍō, majānō	Chāṅg ^a li	132. Good.
Baū s'hārō	Bahu ruḍō, bahu majānō	Wat-ti chāṅg ^a li (? better than that). . . .	133. Better.

English.	Gujarātī (Standard).	Sur̥tī.	Charōtari.	Paṭani.
134. Best . . .	Sau-thī sārō . . .	Hau-thī sārō, hau-thī hārō	Hārā-mā hārū . . .	Hau-thī hārō . . .
135. High . . .	Ūchō . . .	Ūchō . . .	Ūtsū . . .	Usō . . .
136. Higher . . .	-thī ūchō . . .	Ghaṇō ūchō . . .	Wadhārē ūtsū . . .	-thī usō . . .
137. Highest . . .	Sau-thī ūchō . . .	Ūchā-mā ūchō . . .	Ūtsā-mā ūtsū . . .	Hau-thī usō . . .
138. A horse . . .	Ghōḍō . . .	Ghōḍō . . .	Ghōḍū, t̥ay̥ḍū . . .	Ghōḍō, ghōrō . . .
139. A mare . . .	Ghōḍī . . .	Ghōḍī . . .	Ghōḍī . . .	Ghōḍī, ghōrī . . .
140. Horses . . .	Ghōḍā(ō) . . .	Ghōḍā . . .	Ghōḍā . . .	Ghōḍā, ghōrā . . .
141. Mares . . .	Ghōḍīō . . .	Ghōḍīō . . .	Ghōḍīō . . .	Ghōḍīō, ghōrīō . . .
142. A bull . . .	Gōdhō . . .	Gōdhō . . .	Gōdhō, ākh̥lō, hōḍh, hōḍhiyō.	Ākh̥lō, gōdhō, hāḍh . . .
143. A cow . . .	Gāy . . .	Gāi . . .	Gāy, gā . . .	Gāy . . .
144. Bulls . . .	Gōdhā(ō) . . .	Gōdhā . . .	Gōdhā, ākh̥lā, hōḍhiyā . . .	Ākh̥lā, gōdhā, hāḍh . . .
145. Cows . . .	Gāyō . . .	Gāiō . . .	Gāyō . . .	Gāyō . . .
146. A dog . . .	Kut̥rō . . .	Kut̥rō . . .	Kut̥rō . . .	Kut̥rō . . .
147. A bitch . . .	Kut̥rī . . .	Kut̥rī . . .	Kut̥rī . . .	Kut̥rī . . .
148. Dogs . . .	Kut̥rā(ō) . . .	Kut̥rā . . .	Kut̥rā . . .	Kut̥rā . . .
149. Bitches . . .	Kut̥rīō . . .	Kut̥rīō . . .	Kut̥rīō . . .	Kut̥rīō . . .
150. A he goat . . .	Bak̥rō . . .	Bak̥rō . . .	Bak̥rō, bōk̥ḍō . . .	Bak̥rō, bōk̥ḍō . . .
151. A female goat . . .	Bak̥rī . . .	Bak̥rī . . .	Bak̥rī . . .	Bak̥rī, bōk̥ḍī . . .
152. Goats . . .	Bak̥rāō . . .	Bak̥rā . . .	Bak̥rā . . .	Bak̥rā, bōk̥ḍā . . .
153. A male deer . . .	Haraṇ . . .	Haraṇ . . .	Haraṇ . . .	Haraṇ . . .
154. A female deer . . .	Har̥ṇī . . .	Har̥ṇī . . .	Har̥ṇī . . .	Har̥ṇī . . .
155. Deer . . .	Haraṇ . . .	Har̥ṇā . . .	Har̥ṇā . . .	Har̥ṇā . . .
156. I am . . .	Hū chhū . . .	Ū chhawū, chhū . . .	Hū t̥shū . . .	Hū sū . . .
157. Thou art . . .	Tū chhe . . .	Tū chhe, chha . . .	Tū t̥shū . . .	Tū s̥ā, s̥ē . . .
158. He is . . .	Tē chhe . . .	Tē chhe, chha . . .	Tē t̥she, se . . .	Ē s̥ē . . .
159. We are . . .	Amē chhaiē . . .	Hamē chhaiyē, chhiē . . .	Amē t̥shiē . . .	Amē sāiyē, siyē, sa . . .
160. You are . . .	Tamē chhō . . .	Tamē chhō . . .	Tamē t̥shō, sō . . .	Tamē sō . . .

Kāṭhiyāwādī (Jhālāwādī).	Khārwa.	Ghīsādī (Belgaum).	English.
Ghaṇḍ-j s'hārō . . .	Baḍhē-ṭhī ruḍō (majānō) .	Sagaḷā-ti chāṅg ^{ali} . . .	134. Best.
Usō	Ūchō	Uchchī	135. High.
Baū usō	Bahu ūchō	Wat-ti uchchī (? <i>higher than that</i>).	136. Higher.
Ghaṇḍ-j usō	Baḍhē-ṭhī ūchō	Sagaḷā-ti uchchī	137. Highest.
Ghōḍō, ṭar ^ā ḍō, ṭāy ^ā ḍō .	Ghōrō	Ghōḍō	138. A horse.
Ghōḍī, ṭar ^ā ḍī, ṭāy ^ā ḍī .	Ghōrī	Ghōḍī	139. A mare.
Ghōḍā, ghōḍā̃	Ghōrā, ghōrāō	Ghōḍā	140. Horses.
Ghōḍiyū	Ghōrī, ghōrīō	Ghōḍī	141. Mares.
S'hāḍh	Sanḍh	Pāḍō	142. A bull.
Gā	Gāy	Gāyī	143. A cow.
S'hāḍhō	Sanḍhō	Pāḍā	144. Bulls.
Gāyū	Gāyō	Gāy	145. Cows.
Kuṭ ^ā rō	Kuṭ ^ā rō	Kuṭ ^ā rō	146. A dog.
Kuṭ ^ā rī	Kuṭ ^ā rī	Kuṭ ^ā rī	147. A bitch.
Kuṭ ^ā rā, kuṭ ^ā rā̃	Kuṭ ^ā rā, kuṭ ^ā rāō	Kuṭ ^ā rā	148. Dogs.
Kuṭ ^ā riyū	Kuṭ ^ā rī, kuṭ ^ā rīō	Kuṭ ^ā rī	149. Bitches.
Bōk ^ā ḍō	Bak ^ā ḍō	Pāl ^ā wō	150. A he goat.
Bōk ^ā ḍī	Bak ^ā ḍī	Śēḷī	151. A female goat.
Bōk ^ā ḍā	Bak ^ā ḍā	Śēḷī	152. Goats.
Haṇṇā	Kaliyār	Haraṇ	153. A male deer.
Haṇṇī	Har ^ā nī	Har ^ā nī	154. A female deer.
Haṇṇā̃	Har ^ā nū	Haraṇ	155. Deer.
Hū sū	Hū chhe	Hū chha	156. I am.
Tū sū	Tū chhe	Tū chha	157. Thou art.
Ī se	Ī, tē, chhe	Ō chha	158. He is.
Amē sayē̃	Hamē chhe	Hama chha	159. We are.
Tamē sō	Ṭamē chhe	Tuma chha	160. You are.

English.	Gujarātī (Standard).	Suratī.	Charotarī.	Patani.
161. They are . . .	Tēō chhe . . .	Tēō chhe, chha . . .	Tēō tshe, se . . .	Ē sī, sē . . .
162. I was . . .	Hũ hatō . . .	Ū utō, hutō . . .	Hũ hatō, utō . . .	Hũ hatō . . .
163. Thou wast . . .	Tũ hatō . . .	Tũ utō, hutō . . .	Tũ hatō, utō . . .	Tũ hatō . . .
164. He was . . .	Tē hatō . . .	Tē utō, hutō . . .	Tē hatō, utō . . .	Ē hatō . . .
165. We were . . .	Amē hatā . . .	Hamē utā, hutā . . .	Amē hatā . . .	Amē hatā . . .
166. You were . . .	Tamē hatā . . .	Tamē utā, hutā . . .	Tamē hatā, utā . . .	Tamē hatā . . .
167. They were . . .	Tēō hatā . . .	Tēō utā, hutā . . .	Tēō hatā, utā . . .	Ē hatā . . .
168. Be . . .	Hō. thā . . .	Hō, thā . . .	Thā, hō . . .	Hō, thaū . . .
169. To be . . .	Hōwũ, thawũ . . .	Hōwũ, thawũ . . .	Thawũ, hōwũ . . .	Hawũ . . .
170. Being . . .	Hôtō, thatō . . .	Hôtō, thatō . . .	Thatō, hôtō . . .	Hatō . . .
171. Having been . . .	Hôinē, thainē . . .	Hôinē, thainē . . .	Thainē, hôinē . . .	Hôinē . . .
172. I may be . . .	Hũ hōũ . . .	Ū hōũ . . .	Hũ thawũ, hōwũ . . .	Hũ haũ, thaũ . . .
173. I shall be . . .	Hũ hōis, haīs . . .	Ū hōis . . .	Hũ thayis, hayis . . .	Hũ hōis, hēh . . .
174. I should be . . .	.....	Ū hôt . . .	.....	.....
175. Beat . . .	Mār . . .	Mār . . .	Mār . . .	Mār . . .
176. To beat . . .	Mār ^a wũ . . .	Mār ^a wũ . . .	Mār ^a wũ . . .	Mār ^a wũ . . .
177. Beating . . .	Mār ^{atō} . . .	Mār ^{atō} . . .	Mār ^{atō} . . .	Mār ^{atō} . . .
178. Having beaten . . .	Mārinē . . .	Mārinē . . .	Mārinē . . .	Mārinē . . .
179. I beat . . .	Hũ mārũ . . .	Ū mārũ-chhũ, mārũ-chha . . .	Hũ mārũ-tshũ, -tshu . . .	Hũ mārũ-sũ, mārũsu . . .
180. Thou beatest . . .	Tũ mārē . . .	Tũ mārē-chhe, mārē-chha . . .	Tũ mārũ-tshũ, -tshu . . .	Tũ mārē-sā, mārēsē . . .
181. He beats . . .	Tē mārē . . .	Tē mārē-chhe, mārē-chha . . .	Tē mārē-tshe . . .	Ē mārē-sē . . .
182. We beat . . .	Amē mārīē . . .	Hamē mārīē-chhiē, mārīē-chha . . .	Amē mārīē-tshiē . . .	Amē mārīyē-saiyē, mārīyē-siyē . . .
183. You beat . . .	Tamē mārō . . .	Tamē mārō-chhō, mārō-chha . . .	Tamē mārō-tshō . . .	Tamē mārō-sō . . .
184. They beat . . .	Tēō mārē . . .	Tēō mārē-chhe, mārē-chha . . .	Tē mārē tshe . . .	Ē mārē-sī, mārē-sē . . .
185. I beat (<i>Past Tense</i>) . . .	Mē mār̄yō . . .	Mē mār̄ũ . . .	Mē mār̄yō . . .	Mī mār̄yō . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tē mār̄yō . . .	Tē mār̄ũ . . .	Tē mār̄yō . . .	Tī, or tiē, mār̄yō . . .
187. He beat (<i>Past Tense</i>). . .	Tēpē mār̄yō . . .	Tēpē mār̄ũ . . .	Hēpē mār̄yō . . .	Īpē mār̄yō . . .

Kāthiyāvādī (Jhālāvādī).	Khārṡā.	Ghīsādī (Belgaum).	English.
Īwāḍāi se . . .	Ēhōn chhe . . .	Ōy chha . . .	161. They are.
Hũ hatō . . .	Hũ huṭō . . .	Hũ hotō . . .	162. I was.
Tũ hatō . . .	Ṭũ huṭō . . .	Tũ hotō . . .	163. Thou wast.
Ī hatō . . .	Ī huṭō . . .	Ō hotō . . .	164. He was.
Amē hatā . . .	Hamē huṭā . . .	Hama hotā . . .	165. We were.
Tamē hatā . . .	Ṭamē huṭā . . .	Tuma hotā . . .	166. You were.
Īwāḍāi hatā . . .	Ēhōn huṭā . . .	Ōy hotā . . .	167. They were.
Thā . . .	Ṭhāw . . .	Rha . . .	168. Be.
Thāwũ . . .	Ṭhāwũ . . .	Rhawān . . .	169. To be.
Thātō . . .	Ṭhātũ . . .	Rhatō . . .	170. Being.
Thainē . . .	Ṭhainē . . .	Rhain . . .	171. Having been.
Hũ thaũ . . .	.....	Hũ rhawōs . . .	172. I may be.
Hũ thaís . . .	Hũ hōs . . .	Hũ rhawōs . . .	173. I shall be.
.....	.....	.....	174. I should be.
Mār, mārya . . .	Mārō . . .	Mār . . .	175. Beat.
Mār ^a wũ . . .	Mār ^a wũ . . .	Mār ^a wũ . . .	176. To beat.
Mār ^a tō . . .	Mār ^a tō . . .	Mār ^a tō . . .	177. Beating.
Mārinē . . .	Mārinē . . .	Mārina . . .	178. Having beaten.
Hũ mārũ-sũ . . .	Hũ mārũchh . . .	Hũ mārũcha . . .	179. I beat.
Tũ mārē-se, mārũ-sũ, māras	Ṭũ mārēchh . . .	Tũ māracha . . .	180. Thou beatest.
Ī mārē-se . . .	Ṭē mārēchh . . .	Ō māracha . . .	181. He beats.
Amē mārē ^ñ sayē ^ñ . . .	Hamēhōn mariyēchh . . .	Hama mārēcha . . .	182. We beat.
Tamē mārō-sō . . .	Ṭamē mārōchh . . .	Tuma mārōcha . . .	183. You beat.
Īwāḍāi mārē-se . . .	Ṭēō mārēchh . . .	Ōy māracha . . .	184. They beat.
Mē mārō . . .	Hũē mārōyō, mē mārōyō . . .	Hũ mārōyō . . .	185. I beat (<i>Past Tense</i>).
Ṭē mārōyō . . .	Ṭũē mārōyō . . .	Tũ mārōyō . . .	186. Thou beatest (<i>Past Tense</i>).
Īnē mārōyō . . .	Īē mārōyō . . .	Ō mārōyō . . .	187. He beat (<i>Past Tense</i>).

English.	Gujarātī (Standard).	Sur'tī.	Charōtarī.	Paṭanī.
188. We beat (<i>Past Tense</i>)	Amē māryō . . .	Hamē mairũ . . .	Amē māryō . . .	Amē māryō . . .
189. You beat (<i>Past Tense</i>)	Tamē māryō . . .	Tamē mairũ . . .	Tamē māryō . . .	Tamē māryō . . .
190. They beat (<i>Past Tense</i>)	Tēōē māryō . . .	Tēōē mairũ . . .	Hem ^a ṇē māryō . . .	Īm ^a ṇē, or tēōē, māryō . . .
191. I am beating . . .	Hũ mārũ-chhũ . . .	Ū mārũ-chhũ, mārũ-chha . . .	Hũ mārũ-tshũ . . .	Hũ mārũ-sũ, mārusu . . .
192. I was beating . . .	Hũ mār ^a tō-hatō . . .	Ū mār ^a tō-tō . . .	Hũ mār ^a tō-utō . . .	Hũ mār ^a tō-tō . . .
193. I had beaten . . .	Mē māryō-hatō . . .	Mē mairō-tō . . .	Hũ māryō-utō . . .	.....
194. I may beat . . .	Hũ mārũ . . .	Ū mārũ . . .	Hũ mārũ . . .	Mĩ māryō-tō . . .
195. I shall beat . . .	Hũ mārīs . . .	U mārīs, mārīh, mārā, mārānō . . .	Hũ mārēs . . .	Hũ mārīs, mārēh . . .
196. Thou wilt beat . . .	Tũ mār ^a sē . . .	Tũ mār ^a sē, mār ^a hē . . .	Tũ mārēs . . .	Tũ mārīs, mār ^a sē, mārēh . . .
197. He will beat . . .	Tē mār ^a sē . . .	Tē mār ^a sē, mār ^a hē . . .	Tē mār ^a sē . . .	Ē mār ^a sē, mār ^a hē . . .
198. We shall beat . . .	Amē mārīsũ . . .	Hamē mār ^a sũ, mār ^a hũ . . .	Amē mārīsũ . . .	Amē mār ^a sũ, mār ^a hũ . . .
199. You will beat . . .	Tamē mār ^a sō . . .	Tamē mār ^a sō, mār ^a hō . . .	Tamē mār ^a sō . . .	Tamē mār ^a sō, mār ^a hō . . .
200. They will beat . . .	Tēō mār ^a sē . . .	Tēō mār ^a sē, mār ^a hē . . .	Tēō mār ^a sē . . .	Ē mār ^a sī, mār ^a hē . . .
201. I should beat . . .	.....	.....	.....	.....
202. I am beaten . . .	Hũ marāũ, manē mār ^a wā-mā āvyō-chhe . . .	Manē mairō chhe . . .	Manē māryā-tshe . . .	Hũ mār khāũ-sũ . . .
203. I was beaten . . .	Hũ marāyō, manē mār ^a wā-mā āvyō-hatō . . .	Manē mairō tō . . .	Mē mār khādhō-tō . . .	Mĩ mār khādhō-tō . . .
204. I shall be beaten . . .	Hũ marāīs, manē mār ^a wā-mā āw ^a sē . . .	Ū mairō jaīs . . .	Hũ mār khāīs . . .	Hũ mār khāīs . . .
205. I go . . .	Hũ jāũ . . .	Ū jāũ-chhũ, jāũ-chha . . .	Hũ dzā-tshũ, dzaũ-tshũ . . .	Hũ jāũ-sũ . . .
206. Thou goest . . .	Tũ jāy . . .	Tũ jāy-chhe, jāy-chha . . .	Tũ dzā-tshũ, dzaũ-tshũ . . .	Tũ jāĩ-sũ, jāy-sē . . .
207. He goes . . .	Tē jāy . . .	Tē jāy-chhe, jāy-chha . . .	Tē dzāy-tshe . . .	Ē jāy-sē . . .
208. We go . . .	Amē jāīē . . .	Hamē jāīē-chhiē, jāīē-chha . . .	Amē dzāīē-tshe . . .	Amē jāīyē-sa, jāīyē-siyē . . .
209. You go . . .	Tamē jāō . . .	Tamē jāō-chhō, jāō-chha . . .	Tamē dzāw-tshō . . .	Tāmē jāō-sō . . .
210. They go . . .	Tēō jāy . . .	Tēō jāy-chhe, jāy-chha . . .	Tē dzāy-tshe . . .	Ē jāy-sī, jāy-sē . . .
211. I went . . .	Hũ gayō . . .	Ū gīyō . . .	Hũ dzyō, gayō, gyō . . .	Hũ jyō, gyō . . .
212. Thou wentest . . .	Tũ gayō . . .	Tũ gīyō . . .	Tũ dzyō, gayō, gyō . . .	Tũ jyō, gyō . . .
213. He went . . .	Tē gayō . . .	Tē gīyō . . .	Tē dzyō, gayō, gyō . . .	Ē jyō, gyō . . .
214. We went . . .	Amē gayā . . .	Hamē gīyā . . .	Amē dzyā, gayā, gyā . . .	Amē jyā, gyā . . .

Kāthiyāwādī (Jhālāwādī.)	Khārwa.	Ghīsādī (Belgaum).	English.
Amē mār̥yō . . .	Hamē mār̥iyō . . .	Hama mār̥yō . . .	188. We beat (<i>Past Tense</i>).
Tamē mār̥yō . . .	Ṭamē mār̥iyō . . .	Tuma mār̥yō . . .	189. You beat (<i>Past Tense</i>).
Im̥nē mār̥yō . . .	Ēhōnē mār̥iyō . . .	Ōy mār̥yō . . .	190. They beat (<i>Past Tense</i>).
Hū mār̥ũ-sū . . .	Hū mār̥ũchh . . .	Hū mār̥wā-chha . . .	191. I am beating.
Hū mār̥tō-tō . . .	Hū mār̥tō-huṭō . . .	Hū mār̥wā-hotō . . .	192. I was beating.
Mē mār̥yō-tō . . .	Hūē mār̥iyō-huṭō . . .	Hū mār̥yō-tō . . .	193. I had beaten.
Hū mār̥ũ . . .	Hū mār̥ũ . . .	Hū mār̥yōs . . .	194. I may beat.
Hū mār̥is . . .	Hū mār̥ēs . . .	Hū mār̥ōs . . .	195. I shall beat.
Tū mār̥is . . .	Ṭū mār̥sē . . .	Tū mār̥ōs . . .	196. Thou wilt beat.
Ī mār̥sē . . .	Ī mār̥sē . . .	Ō mār̥ōs . . .	197. He will beat.
Amē mār̥sū . . .	Hamē mār̥su . . .	Hama mār̥ōs . . .	198. We shall beat.
Tamē mār̥sō . . .	Ṭamē mār̥sō . . .	Tuma mār̥ōs . . .	199. You will beat.
Īwadāi mār̥sē . . .	Ēhōn mār̥sē . . .	Ōy mār̥ōs . . .	200. They will beat.
.....	.....	.....	201. I should beat.
Mē mār̥ khādhō-se . . .	Hūnē mār̥iyōchh . . .	Hū mār̥-khādō . . .	202. I am beaten.
Mē mār̥ khādhō-tō . . .	Hūnē mār̥iyō-huṭō . . .	Hū mār̥-khādō-tō . . .	203. I was beaten.
Hū mār̥ khaiś . . .	Hūnē mār̥sē . . .	Hū mār̥-khāwōs . . .	204. I shall be beaten.
Hū jāũ-sū . . .	Hū jāũchh . . .	Hū jāwūcha . . .	205. I go.
Tū jāś . . .	Ṭū jāy̥chh . . .	Tū jācha . . .	206. Thou goest.
Ī jāy-sē . . .	Ṭē jāy̥chh . . .	Ō jācha . . .	207. He goes.
Amē jāy̥-sayē . . .	Hamē jāy̥chh . . .	Hama jāy̥cha . . .	208. We go.
Tamē jāwō-sō . . .	Ṭamē jāōchh . . .	Tuma jāwūcha . . .	209. You go.
Īwadāi jāy-se . . .	Ṭēō jāy̥chh . . .	Ōy jācha . . .	210. They go.
Hū jiyō . . .	Hū giyō . . .	Hū gayō . . .	211. I went.
Tū jiyō . . .	Ṭū giyō . . .	Tū gayō . . .	212. Thou wentest.
Ī jiyō . . .	Ṭē giyō . . .	Ō gayō . . .	213. He went.
Amē jiyā . . .	Hamē giyā . . .	Hama gayō . . .	214. We went.

English.	Gujarātī (Standard).	Sur'ti.	Charōtari.	Patani.
215. You went . . .	Tamē gayā . . .	Tamē giyā . . .	Tamē <u>dzyā</u> , gayā, gyā . . .	Tamē jyā, gyā . . .
216. They went . . .	Tēō gayā . . .	Tēō giyā . . .	Tēō <u>dzyā</u> , gayā, gyā . . .	Ē jyā, gyā . . .
217. Go . . .	Jā . . .	Jā . . .	<u>Dzā</u> . . .	Jā . . .
218. Going . . .	Jatō . . .	Jatō . . .	<u>Dzatō</u> . . .	Jatō . . .
219. Gone . . .	Gayō, gaēlō . . .	Gāy'lō . . .	<u>Dzyō</u> . . .	Jēlō . . .
220. What is your name ?	Tamārū nām sū ? . . .	Tamārū nām hū chhe ? . . .	Tamāru nām sū ? . . .	Tamārū nām hū ? . . .
221. How old is this horse ?	Ā ghōḍānī umar kēṭ'li ? . . .	Ē ghōḍō kēw'ḍō ch . . .	Ā ghōḍō <u>tsēt'lā</u> warah'nō se ?	Chēt'lā war'hānō ghōḍō sē ?
222. How far is it from here to Kashmir ?	Ahī-thī Kāsmīr kēṭ'lē chhētō ? . . .	Ahī-thī Kāsmīr kēṭ'lū āghū chhe ?	Āy-thī Kās'mīr <u>tsēt'lē</u> khētō se ?	Ahī-thī Kah'mīr chēt'lū sētū sē ?
223. How many sons are there in your father's house ?	Tamārā bāp'nā ghar-mā dik'rā kēṭ'lā chhe ? . . .	Tamārā bāp'nā ghar-mā kēṭ'lā chhōk'rā chhe ?	Tamārā bāp'nā ghar-mā <u>tsēt'lā</u> dits'rā ?	Tārā bāp'nā ghar-mō chēt'lā sōrā sē ?
224. I have walked a long way to-day.	Hū ājē ghaṇū chālyō-chhū . . .	Ū āj ghaṇū chāilō-chhū . . .	Ādzē ū bhaū hēḍyō- <u>tahu</u> . . .	Hū ājē bhu āghē-thī āyō . . .
225. The son of my uncle is married to his sister.	Mārā kākānō dik'rō tēnī bahen sāthē paranyō-chhe . . .	Mārā kākānō chhōk'rō tēnī ben sāthē paṇō chhe . . .	Mārā kākānō dits'rō ēnī bōn vēre pay'nyō-se . . .	Mārā kākānō saiyo pēlānī bhun'nē pēnyō sē . . .
226. In the house is the saddle of the white horse.	Ghar-mā dhōlā ghōḍānū jin chhe . . .	Dhōlā ghōḍānū palāṇ ghar-mā chhe . . .	Dhōlā ghōḍānō sōman ghar-mā se . . .	Dhōrā ghōḍānū jin ghar-mō padyū sē . . .
227. Put the saddle upon his back.	Tēnī piṭh upar jin mukō . . .	Tēnī piṭh-par palāṇ kasō . . .	Ēnā par sōman māḍō . . .	Ghōḍā-par jin mōḍi-dō . . .
228. I have beaten his son with many stripes.	Mē tēnā chhōk'rānē ghaṇā chāb'khā māryā-chhe . . .	Mē tēnā chhōk'rānē ghaṇā sapāṭā māira-chhe . . .	Mē ēnā <u>ts'hōk'rānē</u> bhaū kōy'dā māryā . . .	Mī īnā saiyanē bhu hāt'kā māryā . . .
229. He is grazing cattle on the top of the hill.	Tē tē tēk'rīnē mathālē dhōr charāvē-chhe . . .	Tē tēk'rīnī tōch-par dhōr chārē-chhe . . .	Yē tēk'dānī tōtsē dhōrā <u>tsārē</u> -se . . .	Ḍungar'ni tōchi ē dhōrā sārē-sē . . .
230. He is sitting on a horse under that tree.	Tē pelā jhād nichē ghōḍā upar bethēlō ūbhō chhe . . .	Tē pelā jhād-nichē ghōḍā-par bethēlō chhe . . .	Ghōḍā-par sah'wār thainē pelā <u>dzhād-ētē</u> ubō- <u>tshe</u> . . .	Pelā jhād nēchē ē ghōḍā-upar bethō sē . . .
231. His brother is taller than his sister.	Tēnō bhāi tēnī bahen kar'tā ūchō chhe . . .	Tēnō bhāi tēnī ben-thī ūchō chhe . . .	Ēnō bhāi ēnī bun-kar'tā ūtsō <u>tshe</u> . . .	Īnī bhun kar'tā īnō bhāi usō sē . . .
232. The price of that is two rupees and a half.	Tēnī kimat adhi rūpiyā chhe . . .	Tēnī kimmat adhi rūpiā chhe . . .	Tē-nū mūl adhi rūpiyā se . . .	Īnī kēmat adhi rūpiā sē . . .
233. My father lives in that small house.	Mārō bāp pelā nānā ghar-mā rahē-chhe . . .	Mārō bāp tē nānā ghar-mā rahē-chha . . .	Mārā bāp pelā nānā ghar-mā rahē-se . . .	Pelā nōnā ghar-mā mārō bhā rhē-sē . . .
234. Give this rupee to him.	Ā rūpiyō tēnē āpō . . .	Tēnē ā rūpiō āpō . . .	Ā rūpiyā tēnē āpō . . .	Ā rūpiō īnē ālō . . .
235. Take those rupees from him.	Pelā rūpiyā tēnī pāsē-thī lō him . . .	Ā rūpiā tēnī pāhē-thī lō . . .	Hēnī (or hani)-kanē-thī pelā rūpiyā lyō . . .	Īnī-pāhē-thī ā rūpiā lēi-lyō . . .
236. Beat him well and bind him with ropes.	Tēnē khūb mārō anē dōr'dē bādhō . . .	Tēnē hāri pēṭhem mārō nē dōḍḍē bādhō . . .	Tēnē hāri-pēṭhē ṭhōk nē dōy'dā-watē bād . . .	Īnē khūb jhuḍō anē rās-thī bādhō . . .
237. Draw water from the well.	Pelā kuwā-mā-thī pāṇī kādḥō . . .	Kūwā-mā-thī pāṇī bharō . . .	Kuwā-mā-thī pōṇī kād . . .	Kuwā-mō-thī pāṇī khēchō . . .
238. Walk before me.	Māri āgaḷ āgaḷ chālō . . .	Māri āgaḷ chālō . . .	Māri agāḍi hēḍ . . .	Mārā āgar hēḍō . . .
239. Whose boy comes behind you ?	Kōnō chhōk'rō tamārī pāch-haḷ āvē-chhe ? . . .	Kōnō chhōk'rō tamārī pāch-haḷ āvē-chha ? . . .	Karō <u>ts'hēyō</u> tāri patahāḍi āvē- <u>tshe</u> (or -se) ? . . .	Kēnō saiyo tamārā pūṭhī āvē-sē ? . . .
240. From whom did you buy that ?	Kōnī pāsē-thī tamē tē vē-chātū lidhū ? . . .	Kōnī pāhē tamē hē vēchātū lidhū . . .	Ā tē kēnī-thī wēṭsātu lidhū ? . . .	Ī tamē kēnī pāhē-thī vēsātū lidhū ? . . .
241. From a shopkeeper of the village.	Gām-nā āk dukāndār pāsē-thī . . .	Tē gām'nā dūkāndār pāhē-thī . . .	Gām'dānā hāt-wālā kanē-thī . . .	Gām'dānā āk hāt-wārā pāhē-thī . . .

Kāthiyāwādī (Jhālāwādī).	Khārwa	Ghisāḍī (Belgaum).	English.
Tamē jiyā	Tame giya	Tuma gayō	215. You went.
Iwāḍāi jiya	Fēhōn giya	Ōy gayō	216. They went.
Jā	Jā	Jā	217. Go.
Jātō	Jātō	Jāta	218. Going.
Jiyō	Gayō	Gayel	219. Gone.
Tamārū nām sū se ?	Tamāru nām sū ?	Tārū nām sū ?	220. What is your name ?
Ā ghōḍō chēt'ā warān'ā	Ghōḍō kāt'ā mē'ā chē'ā	Ē ghōḍāna kew'dā waras ?	221. How old is this horse ?
Āi-thi Kāsmir chēt'ā thāy- se ?	Āi-thi Kāsmir chēt'ā thāy- se ?	Hyāt'ā Kāsmir kew'di dū	222. How far is it from here to Kashmir ?
Tamārā bāp'ā ghar-mā chēt'ā dīch'ā se ?	Tamārā bāp'ā ghar-mā chēt'ā dīch'ā se ?	Tamārā bāp'ā ghar-mā kew'dā pāyō ?	223. How many sons are there in your father's house ?
Hū āj lābē panthē halyō-sū	Hū āj lābē panthē halyō-sū	Hū āj ghaṇyō wāt chālyō	224. I have walked a long way to-day.
Marā kakānō dīch'ā	Marā chōchārō dīch'ā mī bēnā sathē pāyō	Ō pōr'ā mārū kakānō bēnā dīdā	225. The son of my uncle is married to his sister.
Ghar-mā dhōlō ghōḍānō sēmān se	Uj'ā ghōḍānō pānī ghar- mā chhe	Ō ghar-mā pād'ā ghōḍō kōgīr chhe	226. In the house is the sad- dle of the white horse.
Ghōḍē sēman nākho	Ina upar pālān mēnō	Wanā pītā-par khōgīr ghāl	227. Put the saddle upon his back.
Mē ina dīch'ānē ghōḍā phat'ā mārā se	Hē mā chhōk'ānē ghōḍā chāt'ā mārā	Ō bēṭāna ghālō mārō	228. I have beaten his son with many stripes.
Ī dhār'dī upar dhōra sārē-se	Ī dhār'dī upar dhōra sārē-se	Dōngar-par ō dhōr charāwā- lāgyōcha	229. He is grazing cattle on the top of the hill.
Jhād(zād) bēthē ghōḍā upa bēthō-se	Ī pēl ghar mē bēthō-upa bēthōchhe	Dzīādā hītā ō ghōḍā-par lāisōch	230. He is sitting on a horse under that tree.
Īnō bhāi īnī bōn kar'tā usō- se	Īnō bhāi īnī bēnā kar'tā chhe	Ōnū bhāyī ōnū bēn-ti nēchē-chhe	231. His brother is taller than his sister.
Īnī kēmat adhi rupiyā se	Īnī kēmat adhi rupiyā chhe	Ōnī kēmat adhi rupiyā	232. The price of that is two rupees and a half.
Marō bāpō ī jhūp'dā-mā rē-se	Marō bāpō ī jhūp'dā-mā rē-se	Mārū tā ō chhānā ghar-mā chhe	233. My father lives in that small house.
Ā rupiyō īnē āpō	Ā rupiyō īnē āpō	Ē rupiyā ōnā dā	234. Give this rupee to him.
Īnī pāhē-thi ōyā rupiyā lyō	Pelā rupiyā īnī pāhē-thi lyō	Ō-kau-ti ō rupiyā māngila	235. Take these rupees from him.
Īnē khub lagāwō nē dōr'dē- thi bādho	Īnē khub lagāwō nē dōr'dē- thi bādho	Ōnā chāng'ā māṭina dōr-ti bānd	236. Beat him well and bind him with ropes.
Kuwā-mā-thi pānī kādho	Kuwā-mā-thi pānī kādho	Hirī-mā-ti pānī tāt	237. Draw water from the well.
Mārī āgaḷ sālō	Mārī āgaḷ chālō	Mārī āgaḷ chāl	238. Walk before me.
Tamārī wāhē kūtō sōk'ā āwē-se ?	Tamārī wāhē kūtō sōk'ā āwē-se ?	Tamārī wāhē kūtō sōk'ā āwē-se ?	239. Whose boy comes be- hind you ?
Tamē ī kūtī pāhē-thi vēsāt āyū ?	Kūtī pāhē-thi vēsāt āyū ?	Ō kūtī kē-kau-ti kūtī-dīdō	240. From whom did you buy that ?
Gām'nā wāp'yā pāhē-thi	Gām'nā wāp'yā pāhē-thi	Ō khēḍānō kākān'wālā- kau-ti	241. From a shepherd of the village.

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